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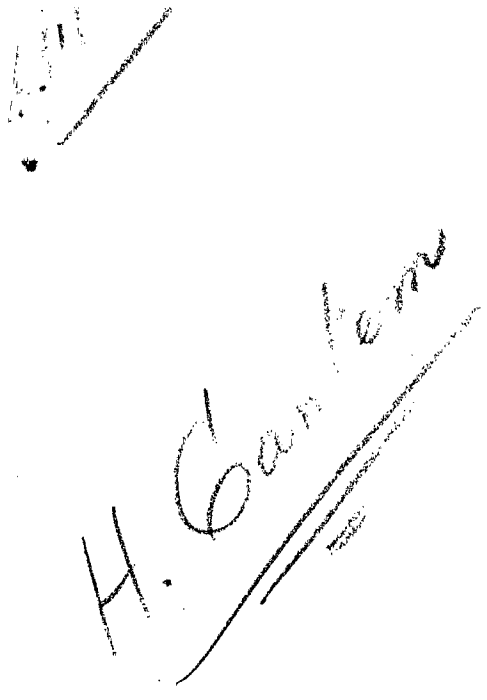

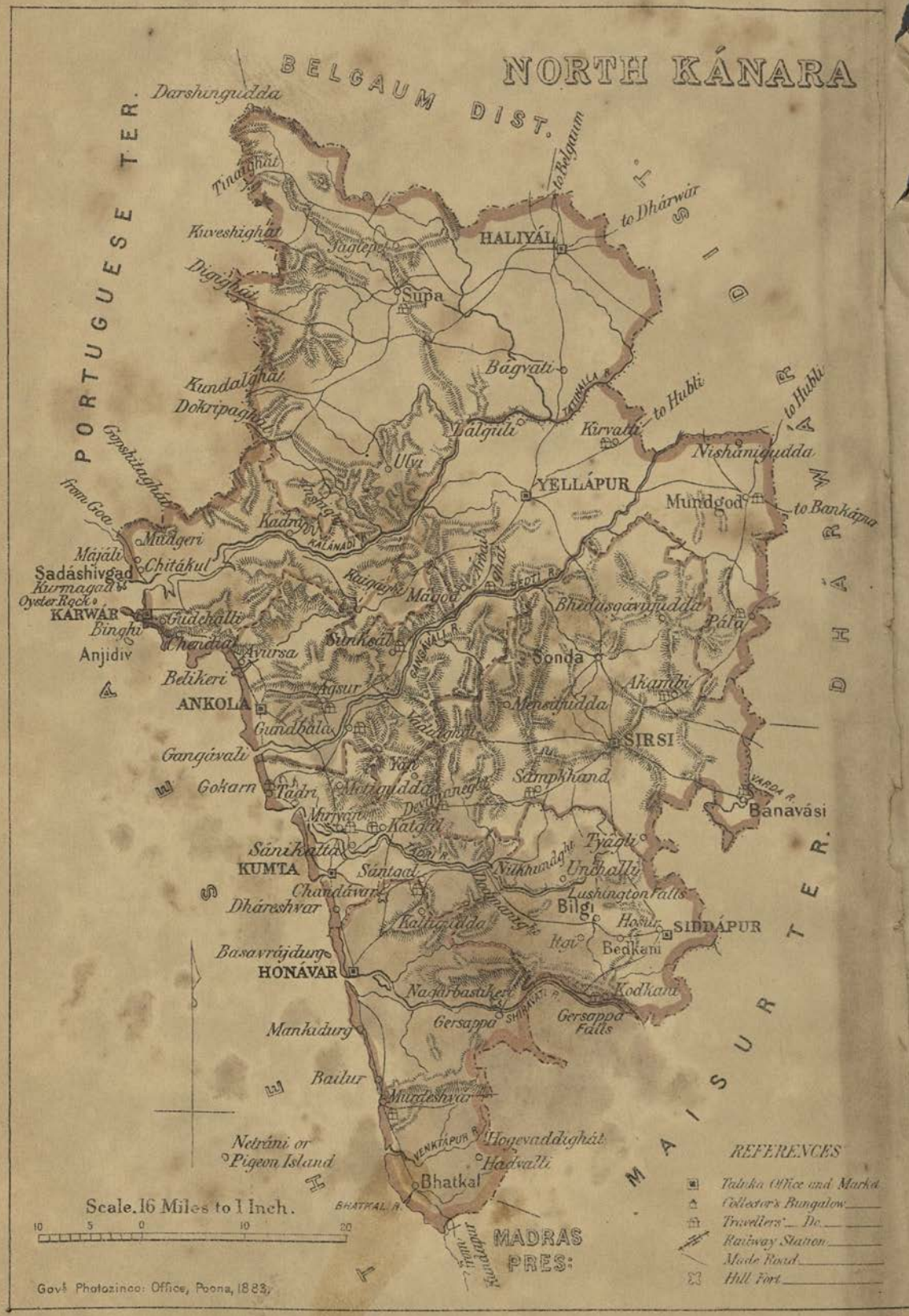

Govt Photozinco: Office, Poona, 1883.

CHAPTER IV.

AGRICULTURE[1].

According to the 1881 census returns agriculture supported about 60,000 people or sixty-one per cent of the population. The details are :

Kánara Agricultural Population, 1881.

Age.	Males.	Females.	Total.
Under Fifteen	49,279	45,480	94,759
Over Fifteen			
	.4	77,4	
Total ...	137,923	122,974	260,897

Husbandmen.

[illegible] the beginning of the century when British rule was [illegible]ced two classes have been connected with the land, large [illegible]olders and husbandmen. In some cases the large landholders [illegible]selves work the land. But, as a rule, men who own estates [illegible]ling several villages, let their lands either to permanent tenants [illegible]l *mulgenigárs*, or to yearly tenants called *chálgenigárs*, and set [illegible] a portion of their estate to be tilled by hired labour as a [illegible]-farm.

[illegible]ost of the land is in the hands of Bráhmans, who, except the [illegible]igs and the Habbus, do not work in the fields. In the lowland [illegible]divisions of Kárwár and Ankola the chief landlords are Shenvis [illegible] Konkanis who rarely themselves cultivate. In Kumta Honávar [illegible] Bhatkal the proprietors usually let the land from year to year, [illegible]l are hard and exacting landlords taking from the yearly tenants [illegible]least as much as half of the whole produce.[2] Besides Havig and [illegible]bbu Bráhmans the chief landholding classes are Sárasvat and [illegible]onkani Bráhmans and Naváiyat Musalmáns. Sárasvats are [illegible]nployed in Government service or other literate pursuits and do [illegible] cultivate. Naváiyats are large cloth and timber merchants who [illegible]vel a good deal and make much money. As on religious grounds [illegible]ey scruple to lend money they invest their savings in land which [illegible]ey let to tenants and spend much capital in improving their estates. [illegible] Sirsi Siddápur and Yellápur the land is almost entirely in the [illegible]nds of Havigs, with a few Konkanis, Shenvis, and Lingáyats. [illegible]ough they realise large incomes from their properties the [illegible]ndowners of Sirsi, especially in Yellápur, labour under many

[1] From materials supplied by Messrs. A. R. Macdonald, C.S., and R. E. Candy, C.S.
[2] Rev. Sur. Rep. 168 of 21st February 1871.

Chapter IV. Agriculture. Husbandmen.

disadvantages. They live in most feverish places, labour is scarce and has to be highly paid, and the outlay of capital is considerable. Their gardens yield large profits but not out of proportion to the great labour which is bestowed on them. The owners of gardens are generally Havig or Haig Bráhmans who bring labour from the coast and live in their gardens all the year. They are the best cultivators in Kánara and give the country its special character. They hate change, and are frugal, sober, and hardworking. Their strongly built houses generally stand in a spice garden surrounded by a thicket of brushwood whose leaves supply excellent manure.[1] In Mundgod and Supa, which border on Dhárwár and Belgaum and have few of the features of Kánara proper, much of the land is in the hands of Lingáyats, Musalmáns, Deshasth and Shenvi Bráhmans, Marátha Kunbis or Árers among whom are some families of Desáis. Within the last ten years much of Kánara has been surveyed and settled on the Bombay revenue survey system. All the surveyed lands have been divided into fields or survey numbers which are grouped into holdings or *khátás*. As the rent of these small plots of land are now fixed they can be easily transf[illegible] larger estates have been b[illegible]ferred, [illegible]y many [illegible] broken into a number of moderate holdings.

Of landholders who till with their own hands the chief cla[illegible] Habbu Bráhmans, Halepáiks, Komárpáiks, Bhandáris, Pancha[illegible] Konkan Kunbis, Nádors, Konkan Maráthás, Árers, Musalmán[illegible] Christians. Of these, Habbus, numbering about 250 and class[illegible] Bráhmans, are found chiefly in Kárwár. Halepáiks, numbering a[illegible] 43,000, are found in Honávar and Bhatkal and in the uplands. [illegible] are an important class of proprietors, permanent tenants, and y[illegible] tenants or field-workers. Their chief employment is growing [illegible] though some of the poor are palm-tappers. They are a well-[illegible] good-looking people, fond of drink and pleasure, their favo[illegible] amusement being attending fairs and cock-fights. They rear f[illegible] and take them for sale to the market towns. Their houses are stro[illegible] built with roofs of thatch, and in front of all of them is an open w[illegible] swept court with a basil altar. The Komárpáiks, who number ab[illegible] 8700, are a strong well-made race, found in Kárwár, Ankola, a[illegible] Kumta. Before the English conquered Kánara the Komárpáiks we[illegible] employed by the chiefs and large landlords as fighting men, swor[illegible] bearers, and retainers. Those who distinguished themselves [illegible] swordsmen gained the title of *mehtris* or masters which some familie[illegible] still keep as a surname. In the decline of the chiefs' power ma[illegible] Komárpáiks formed themselves into bands and lived by plunder a[illegible] highway robbery. The establishment of order under the Englis[illegible] forced them to take to tillage, but some of the old love of plund[illegible] still lingers among them. Most of them are tenants or fiel[illegible] workers, and in Kumta many are cotton carriers. Their favour[illegible] employments are drinking, cock-fighting, and attending fai[illegible] Bhandáris, who number about 9800 and are found almost entire[illegible] on the coast, are bad husbandmen, preferring to earn their livi[illegible]

[1] Rev. Com. S. D.'s letter No. G-9 of 21st April 1880.

as palm-tappers, liquor contractors' servants, and shopkeepers. Their condition is middling; as a rule they are free from debt. Panchamsális, numbering about 2000, are found only in the uplands and chiefly in Sirsi and Siddápur. Some of them are large land-holders, a trace of the time when Bilgi was ruled by a Lingáyat chief. In Mundgod and Haliyál there are many Lingáyat husbandmen, who as a class are hardworking, frugal, and sober. They do not differ in essential points from the Lingáyats of the neighbouring parts of Dhárwár. Konkan Kunbis (14,800), Nádors (600), and Konkan Maráthás (3000), many of whom are *vargdárs* or proprietors, are found both in upland and in lowland Kánara. Above the Sahyádris they grow rice, sugarcane, and *rági*. The Nádors are much like Deccan Mális, growing vegetables and selling them in the large towns. They are well nourished and fair, and live in well-built houses, which above the Sahyádris are thatched, but in the Kálinadi valley and other lowlands are often tiled. Their women are much like Bráhman women in their style of dress and ornament. They are hard-working, orderly, and thrifty. In some places they are landowners, but the bulk of them are permanent tenants. Of Árers there are about 17,000. They are found mostly among the Sahyádris and were formerly much given to *kumri* or hill tillage; most of them are now yearly tenants. They are poor but generally free from debt. They are a simple frugal people, very ignorant except in matters connected with woodcraft and sport. They are fearless in beating the forests for big game, and are adepts at tracking and hunting the

They are also much used as carriers and road-workers. Their
s are small and simple and their worldly goods are few.
les these Hindu husbandmen, there are about 5000 Musalmán and
t 3000 Christian landlords. In lowland Kánara the Musalmáns
generally lazy and often in debt and their lands mortgaged.
y think it beneath them to hold the plough and know nothing
husbandry. In upland Kánara, in Mundgod and Supa, some
salmáns till their own fields, but not so successfully as Hindus.
ey are neither hardworking nor thrifty, and spend much on
rriages and other ceremonies. The Christians, with few
eptions, are found along the coast. They are skilful husbandmen,
as a rule are tenants and field-workers, rearing pigs and fowls
and keeping milch cattle. The men are much given to drink and
are lazy and thriftless. The women help in the field and work as
labourers. Above the Sahyádris are a few Goanese labourers and a
class of Christian Sidis who are husbandmen and work in the
Yellápur saw-mills and as foresters.

Of husbandmen who were formerly serfs or rural bondsmen, Devlis about 3200 found in Kárwár, Ankola, Kumta, Honávar and Bhatkal, till lands attached to temples and are employed as temple-servants. Their women work in the fields, perform menial emple services, and act as prostitutes. Above the Sahyádris a imilar caste called Kabbers are found at Banavási, Mulge, and Palla. Padtis about 2900, and Devdigs about 3600, are tenants-at-will or hired labourers who work in rice fields and betel gardens. Besides these there are two early and closely similar tribes, Kare Vakkals about 10,000 and Kot Vakkals numbering about 2000.

Chapter IV. Agriculture.

Husbandmen.

They are known by the generic name of Gaudgalus and besides the two main divisions include Gám Vakkals and Hálvakki Vakkals. They are found in the lowlands between Ankola and Bhatkal, and also above the Sahyádris. The men are strong, thrifty, sober, and hardworking. Most of them are day-labourers, but many work as yearly tenants, the landlords being careful not to allow them to remain more than five years on one plot of ground lest they should claim a tenant's right. The women work in the fields and are largely employed in bringing head-loads of grass and firewood from the forests into towns and villages. They are dark and ill-featured, wearing no bodice, and with many chains of beads hanging from the neck over the breasts. From an ornament worn under the chin the robe falls between the breasts half hiding them, and is fixed round the waist hanging in folds over the legs. The hair is twisted into a coil which is worn on the left side of the back of the head, and above the coil a flower of the *kyadigi huvu*, Pandanus odoratissimus, is stuck like a pin. In the hill villages above the Sahyádris Kare Vakkals are found as landowners. Kot Vakkals are labourers in spice gardens. Holayars or Mhárs are few and degraded. They are much given to drink and show no signs of improving. They are labourers or tenants-at-will.

Stock.

All large landholders own bullocks and if necessary lend them to their tenants. Cows of a very small breed are numerous, and buffaloes are sometimes kept. Little or no care is given to cattle-breeding. In lowland Kánara carts are few and the cattle are small and weak. The ploughs are small and the manure is mostly dead leaves with little straw and cowdung. With rich soil, abundant rainfall, and hardworking husbandmen the outturn would be greater were the tillage less rough, the ploughing less shallow, and the manure less scanty. Above the Sahyádris there are more and better cattle, but owing to the feverish climate the people are sluggish and weak. The husbandmen do not export the produce of their fields. Dealers come to their farms with pack-bullocks and buy the produce. Sirsi is the centre of the cardamom and betelnut trade, and field and garden produce and spices are exported from Honávar and Kumta. The cultivating classes are well-to-do. The produce commands a fair price and the Government assessment is moderate. The relations between the landlords tenants and labourers are friendly.

Soil.

Below the Sahyádris the arable land consists partly of sandy plains along the sea-shore and the banks of rivers, and partly of narrow valleys among the hills, most of them watered by unfailing streams. The sandy soil called *malalu* or *usutri* is generally poor and much broken by salt-water creeks. The soil in the upper slopes of the valleys is called *betta*, a hard earth made of crumbled iron clay or laterite, which if not constantly worked stiffens into clods and stifles growth. At the upper ends of the valleys a red alluvial soil called *kagdali* with shining particles of mica is often found. Further down the valley, as the hills begin to draw back, a black loose salt marshy earth called *gajini* occurs, apparently of vegetable origin, and near the mouth of the valleys is a still richer soil called *bailu*. The chief products of the sandy plains are rice,

Soil.

cocoa-palms, and betel-palms. Along the coast and on some of the creeks is a valuable sandy or alluvial soil known as *puṭan* or *shitta*. It is often covered with drift sand, but when the sand is cleared the loam yields excellent rice, the richest cocoa-palms, and fine cashewnut, and *undi* trees Calophyllum inophyllum.

Above the Sahyádris, except where the underlying iron clay rises to the surface, the soil is good. The best called *kagdali* is a red mould containing very small stones. In some places the soil is a stiff moisture-holding clay. Besides garden land, rice land or *tori* and dry-crop land or *kushki* are found. Rice land, as a rule, yields only one crop which is grown either with or without watering. In some parts much of the rice land yields two rice crops or a crop of rice and an after-growth of pulse. Sugarcane is grown once in three years, fine fields being often seen up the Gangávali valley. The supply of water is the main difference between good and bad rice land. Above the Sahyádris very little water is stored. The ponds are few and small, and the rice depends on the rainfall either on the field itself or on rain water brought from the uplands by small ditches. Most of the well-watered valleys that cross the forests and many level plots of excellent soil lie waste and timber-covered from want of husbandmen and from the sickliness of the air.

Spice Gardens.

Above the Sahyádris garden crops are the staple produce of the west and rice of the east. The coast gardens are very unlike the usual garden tillage in Dhárwár or in the Kánara villages that [illegible] on Dhárwár. In the inland parts, as a rule, garden crops [illegible]own only round wells and ponds. But along the coast, if [illegible] care and skill are given to it, almost all of the rice land will [illegible] garden crops. Much of the coast land which is assessed as [illegible]en land had originally nothing either in soil or in position [illegible]ially suited for the growth of garden crops. On the coast most [illegible]he garden land is given to cocoa-palms, whose proper culture [illegible]ires much care and skill. A little inland the cocoa-palm is [illegible]n mixed with the *supári* or betel-palm. Further inland in the [illegible]eys at the foot of the Sahyádris and on their lower slopes are [illegible]rich palm and spice gardens, which are the special glory of [illegible]ánara. Except in Supa in the north, where the gardens are poor, without cardamoms or betel vines, with few cocoa or betel palms, and with plantains as the staple produce, these spice gardens are wonderfully rich and are managed with great skill.[1] They vary in area from a fifth of an acre to ten acres, and may be roughly estimated to average about one acre. Their shape depends on the form of the valley. As a rule they are long and narrow, hid among hills thick with evergreen forests, in deep shady dells watered by a network of runnels. They are guarded by high banks or by a thick belt of forest timber and brushwood. Within the belt is a strong fence and within the fence a second ring of mangoes, jacks, limes, plantains, cocoa-palms, oranges, citrons, pomaloes, apples, *randa* Garcinia purpurea, *otambs* Artocarpus lakoocha, and other

[1] Rev. Survey 451, 8th May 1880. Bom. Gov. Rev. Rec. 879 of 1880.

Chapter IV. Agriculture.

Spice Gardens.

fruit trees. Besides the fruit trees are rose and jessamine bushes, and of vegetables cucumbers and cornered cucumbers, gourds and snake-gourds, radishes, yams, chillies, and brinjals.[1] In the centre of the gardens are rows of betel-palms with black pepper and betel-vines trained up their stems, and cardamom bushes in shady spots between the rows of palms and plantains. Most of the owners are Havig Bráhmans some with divided and some with undivided families. Their houses are on raised sites outside of the garden. The garden work is partly done by debtors who have pledged their labour, but chiefly by gangs of labourers from the Goa, Honávar, and South Kánara coasts who come in November and go home in June. The Havig's family do the house work, look after the cattle, gather cowdung for manure, pick and separate the betelnuts from the husk, clean boil and cut them in half, clean and dry cardamoms, make bundles of newly plucked betel leaves, and prepare and dry pepper. The hired and the pledged labourers are employed in digging and carrying earth to the roots of plants and trees, in fetching *sappa* or green leaves for manure, and in climbing betel-palms to gather betelnuts and betel leaves.

In choosing a site for a betel garden the chief points are soil, position, water, and manure. The best soil is a red soapy clay, damp and easily worked. The garden should if possible face east, as the evening sun often does harm. As the garden must have shelter and leaf-manure, it is important to secure an outer belt of forest and brushwood. The fence, which is five or six feet high, is made of live thorn bushes, the branches being held together by split bamboo fastened to wooden or bamboo posts about six feet high and eight feet apart. In some cases the fence is entirely of bamboo posts and is renewed once a year. The fence surrounds the garden and has only one narrow gate. A ditch three or four feet deep and three feet broad surrounds the fence and serves the double purpose of strengthening the fence against the attacks of animals and draining the garden during the wet months. Inside of the ditch the ground is dug into a line of beds about twenty feet wide each surrounded by trenches which run parallel to each other in the direction of the length of the valley, generally nearly east and west. These trenches act as drains and in some gardens drainage is wanted all the year round to give an outlet to underground springs. Soil which is full of underground springs is specially valuable. But spring water if left stagnant does harm, and nothing grows unless the soil is carefully drained. The trenches are about a foot broad, and, according to the moisture of the soil, a foot to a foot and a half deep. The garden must command an unfailing supply of water. The water is commonly brought from springs which abound at the head of every valley. It is gathered in a small pond or reservoir and from the reservoir is brought by a channel which passes along the upper side of the garden. Water is also brought in channels from the small rivulets of which the country is full. Rich mo

[1] The snake-gourd Trichosanthes anguina in Kánarese is *padvala kái*, and the cornered cucumber Cucumis acutangulus is *kire kái*.

Chapter IV. Agriculture.

Spice Gardens.

occasionally fill the bed of one of these rivulets and turn it into a garden. The hollow of the stream-bed above the garden becomes a reservoir, and a canal is cut outside of the garden to carry off the flood waters. A river-bed garden is costly to make as the filling of the channel is expensive, and as the reservoir and the canal must be strong enough to stand the torrents of the rainy season.

In October young plantain trees are set in rows within two feet of each side of the drains and twelve feet from each other. The whole garden should then if possible be covered with branches of the *nelli* or Phyllanthus emblica; in any case, some branches must be strewn near each young plantain tree, and at the same time the centre channel of each bed must be raised a foot and a half with earth from the neighbouring hills. When the rainy season is over the earth that was heaped in the centre is spread over the bed, and instead of a mound a channel is dug and water is passed along the channel once in fifteen days. In watering the garden the channel is filled, and the water is splashed or scooped from it on the roots of the trees. At the close of the second rainy season, between every two plantain trees a pit is dug a foot and a half square and a foot and a half deep, and, from the nursery where it has been raised, a young betel-palm is lifted with as much earth as possible and planted in each pit. The pit is filled with fresh earth, which is trampled in with the foot, and the space filled with the leaves of the Phyllanthus emblica. In this way the number of betel-palms is gradually increased till the garden is full. Each acre of well stocked garden has 500 to 800 betel-palms and about 300 cardamom bushes. When the garden is full care is needed to have nurseries with a proper portion of young trees to take the place of those which die or are cut down.

The Betel Palm.

Betel-palm, M. *Sopári* K. *Adike*, Areca catechu. The [manner] from which the young betel-palms are brought is managed [in the] following way. In February when the betelnuts are fully [ripe] they are cut and kept eight days in the house. A bed is dug [in a] shady place and in it the nuts are set nine inches apart, with [the] eyes uppermost, covered with about an inch of earth. The [bed] is shaded with dry plantain leaves, and is sprinkled with water [once] a day. About the end of May, before the rains begin, the [plan]tain leaves are removed and the young sprouts show above [the] ground. In three months more, or after six months in all, the [seed]lings are half a foot high and are ready for planting. In [Feb]ruary, that is about a year after the nuts were first planted, they [get] a little manure, and during the rest of the dry season they are [wa]tered once in four to eight days according to the soil. About [two] years later, that is when the plants are about three years old and [from] three to four feet high, they are set in their final places in lines under [the] shade of full-grown plantain trees. Young betel-palms are estimated to be worth 4½*d.* (3 *as.*) the hundred; but they are seldom sold as one garden-owner generally gets what he wants from a friend or neighbour. The betel-palm begins to bear fruit thirteen years after its first or ten years after its second planting. In five years more it reaches perfection and lives fifty to a hundred years. When a palm dies, another from the nursery is put in its place.

Chapter IV. Agriculture.
Spice Gardens.
The Betel Palm.

To keep a garden prosperous, the soil ought to be manured once in two years. The practice among good farmers is to divide the garden in two, one-half being manured in the first and third and the other half in the second and fourth years. Manuring once in three years is also common. In manuring a garden red clayey soil is dug from the side of the garden and thrown along the middle of the beds between the lines of betel-palms, to a height of eighteen inches to two feet. Round the root of each palm half a large basket of manure is heaped and small branches are laid over the manure to keep it cool. Cardamoms and pepper are always supplied with leaf mould mixed with red soil, and betel-palms and plantains are sometimes manured with cowdung mixed with leaves. The cost of these operations for each acre of garden is estimated at £1 8*s.* (Rs. 14) for earthwork, £1 10*s.* (Rs. 15) for manure, and £1 12*s.* (Rs. 16) for branches, or a total of £4 10*s.* (Rs. 45), that is £2 5*s.* (Rs. 22½) a year if the garden is manured once in two years.

The betel-palm gives little trouble except at two seasons, when the nuts are sprouting and when the nuts are ripening. When the nuts are sprouting they are often attacked by a blight called *kol* caused by sudden changes of rain and sunshine. To prevent the blight spreading, the broad fibrous sheath of a ripe betel-palm leaf is tied over each bunch by a class of men called Hasselrus, who are paid 1*s.* (8 *as.*) for every fifty trees or 16*s.* (Rs. 8) an acre. When this covering is neglected the blight frequently ruins the whole crop. Betel-palms which are too tall and slender to bear a man's [illegible] have their bunches of nuts left uncovered. The bunches of [illegible] yield five to a hundred nuts, while two hundred nuts are [illegible] the average produce of a covered bunch, and in some [illegible] bunches five hundred nuts come to maturity. Each tree [illegible] yields two large or three small bunches. The betelnut harvest [illegible] during November, December, and January.

In November when the nuts begin to ripen, much care is [illegible] in watching and gathering them as the nut loses greatly in [illegible] it is cut at the wrong time. The bunches should be cut before [illegible] are ripe, for the ripe nut is used only for seed and by the [illegible] classes. The Hasselrus who cover the bunches are also employed to cut the nuts. They are very clever at their work. In climbing a betel-palm a Hasselru fixes a rope of plantain fibre round his ankles and under the soles of his feet and sets his feet firmly on either side of the stem. He climbs hand over hand drawing up his feet together with a jerk. When he reaches the top of the palm he secures himself by taking a round turn with a rope which he carries in his hand. One end of this rope is tied to the middle of a short board on which the man seats himself and cuts off the nearly ripe nuts, drawing up whatever he wants from an attendant below by a line fixed to his girdle. When he has done, he unties his seat, fastens it round his neck, and sways the tree backwards and forwards till he swings it close enough to enable him to throw himself on another tree to which he again makes fast his seat. In this way he passes over the whole garden without coming to the ground. The fruit of trees that are too tall and slender to

Spice Gardens. *The Betel Palm.*

support a man's weight is gathered by hooking the head and dragging it to a neighbouring tree. The first class nut is called *chikni*; that gathered a little later is called *betta*; and the last, which has entirely ripened before it is gathered and is used only by the lowest classes, is called *gotu*. The gathering of the nuts costs 8*s*. (Rs. 4) an acre. Within three days after they have been harvested, the kernels are separated from the husks and cut in half. The kernels are generally cut by the women of the house and sometimes by the men. If the work is done by outside labour it costs about 8*s*. (Rs. 4) the acre. Next morning the kernels are boiled for about an hour till the eye of the nut disappears. To give a colour to the first nuts they are boiled in a mixture of *nerlu* Eugenia jambolana and *kaul* Barringtonia racemosa bark and *matti* Terminalia tomentosa leaves in the proportion of two parts of the dye to one part of water. The colour of the nuts of the first boiling is never rich and they never fetch a high price. For the second boiling two parts of the water from the first boiling are added to one part of fresh water. After being boiled the nuts are dried on screens and are ready for the market. The yearly outturn of prepared betelnuts from a first class garden is estimated at as much as 4½ pounds a tree, and from the worst gardens at 2¼ pounds a tree. The average is estimated at about 3⅝ pounds a tree or about 10 cwt. (2 *khandis*) an acre. About three-quarters of this quantity is of second class nuts. When the crop is ready agents come round to the gardens and buy the nuts. They are paid at the rate of 2*s*. (Re. 1) on every *khandi* sold. The price of betelnuts is very variable. At present (1882) it is £24 the ton (Rs. 60 the *khandi* of twenty *mans*).[1] Betelnuts are sent inland in large quantities. From betelnuts and also from the stems of old betel-palms a catechu or Terra japonica is extracted which is largely used in dyeing as it yields a fast brown colour.

Cardamoms.

Cardamoms, *Yelakki*, Alpina cardamomum, are common in the beautiful hill gardens that occupy the western valleys of North Kánara immediately above the Sahyádris. Except that they must have plenty of water, the growing of cardamoms gives little trouble. In a new garden cardamoms are grown from seed and in an old garden from cuttings. The seed is sown in October after the outer shell has been removed. It must be carefully sheltered from the sun and takes three months to sprout. When the seedlings are a foot high they are transplanted, and a year and a half later they are set in shady places among the betel-palms and begin to bear when they are three years old. The seed pods are gathered as they ripen in September and October and are dried four days on a mat which during the day is hung in the sun on four sticks and at night is taken into the house. The pods are then fit for sale. When the whole crop has been picked the plant is taken out of the ground, useless wood and roots are cleared away, and it is again planted in a fresh hole. The year after it has been moved the plant yields no fruit, but in the following year it again bears. After the plant

[1] The betelnut measures are 24 *tolás* = 1 *sher*, 48 *shers* = 1 *man*, 20 *mans* = 1 *khandi*.

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Spice Gardens.

has been moved the old stem dies and a new stem springs from the root. The acre yield of cardamom pods is estimated at twenty-eight pounds (1 *man*) in first class gardens, at twenty-one pounds (¾ths of a *man*) in second class gardens, and at seven pounds (¼th of a *man*) in third class gardens. The selling price is about 7*s*. the pound (Rs. 100 a *man*).

Black Pepper.

Black Pepper, *Kare menasu*, Piper nigrum. When the betel-palms are thirteen years old, the garden is planted either with the black pepper vine or the betel-leaf vine which climbs the stem of the betel-palm. The pepper is of three varieties, *kari malisaru, sambar,* and *arsina murtiga,* which do not differ in quality but in yield. Of the three, the *kāri malisaru* is the best bearer, each vine yielding as much as three pounds (5 *shers*) a year, but it is not easy to grow as it thrives only in *kagdali* or stony red mould. *Sambar* and *arsina murtiga* grow well in the light-coloured soil known as *arsina munnu*; but *sambar* yields only about ⅗ths of a pound (1 *sher*) and *arsina murtiga* 1⅕ pounds (2 *shers*). In August four cuttings of the pepper vine, each about two feet three inches long, are made for every betel-palm. One end of each cutting is set five or six inches deep and the other end is tied to the stem of the palm. The vine wants no further care except tying its branches once a year in May. It bears in six or seven years and lives about twenty-five, so that one betel-palm outlasts three or four sets of vines. The pepper is picked with the help of ladders in March and April. One man cannot gather and cure more than three pounds (5 *shers*) a day. It is picked when the berries are full-grown but not ripe. The pods are piled into a heap in the house and kept for three days. They are then rubbed with the foot, and when the berry is separated from all other matter it is fit for sale. The average yearly yield of each pepper vine is about 1 1/10 pounds, and the acre outturn is about 280 lbs. (10 *mans*) in a first class garden, 140 lbs. (5 *mans*) in a second class garden, and 56 lbs. (2 *mans*) in a third class garden. The selling price is about 3½*d*. a pound (Rs. 4 the *man*).

White Pepper.

A little white pepper is made by allowing the pods to ripen. For five or six days the pods are spread in the sun to dry. When dry they are steeped in cold water and when thoroughly soaked they are rubbed between the palms of the hands till the husk or skin peels off. They are again washed in fresh water and laid in the open air night and day for three or four days till the sun and the dew bleach them white. They are then ready for use and are stored in new earthen vessels whose mouths are stopped with plantain or betel-palm leaves. White pepper is twice as dear as black pepper, but it is in little demand, as it is used only as a medicine.

Wild Pepper.

Besides in gardens the pepper vine grows wild in pepper forests or *menasu-káns*. To keep a pepper forest in order the branches of the vines must once a year be tied to the trees, and the trees must be stripped of all climbing plants especially the Pothos scandens and the Acrostichum scandens. Every third year all the bushes in the forest should be cut down; and every fifth year the side branches of the trees should be lopped as the vine clings best round straight slender stems. Where the trees are too far apart, a

Spice Gardens, *Wild Pepper.*

branch or a cutting should be planted; and if no pepper vine is near, a shoot or two should be set in the earth near the young tree. When thus cared for the pepper vine lives about ten years. When an old vine dies a young shoot must be trained to take its place. As all three kinds of pepper grow wild in the forest, care must be taken to examine the leaf of the shoot to make sure that it is of the best kind. All kinds of trees are reckoned equally fit for supporting the pepper vine; but where the woods are too thin the *bondubala* is commonly planted because it easily takes root. Fruit trees are not planted in case they should attract monkeys. Vines thrive best on trees of middle size and about four and a half feet apart. The shade of large trees is useful, but the stems are not suited for the vines. To prevent the havoc which its fall might cause, when a large tree is seen to wither, its branches are cut, and a circle round the bottom of the stem is stripped of bark. Under this treatment the tree slowly decays, and, as it is relieved of the weight of its branches, it rots without falling in a mass. Except this rotten wood no manure is used. Probably from the want of tillage and manure pepper raised in forests is inferior to pepper grown in gardens. A wild pepper vine, though much larger, seldom yields more than half what a garden vine yields. A man in one day gathers the produce of twenty trees or rather more than twelve pounds; and at the same time ties the branches which is all the labour required. He climbs the trees with the help of a bamboo ladder, some of which are sixty feet long.

Betel Leaf.

The Betel-leaf Vine, M. *Pán* [illegible] betel, is widely grown in [illegible] K. *Vilyadele*, Piper [illegible] plantations in valleys close to the main range both below and above the Sahyádris. When grown in gardens the betel-vine thrives best on mangoe trees. The shoots as they grow are fastened to the stem of the trees with cords made from the spathes or leaf-sheathes of the betel-palm. When the plant is two years old shoots which stretch far from their props are pruned. After the third year once a fortnight leaves can be picked for sale or for use. Shoots which wander far from their props are planted and trained on new trees. To avoid injuring the vines the men who pick the leaves climb the trees with the help of ladders. A full-grown betel-vine yields 100 to 200 leaves every fortnight. An acre of spice garden containing 500 betel-palms is roughly estimated to yield yearly about 40,000 betel leaves worth about £2 (Rs. 20) and costing 16*s.* (Rs. 8) to grow. The leaves are generally eaten with betelnut and are largely exported.

Though a fully stocked spice garden yields a handsome profit, to start it requires a large outlay of capital and labour. The first return is from the plantains which begin to yield after the third season. Cardamoms and betel-vines begin to yield after three years, and pepper-vines after six years, but about thirteen years pass before the betel-palms are in full bearing. After this an acre of good betel and spice garden land is estimated to yield £25 to £35 (Rs. 250-Rs. 350) a year, and this return will go on so long as care is taken to plant new trees as the old trees become worn out. Estimates of the cost and profits of a betel-palm and of a betel-palm and spice garden show that in a betel-palm garden the yearly acre cost is

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about £8 6*s.* (Rs. 83) and the return £12 (Rs. 120), that is a net profit of £3 14*s.* (Rs. 37).[1] In a betel and spice garden the yearly acre cost is estimated at £10 8*s.* (Rs. 104) and the yield at £21 10*s.* (Rs. 215), that is a net profit of £11 2*s.* (Rs. 111).[2]

Field Tools.

The chief field tools are the shovel or *pávda*, the half-pick or *kutar*, the pickaxe or *pikás*, the billhook or *hila*, the sickle hook or *kudugolu*, the rake harrow or *halki*, the clod crusher or *alay*, the plough *nángar* or *negálu*, and the sowing drill-box or *kurige*. Other appliances are the water channel or *kolanbi*, the shallow trough-shaped basket or *sup*, the rice mortar or *ván*, the grass ball or *mura* in which rice is carried, and the wooden bludgeon or *kudti*. The shovel or *pávda* is either rounded or square-nosed. It is used in turning loose soil in rice fields and gardens, is of local make, and costs about 1*s.* 6*d.* (12 *as.*). The half-pick or *kutar*, which is either edged or pointed, is used in opening hard soils; it is generally of local make and costs about 1*s.* (8 *as.*). The pickaxe or *pikás*, with an edge at one end and a point at the other, is used in opening hard stony ground; it is generally of Bombay make and costs about 2*s.* (Re. 1). The billhook or *hila* is of two kinds, a lighter more curved and pointed hook used in cutting grass, and a heavier less curved and more rounded hook used in splitting and cutting wood and breaking cocoanuts and costing about 1*s.* (8 *as.*). The sickle or *kudugolu* has a thin much curved blade, the inner edge being furnished with a row of sharp teeth like the teeth of a saw; it is of local make and costs 6*d.* to 9*d.* (4-6 *as.*). The rake or harrow, *halki*, is of wood, with a six-feet long handle and a four-feet broad head with a row of about twelve wooden teeth; it is drawn either by oxen or by a man and is used in raking together surface litter before the field is ploughed; it is of local make and costs 2*s.* to 4*s.* (Re. 1 - Rs. 2). The clod crusher or *alay* is a plank five feet long and a foot and a quarter broad, with a pole and bullock yoke drawn by a pair of bullocks driven by a man who stands on the middle of the board. The crusher is passed over sprouting rice to break the clods and quicken the growth of the young plants; it is of local make and costs about 4*s.* (Rs. 2). The plough called *nángar* or *negálu* has a pole of porcupine that is cocoa-palm wood about eight

[1] The details are: The yearly acre return is £12 (Rs. 120) the value of two *khandis* or 1920 *shers* of *supári* at one *anna* the *sher*. The yearly acre cost is £4 10*s.* (Rs. 45) as interest on a capital of £50 (Rs. 500) spent in making the garden, £4 10*s.* (Rs. 45) in three years or £1 10*s.* (Rs. 15) yearly for manuring an acre of garden once in three years, 16*s.* (Rs. 8) for covering the bunches of nuts to prevent blight during the monsoon, 8*s.* (Rs. 4) for gathering the crop, 8*s.* (Rs. 4) for separating the husks from the kernels and cutting the kernels in half, 4*s.* (Rs. 2) for boiling and colouring the nuts, 4*s.* (Rs. 2) to brokers at 2*s.* (Re. 1) the *khandi*, and 6*s.* (Rs. 3) for contingencies, making a total of £8 6*s.* (Rs. 83) and leaving a profit of £3 14*s.* (Rs. 37).

[2] The details are: The yearly acre return is £12 (Rs. 120) for 1920 *shers* of *supári* at one *anna* the *sher*; £7 10*s.* (Rs. 75) for three-fourths of a *man* of cardamoms at £10 (Rs. 100) a *man*; and £2 (Rs. 20) for 240 *shers* of pepper at 2*d.* (1½ *anna*) a *sher*, making a total of £21 10*s.* (Rs. 215). The yearly acre cost is, besides £8 6*s.* (Rs. 83) as detailed in the footnote for a betel-palm garden, 8*s.* (Rs. 4) for gathering and drying cardamoms, 10*s.* (Rs. 5) for training pepper vines, 8*s.* (Rs. 4) for pruning and hoeing cardamoms, 10*s.* (Rs. 5) for gathering and drying pepper, and 6*s.* (Rs. 3) for contingencies, making a total of £10 8*s.* (Rs. 104), and leaving a profit of £11 2*s.* (Rs. 111).

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Field Tools.

feet long, an iron share eighteen inches long, and a handle of cheap timber sloping forward for two and a half feet and then back for a foot and a half. It is worked by one man and is drawn by a pair of bullocks or buffaloes. It is used in rice fields to turn the soil and make it ready for the seed. Hard soil is opened with the half-pick or *kutar* before the plough is used. In loose sandy soil the plough passes about a foot and in hard soil about six inches below the surface. The plough is of local make and costs 6*s.* to 10*s.* (Rs. 3-Rs. 5). The sowing drill-box or *kurige* is used in sowing seed and costs 4½*d.* to 6*d.* (3-4 *as.*).

Other appliances are the water channel or *kolanbi*, made of a half palmyra palm stem hollowed five or six inches. It is used to lead water to cane fields and gardens. For drawing water, the shallow basket swung through the water by two men, the lever and bucket lift or *yata*, and the leather-bag or *kapali* are used.[1] Grain is winnowed in shallow trough-shaped baskets called *sups*, and rice is husked in a hollow piece of wood or stone called *ván* about six inches across and six inches deep, and pounded by two round pestles five or six feet long whose ends are armed with iron rings. When the rice is husked it is laid in grass and the grass is bound with wisps into a ball or *mura* of about ninety-six pounds (16 *kudavs*). The ball is shaped by beating it with a wooden bludgeon called *kudti* about two feet three inches long. Grain is ground into flour between two flat circular millstones, and curry powder is pounded with a pestle and mortar. Cocoanut husks are removed by knocking them against a pointed post called *shula* about three feet high and two inches broad, firmly fixed in the ground.

Arable Area.

As the whole of the district has not been surveyed details of the area of the different classes of soil are not available. The area under tillage is estimated at about 330,000 acres or 12·0 per cent of the whole acreage. Most of the unarable waste is forest clad hill land.

Irrigation.

Rice and garden crops are watered by runnels brought from streams or rivers. On the west coast in the dry season, dams of earth, stones, and tree branches are thrown across streams and the lands near are watered, the dam being removed at the close of the dry season or left to be swept away by the floods. Some places are watered by canals from large ponds or *keris* and small ponds or *kattes*. Where the level of the water is below the field, if not very deep, it is scooped up by a basket hung on ropes and swung through the water by two men. If water has to be raised from a greater depth the lever and bucket lift or *yata* is worked either by one or two men, and, if the depth is still greater, it is drawn by the leather-bag or *kapali* worked by a pair of bullocks. When brought to the surface the water is generally carried to the crop along the hollowed trunk of a palm-tree. The 1881 returns showed 7647 ponds and 24,680 wells, 593 with and 24,087 without steps. In Honávar Kumta and Bhatkal the wells are fifty to sixty feet and in other parts of the coast fifteen to thirty feet deep. Above the Sahyádris

[1] Details are given under Irrigation.

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the depth varies from thirty to sixty feet. In sandy soil a masonry well ten to twenty feet deep with steps costs about £30 (Rs. 300) and without steps about £20 (Rs. 200); in iron-clay or crumbled trap a well thirty to sixty feet deep costs about £65 (Rs. 650) with steps and about £50 (Rs. 500) without steps; and in the loamy soil along the Sahyádris a well costs about £70 (Rs. 700) with steps and about £50 (Rs. 500) without steps.

Kumri.

In the uplands until lately one of the most marked forms of tillage was the growing of crops on burnt unploughed hill clearings manured with wood ashes. This hill tillage, which was locally known as *kumri*, was chiefly carried on by Konkan Ate and Marátha or Áre Kunbis and forest and hill tribes. Up to 1848 there was little restriction and the people cleared any portion of the forests they chose. In 1848 orders were issued forbidding hill clearings within nine miles of the sea and three miles of large rivers, reserving certain trees, and reducing the area under *kumri*. These forest clearings were of two kinds *vargdár* and *sarkár kumri*. *Vargdár kumri* was when the holder of the land had it worked by his tenants and paid a cash assessment of about 2*s*. (Re. 1) an acre. *Sarkár kumri* was when the actual husbandman paid for the land he cleared. From 1848 the Madras Government continued their efforts to reduce the amount of clearing tillage and in 1860 clearings of all kinds were forbidden. After the transfer of the district to Bombay (1862) this rule was relaxed and clearing was allowed to a limited extent. Since 1862 continuous efforts have been made to put a stop to this form of tillage, and the area has fallen from 7785 acres in 1863-64 to 844 acres in 1878-79.[1]

During[2] November, December and January the patch of hill-side to be used for tillage is cleared of brushwood and the branches of the large trees are lopped and pollarded. The loppings are left till March or April, when the sun and the easterly winds have made them as dry as tinder. When lighted the timber and brushwood burn fiercely, baking the soil three to six inches below the surface. The crop sown is generally *rági*, sometimes pulse or gourds, and occasionally sesamum. In most places the soil is left untouched and the seed is sown in the wood ashes after the first fall of rain. When the plants begin to sprout, a fence of fallen trees or a wattled hedge is raised round the clearing. Little skill or capital is wanted, but constant watching and constant weeding are required. The crop is reaped in the south of the district in October and November and in the north in November and December. The produce is said to be at least double what can be raised under the ordinary modes of tillage. In the second year the clearing yields a small crop and in Supa a still smaller crop is sometimes reaped in the third year. After this the clearing is deserted until the brushwood has grown high enough to tempt the people again to burn it.

Manure.

Garden crops are always manured. Cowdung is used when it can be had, and leaf manure when cowdung fails. In rice lands the

[1] Minute by Sir Richard Temple, G.C.S.I. & C.I.E., Governor of Bombay, 25th September 1879.

[2] From a report by Mr. W. Fisher, Collector of Kánara, 91 of 30th August 1858.

Manure.

dressing is burnt. In gardens it is heaped round the trees, often covered with earth or sand, and left to decay. Salt was formerly much used for cocoa-palms; ordinary salt is now too dear, but the coarse salt-earth and the mud of tidal swamps are still a valued manure for palm gardens and rice land.

In every part of Haiga the cattle are kept in the house at night, and have a daily supply of fresh litter which varies at different seasons of the year. The litter and dung are carefully kept, the grass and leaf litter being stored in separate heaps. It is calculated that for the rainy crop an acre of rice land requires twenty to forty hundredweights of manure altogether worth 2*s.* to 4*s.* (Re. 1-Rs. 2); for the cold weather crop of rice or pulse the same field should have ten to twenty hundredweights costing 1*s.* 6*d.* to 2*s.* 6*d.* (12 *as.* - Rs. 1¼). In November, December, January, and February the litter is dry grass which forms a manure known as *karadada-gobra.* In March, April, and May dry leaves of every kind, except prickly leaves and the leaves of the Anacardium occidentale, are used as litter and form a manure called *dreghina-gobra.* During the six remaining months (June to November) mostly of wet weather, fresh tree leaves are used as litter and make a dung called *hudi-gobra.* This fresh tree-leaf manure is the most esteemed. Wood ashes are stored in a separate pit, and are used for special purposes. As wood is plentiful cowdung is seldom used for fuel, and great care is taken that none of it is lost, women and boys following the cattle while at pasture and picking the droppings.

An average pair of bullocks in soft soil yielding one crop can plough three acres; in soft soil yielding two crops two acres; in hard soil yielding one crop two and a half acres; and in hard soil yielding two crops, one and a half acres.

Holdings.

Before the introduction of the survey the greater part of the land was divided into estates varying from a fifth of an acre to 1600 acres and averaging about 500 acres. Under the survey, rates have been separately fixed on small plots of lands and as these can be easily transferred many changes have taken place. It seems that many of the large estates have long been groups of moderate-sized holdings.

Field Stock.

About half of the plough cattle are buffaloes and half oxen. Though they fatten on the green hill grass during the rains and are fed with hay and straw in the dry season, cattle do not thrive in Kánara. Many are brought from above the Sahyádris, chiefly from Nagar or Bednur in north-west Maisur. But these are small and poor. The field stock in Government or *khálsa* villages, according to the 1881-82 returns, included 45,806 ploughs, 4274 carts, 109,034 bullocks, 111,354 cows, 63,773 buffaloes, 374 horses, 6756 sheep and goats, and 123 asses.

Crops.

As the revenue survey is not completed, no returns are available to show the area occupied by the different crops. Arranged in the order of importance, the chief crops are rice, *bhatta* or *nellu,* Oryza sativa; cocoanuts, *tengu,* Cocos nucifera; betelnuts, *adike,* Areca catechu; black pepper, *kare menasu,* Piper nigrum; cardamoms,

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Crops.

yellakki, Alpina cardamomum; plantains, *bále*, Musa sapientum; *rági*, Eleusine corocana; great millet, *ken jala*, Sorghum vulgare; *sháve* or *shyáme*, Panicum miliare; jingelly-seed, *volle yellu*, Sesamum indicum; turmeric, *arshina*, Curcuma longa; sweet potatoes, *bella genasu* or *nela kumbala*, Batatas paniculata; hemp, *ganje* or *bhangi*, Cannabis sativa; and castor-seed, *vudla* or *haralu*, Ricinis communis. The chief pulses or *akkadi* are, black gram, *uddu*, Phaseolus radiatus; green gram, *hesoru*, Phaseolus mungo; horse gram, *kuluddha*, Dolichos uniflorus; Bengal gram, *kadle*, Cicer arietinum; white gram, *alasandi*, Dolichos catjang; and peas, *batáni*, Pisum sativum.

Rice.

The staple produce of the district is rice, *bhatta* or *nellu*, Oryza sativa, which on some lands is grown as a late or cold weather as well as an early or rain crop. Rice is grown all over the district, the earliest crops being near Kárwár; the rest of the lowland coast harvest is a little later, then come the upland crops, and last of all the eastern crops. The coast rice lands are divided into *gazni*, *bailu*, *kar*, *majalu*, *betta*, and *makki banna betta*. *Gazni* lands are in the salt tracts close along the coast; they yield only one crop in the year. *Bailu* lands are the good rice-plots in the lower valleys which being watered by small streams yield every year two crops of rice or one of rice and one of pulse. The first or rain crop is called *kártika* because it is reaped in the month of *Kártik* (November-December), and the second or dry season crop is called *suggi* in Kánarese and *vaingun* in Maráthi or Konkani, both words meaning harvest. *Kar* or Haiga rice lands are the low fields along the rivers and salt water inlets which are flooded during the height of the rains so that the rice cannot be planted till the water falls. *Majalu* and *betta* are on higher ground; *majalu* yields two crops, one of rice watered from rivulets and the other of vegetables or dry grain; *betta* land has small reservoirs which supply water for several weeks after the rains are over. *Makki banna betta* are still higher lands without rivulets or reservoirs, entirely dependent on the rains and apt to lose the crop if the later rains fail.

Above the Sahyádris most rice plots lie in the valleys on the eastern flank of the Sahyádris. From this the rice lands stretch east a little beyond the boundary of the low woodlands as far as the heavy rain reaches which supplies many small reservoirs with water enough to last till January or February.

All rice fields are in the form of terraces, surrounded by small banks to pond the water when the fields are flooded. These terraces vary from an acre to a patch of an eightieth of an acre according to the steepness of the ground. Cocoa-palms are sometimes grown in rice lands, their thick matted roots forming a valuable support to the embankments. Rice is grown in three ways, dry seed or drilled rice *kurige bhatta*, sprouted seed or *mole bhatta*, and planted seedlings or *nala bhatta*. The dry seed system, which requires less labour and exposure and yields a smaller outturn, is commonest above the Sahyádris. The sprouted seed system is commonest below the Sahyádris, except in the best double crop or *bailu* land and in the marsh or *kar* land where seed cannot be sown. In these lands the planting system is followed with a much larger outturn, but also

with much more labour and exposure. Especially for the sprouted seed and planting systems buffaloes are better than bullocks from their greater power of standing wet and cold.

Under the dry seed or *kurige bhatta* system the seed is sown as soon as the ground has been ploughed and is damp enough for the seeds to sprout. For this the showers of April and May suffice. The heavy and continued falls of the south-west monsoon, though excellent when the plants have gained size and strength, are unsuited for the sowing season. After the seed has been sown by the drill or *kurige*, the rice field is manured with cowdung and smoothed with the crusher or *karada*. For three or four weeks the rain water is allowed to run off as it falls. After the first week the field is weeded with the hoe or *kunte*, which kills the weeds without harming the sprouting seed. At the end of the second week when the plants are four inches high, the field is worked by the weeding hoe or *niru kunte*. About the end of the third week the field is again weeded by dragging over it a branch of prickly bamboos fastened under a board on which the driver stands. When the rice is six inches high the dam openings are shut and the field is flooded. At the end of the third month the field is drained for some days and the weeds are removed. In the fifth month it is again weeded and in the seventh month the crop is reaped. The ears intended for seed are at once thrashed and dried for seven days in the sun. The rest are piled in heaps for eight days and thatched to keep out the rain. The grain is then either beaten out with a stick or trodden by oxen and for three days is dried in the sun. It is stowed in straw bags, and kept in the house till it can be boiled and husked.

Sprouted Rice.

In the sprouted seed or *mole bhatta* system ploughing does not begin till the soil is soaked. In the intervals between the repeated ploughings the field is kept flooded, and, just before each ploughing all but two inches of the water is drained off. Before the last ploughing the field is manured with cowdung, or failing cowdung with tree or bush leaves, which is a very inferior manure. When the last ploughing is over the mud is smoothed with a plank drawn by oxen. It is afterwards harrowed by a large rake drawn by a pair of buffaloes or oxen which turns up the weeds which have been loosened by the plough, and opens the soil for the seed. To prepare the seed the straw sackcloth or matting bag in which it is kept, is steeped in water for about eighteen hours. The grain is then laid in a warm close place where within three or four days it sprouts. About a fortnight after the beginning of the rains the water is drained off the field and the sprouted seed is sown broadcast. On the fifth day when the seedlings begin to show, they are half-flooded with water and every day as they grow the quantity of water is increased, and the field is kept flooded until the crop is ripe. About a month after it is sown and again a little later the field is weeded by the hand.

In the rich double crop or *bailu* land the *kártik* or November crop is mostly, and the *suggi* or cold-weather harvest is entirely, sown with sprouted seed. To prepare *bailu* or rich double crop rice land for the second crop, during October and November, the field which

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all the time is kept flooded, is first drained off by a small wooden rake-like tool called *shirula*. It is then manured with cowdung and ploughed and smoothed with the ox-rake. The seed is sown early in December. On the ninth day a little water is given, and, as the plants grow, the quantity of water is gradually increased. The rain water generally lasts till the end of the first month. Then with the help of the lever and bucket-lift or *yata* the field is watered from a reservoir or well or more often from a dammed-up stream.

Rice Planting.

For the planting out or *nala bhatta* system the seeds are first thickly sown in nurseries, from which, after about a month, when the rains have well set in and the field is flooded, the seedlings are planted out. The seedlings are brought in baskets to the field, and, in handfuls of eight or nine, are set along lines drawn by the large rake and thrust by the labourers some inches into the mud. The field is kept flooded and is weeded twice with the hand.

There are twenty-three leading kinds of rice: *pandia* large and small, *kaga, motalgo, belko, ajga, sanmalgi, dabansali, jirgesali, kotambarsali, patni, sorti, kalo mudgo, balari, chitgo, paksal, chintamanisali, kharganaki, kempu kukum kesari, jedu kukum kesari, urutgana, ambemori, somsal,* and *chapral*. In ordinary years the poorer rice is sold at twenty-three to twenty-seven pounds the rupee (Rs. 3 to Rs. 3½ the *man* of forty *shers*) and the better kinds at fifteen to twenty pounds the rupee (Rs. 4 to Rs. 5½ the *man* of forty *shers*). Rice is used by all classes except Kunbis who live near the forests and eat *rági*. The lower classes use the black or cheaper rice and the rich the fine kinds, chiefly the varieties known as *maskati, jorsal,* and *kundápuri,* which come from South Kánara. Rice in husk is sent in small quantities to the Malabár districts mostly from the ports of Kárwár, Kumta, Tadri, and Honávar. Some landed proprietors export on their own account, but most of the export business is in the hands of Váni and Konkani traders. Including the assessment it is roughly estimated that an acre of good rice costs about £2 (Rs. 20) to grow and leaves a profit of about £7 10*s.* (Rs. 75), and an acre of fair rice costs about £1 10*s.* (Rs. 15) and leaves a profit of £2 10*s.* (Rs. 25).

Rági or *Náchni,* Eleusine corocana, is widely grown in the hill forest country and is generally eaten by the poorer classes.

Italian millet, *vavani,* Panicum italicum, is grown to a small extent, both in the hill tracts and in the open country.

Indian corn, *mekke jola* or *musuku jola,* Zea mays, is not regularly grown. Small quantities are raised in gardens for private use.

The seed of some bamboos is used as a grain, especially in times of drought and scarcity.

The Pulses, *akkadi,* grown in North Kánara are black gram, *uddu,* Phaseolus radiatus, and green gram, *hesaru,* Phaseolus mungo, which are raised as a second crop in most parts of the district; and small quantities of pigeon pea, *togari* or *tuvari,* Cajanus indicus; Bengal gram, *kadle,* Cicer arietinum; Syrian lentil, *masur,* Ervum lens; and peas, *batáni,* Pisum sativum, which are grown in Haliyál and Mundgod and in villages bordering on Dhárwár. The acid dew

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that gathers at night on the leaves of Bengal gram is esteemed a useful tonic, and in some parts of the country is gathered by spreading cloths over the field at night and wringing out the juice in the morning.

Oil Seeds.

Of Jingelly-seed, *volle yellu*, Sesamum indicum, three varieties are grown: *bete* or white, *kare* or black, and *kurásani* or dark-red. Oil-seed is not exported. The oil of all three kinds is generally mixed and is in common use both for cooking and for anointing the body. Oil-cakes are given to cattle as fodder, especially to milch cows and carriage bullocks. Of the castor plant, *vudla* or *harlu*, Ricinus communis, two varieties *chiti* or spotted and *dodda harlu* or large are grown to a very small extent. From the large or *dodda* species medicinal castor-oil is made; the spotted seed yields a greater quantity of oil which is commonly used as lamp-oil. The oil is extracted either by boiling or in a mill.

Of Dye-yielding plants, safflower, or bastard saffron, *kusube*, Carthamus tinctorius, whose flowers are used as a red dye, is widely grown in gardens and in parts of the tableland. Terminalia chebula or *alalemara* yields myrobalans which are largely exported; *shige gida*, Acacia concinna, has a bark which is used for dyeing; and *smatti mara*, Terminalia coriacea, has a dye-yielding bark. A very small quantity of myrobalans are used locally. They and other produce, used in dyeing and tanning, go to Bombay, Bellári, and Belgaum.

Narcotics.

Hemp, *gánje* or *bhangi*, Cannabis sativa, is grown sparingly in gardens for the sake of the narcotic called *bháng* which is extracted from its leaves, stalks, and flowers.

Spices and Condiments.

Of Spices and Condiments, besides pepper vines, betel vines, and cardamoms of which details have been given, ginger, *alla* or *shunti*, Zinziber officinale, and chillies, *menasina kái*, Capsicum frutescens, are much grown both below and above the Sahyádris.

Coffee.

Between 1855 and 1860 in several gardens in Yellápur and Supa an attempt was made to grow coffee, *káphi* or *bundu*, Coffee arabica, but its cultivation was unprofitable, and has been abandoned. A few plants are still grown in five or six gardens in the north of the district near Supa.

Roots.

Of Bulbous Roots the sweet potatoe, *bella genasu* or *nela kumbala*, Batatas paniculata, and the yam, *heggenasu*, Dioscorea sativa, are widely grown in gardens; the yam sometimes reaches an enormous size.

Sugarcane.

Sugarcane, *kabbu*, Saccharum officinarum, is largely grown both above and below the Sahyádris. It is of three kinds, *rasal* or spotted, *kare* or black, and *bile* or white. *Das kabbu* grows about two inches thick and six to seven feet long, and yields more juice than either of the other kinds. *Kare kabbu* grows about an inch thick and four to five feet long, and *bile kabbu* about half an inch thick and three and a half to four and a half feet long. The *kare kabbu*, whose molasses are reckoned the best, is most grown on the coast, on river and stream banks, near ponds, and in other places where water is available.

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Sugarcane.

In growing sugarcane the ground is well dug, laid open to the sun for several days, and covered two or three feet deep with leaves and brushwood which when dry are set on fire. To the wood-ashes old cowdung mixed with grass is added, and the ground is again turned and laid open to the sun for two or three days. Fresh cowdung ashes and leaves are again applied, and the ground is finally turned and divided lengthwise into beds two or three feet apart. Each bed has a trench a foot and a half wide and about half a foot deep for the water to run throughout the entire length. The trenches are joined at the ends, so that water let into one of the trenches gradually finds its way into the rest and waters the whole garden. Except in some parts where it is as early as January or February, the season for planting sugarcane is April or May. As soon as the beds are ready, the cuttings which for some days, or even for weeks, have been kept in a cool shady place dipped in cowdung water, are laid in the beds about five inches apart and watered. After it is planted the field is watered every morning by means of a palm-stem channel. In about fifteen days the cane begins to sprout and the watering is daily repeated. When the plants are about a foot high, cowdung manure is added and the ground is cleared of weeds and rank vegetation. This process is continued every month and the beds are raised as the plants grow. When the canes are three feet high each is tied up with its own leaves. This process, which prevents the canes from breaking, is repeated till they reach their full height. Sugarcane is ready for cutting eleven or twelve months after planting.

Molasses.

Almost all husbandmen grow some little sugarcane and make molasses. When the cane is cut, the roots, leaves, and dirt are carefully removed, and the juice is squeezed in a sugarcane-mill. The mill consists of three cylinders moved by a perpetual screw. The force is applied to the centre cylinder by two capstan bars which are worked by hand and require six to ten men at either end. The juice is boiled in iron, brass, copper, or earthen vessels. Lime is added during the process to harden and thicken the liquid. The thickened liquid is either stored in pots or cast into cubical masses by means of wooden moulds. The total cost of raising an acre of sugarcane and of making the juice into molasses is estimated at about £22 (Rs. 220).[1] The outturn of forty *mans* of molasses is estimated to be worth about £20 (Rs. 200), and the value of eight thousand bundles of sugarcane leaves about £3 4*s.* (Rs. 32) more, leaving a net profit of £1 4*s.* (Rs. 12) the acre. This cost of tillage is calculated on hired wages. If, as is generally the case, the landowner himself works, he reaps a profit averaging £4 to £4 10*s.* (Rs. 40-Rs. 45) the acre.

East Indian arrowroot, *kuvegadde*, Curcuma angustifolia, grows wild, and is also cultivated in different parts of the district.

[1] The details are: £2 (Rs. 20) for seed canes; £3 10*s.* (Rs. 35) for preparing ground; 10*s.* (Rs. 5) for planting; £4 10*s.* (Rs. 45) for watering; 10*s.* (Rs. 5) for manure; 10*s.* (Rs. 5) for weeding; 16*s.* (Rs. 8) for fencing and hedging; £1 (Rs. 10) for cutting; £3 4*s.* (Rs. 32) for pressing; 10*s.* (Rs. 5) for boiling; £3 (Rs. 30) for fuel; and £2 (Rs. 20) for contingencies, giving a total of £22 (Rs. 220).

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Vegetables.

Of Vegetables, the egg-plant or brinjal, *badane kái,* Solanum melongena; the water-melon, *kalangadi kái,* Cucurbita cetrullus; and various pumpkins, gourds, and cucumbers are much grown. Bendy, *bende kái,* Hibiscus esculentus, one of the most popular and wholesome of vegetables, is grown chiefly on the coast. The stalk yields a long silky and pliant fibre which is locally used for cordage and sacking.

Fruit Trees.

Cocoa-palms, *tengu,* Cocos nucifera, are widely grown, especially along the coast. The cocoa-palm is the most valuable of Indian fruit trees. The milk of the young nut is a pleasant and wholesome drink. The kernel of the ripe nut is largely used in native cookery and yields excellent oil. The fibres of the husk furnish the coir which is so much valued for cordage. From the young flowering stalks a favourite liquor is drawn. The stem yields the porcupine wood of commerce, and the leaves are plaited into mats and other articles.[1]

Plantains, *bále,* Musa sapientum, of many kinds are grown in gardens, those on the coast having the best flavour. The plantain is grown not only for its fruit but for its leaves, which Hindus, especially Bráhmans, use as dinner dishes. Its stem yields a fine white silky fibre of considerable length and strength, but it is not used. The jackfruit, *halasu,* Artocarpus integrifolia, grows so plentifully that in the hot season it is given to cattle as fodder. The mango, *mávu,* Mangifera indica; the tamarind, *hunase,* Tamarindus indicus; and the jambool, *nerali* or *jambu,* Syzygium jambolanum, are common all over the country, both in gardens and groves, and grow to a large size. There are many kinds of mango, but the finer sorts are found only in the Portuguese territory and its neighbourhood, and in some European gardens. The commonest local mangoes are *picha mávu,* a stringy mango; *muge mávu,* a large mango; *kadu* or *appe mávu,* a wild mango used only in making pickles; and *jirge mávu,* a small but much prized mango. Grafts from the choicest Goa mangoes, *farnandin, alphonse,* and *monsurat,* are grown by large proprietors.

Of the Orange family the pomelo, *chakkatu,* Citrus decumana, grows best on the coast; the orange, *kittale,* Citrus aurantium, flourishes only above the Sahyádris; the lemon, *shi nimbi,* Citrus limetta, prospers everywhere growing wild in the hills and forests, especially in Supa. Pomegranates, *dalimbi,* Punica granatum, and figs, *anjura,* Ficus carica, are grown to a small extent both below and above the Sahyádris; they flourish best in the drier parts of the tableland. The custard-apple, *sitáphal,* Anona squamosa, and sweet-sop or bullock's heart, *rámphal,* Anona reticulata, together with the sour-sop tree, Anona muricata, are grown in a few gardens, chiefly on the coast. The rose-apple, *jambu,* Eugenia jambosa, is common in gardens, but the fruit is insipid. The papay, *pappái,* Carica papaya, a native of Brazil, is common in gardens. It has the property of making meat hung on its branches tender. The

[1] Details are given in Vol. XV. Part I. p. 58.

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cucumber tree, *bimbali*, Averrhoa bilimb, is small with oblong fruit growing on the trunk and branches. The Indian almond, *badámi*, Terminalia catappa, is found both in gardens and forests. The Belgaum walnut, *akrodu*, Alentris triloba, grows freely above the Sahyádris. The cashewnut, *geru mávu*, Anacardium occidentale, a native of Brazil, is now common in Goa and on the Kánara coast, where it is considered a valuable article of food. A good gum is obtained by cutting the bark.

Bad Seasons.

Though North Kánara has occasionally suffered from a failure of crops the only recorded or remembered scarcity which amounted to famine was in the year A.D. 1806 or the *Kshaya Samvatsara*[1]. This famine appears to have been very severe. Men were forced to feed on roots and on rice husks, and about 3000 persons are said to have died of want. The local scarcity was originally caused by an influx of people from Ratnágiri and the Deccan. It was increased by the want of roads, by the depredations of robbers, and by a rule forbidding the export of grain from Dhárwár. The distress lasted for about fifteen months from January 1805 to March 1806. To relieve the distress an order was issued forbidding the export of rice and directing the purchase of rice by the local officers and its re-sale at moderate prices. The land assessment was remitted, and advances were made to cultivators for agricultural purposes. This famine and the scarcities with which since then the district has occasionally been visited seem to have been due to short rainfall. In 1865-66 parts of the Nizám's country, Dhárwár, Belgaum, and Kánara suffered from the extremely high price of grain which was due partly to short rainfall, and partly to the transfer of a large area of land from grain crops to cotton. In Supa the distress was severe enough to call for special relief measures. The pressure was greatly relieved by the seeding of the large bamboo over fifteen to twenty miles on either side of the Haliyál-Yellápur road. Thousands of scarcity-pinched people from the Karnátak came to gather the bamboo seed. They lived in large camps and were accompanied by their own Váni shopkeepers. The shopkeepers bartered their wares for the bamboo seed at the rate of about forty pounds the rupee and sent the seed to the inland markets where grain was dearest.[2] Though there was no general failure of crops in Kánara, the effects of the great famine of 1876 and 1877 in the Deccan, Bombay Karnátak, Maisur, and Madras were felt for about three years in Kánara. During this famine Kánara relieved about 10,000 famine-stricken people and 3000 cattle from the Bombay Karnátak. These people found employment in Haliyál, Yellápur, and Sirsi in deepening ponds, in repairing roads, and in other public works. The cattle were allowed to graze in the reserved forest. Those who were unable to work were fed at relief kitchens in Haliyál, Mundgod, Yellápur, and Sirsi. In 1876-77 the rainfall was plentiful in June and July but failed almost entirely in the succeeding months, so that, except on the coast where the rice crop was good, crops failed

[1] Colonel Etheridge's Report on the Famines of the Bombay Presidency, 1868.
[2] Colonel W. Peyton, Conservator of Forests S.D.

to some extent, and much distress was felt for want of water. The public health was injured by the influx of famine-stricken people from the Bombay Karnátak to the unhealthy climate of the Kánara forests and many died of cholera and fever. The rupee price of the second sort of rice rose from twenty-eight pounds in 1875-76 to twenty-two in 1876-77. Instead of large exports of cotton and grain, there were grain imports of about 18,000 tons (72,000 *khandis*) to Kárwár and of 18,750 tons (75,000 *khandis*) to Kumta. The general condition of the people was fair, for though the poorer husbandmen suffered to some extent, those on the coast who were better off and whose crops were good, made large profits from the enhanced prices. In 1877-78 rain failed in July and August and was excessively heavy in October. Public health was bad. The rupee price of the second sort of rice rose from twenty-two pounds in 1876-77 to eighteen in 1877-78. The export trade which had almost ceased in 1876-77, revived. In 1878-79, the year of the heaviest recorded rainfall (132·89 inches), the crops were good, but public health suffered severely from excessive moisture. Though the wages of labour showed no change, the effect of the famine was still felt in the price of food grains which, except *náchni* Eleusine corocana, were even dearer than in 1877-78. The rupee price of rice rose from eighteen pounds in 1877-78 to seventeen in 1878-79. In 1879-80 the price fell to twenty pounds.

The crops in some villages are occasionally injured by blights, and by the ravages of rats, insects, and worms. But within the experience of the present generation these losses have never affected the general harvest. In some lowlands near rivers heavy rainfall and a stormy sea sometimes cause floods which greatly damage the crops. In 1831 and again in 1848, owing to tempestuous weather, the Honávar coast lands were flooded with salt water and the crops destroyed.

CHAPTER V.

CAPITAL[1].

Chapter V. Capital.

THE 1872 census returns show, besides well-to-do husbandmen and professional men, 5218 persons in positions implying the possession of capital. Of these six were bankers, ten money-changers or shopkeepers, and 5109 merchants and traders, including persons drawing incomes from house and shop rents, from funded property, shares, annuities, and the like. Under capitalists and traders the 1879 License Tax papers show 4066 persons.[2] Among those assessed on yearly incomes of more than £10, 1717 had from £10 to £15, 799 from £15 to £25, 592 from £25 to £35, 223 from £35 to £50, 294 from £50 to £75, 141 from £75 to £100, 122 from £100 to £125, 24 from £125 to £150, 42 from £150 to £200, 51 from £200 to £300, 27 from £300 to £400, 9 from £400 to £500, 19 from £500 to £750, 3 from £750 to £1000, and 3 over £1000.

Currency.

Till the beginning of the present century the currency of the district consisted of Chalukya and Ikkeri *varáhas* or pagodas and Sultáni that is Tipu's, and Baháduri that is Haidar's *huns* or pagodas. These were all gold coins worth about 8*s.* (Rs. 4). The Chalukya *varáha*, so called because it was stamped with a *varáha* or wild boar, was struck by the Chalukya kings (715-1335), and the Ikkeri *varáha*, bearing the impress of king Krishna, was struck first at Ikkeri and afterwards at Bednur in West Maisur by the Bednur chiefs who ruled from about 1560 to 1763. The *varáha* changed its name to *hun* under the Musalmán rulers of Maisur and was called by Haidar (1767-1782) the Baháduri *hun* and by Tipu (1782-1799) the Sultáni *hun*. The *varáha* is no longer current, but it is still sometimes used as a weight by goldsmiths. Surat and Madras rupees, which passed for a quarter of a pagoda, were current under the Maisur government, as also was the silver *hana*, the same as the Malabár *phalam*, worth about one and a quarter *anna*. Of copper coins, there were Tipu's *áne-duddu* bearing the impress of an elephant, worth fourteen for a *hana*, the *ghatti-duddu* or *dhabu* worth two *áne-duddus*, and the *kásu* worth half an *áne-duddu*.

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[1] From materials supplied by Mr. R. E. Candy, C.S.

[2] The 1879 details are given because incomes under £50 (Rs. 500) are now free from the License Tax.

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The revenue was collected in many varieties of coins.[1] The Imperial rupee is now the standard in all dealings.

Bankers.

There are no banks in Kánara. The largest moneylenders are called *sávkárs*. As a rule they do not open deposit accounts. But many keep running accounts with husbandmen, receiving the surplus produce and advancing such sums as may from time to time be required.

Insurance.

None of the local merchants or traders carry on insurance business. In the beginning (October) and again towards the end (May) of the sailing season, cotton cargoes from Kumta and Kárwár are insured in Bombay against sea risks.

Exchange Bills.

Hundis or exchange bills are of two kinds, payable at sight *darshani*, and payable within a specified time *mudati*. Both kinds of bills are either *sháhújog* that is payable to order, or *námejog* that is payable only to the drawee. Exchange bills are not much used in Supa, Yellápur or Siddápur. They are generally granted at a discount of one or two per cent and are sometimes issued at par. The leading traders in Kumta and Kárwár grant bills payable in Bombay, Hubli, Gadag and Sirsi. Betelnuts, pepper, cardamoms, and other merchandise brought from the hill districts to Kumta, are generally paid for in cash, while cotton and other merchandise from Belgaum and Dhárwár are mostly paid for by bills. At Kumta a few native firms can without difficulty cash a bill for about £1500 (Rs. 15,000).

Classes who Save.

The classes who save are Government servants, pleaders, moneylenders, and traders, chiefly Shenvis, Sárasvats, Sásashtkárs, Bárdeshkárs, Christians, Deshasths, Chitpávans, Vánis, and Banjigs. Of the agricultural classes, Havigs, Habbus, Joishis, Konkanis, Gaudgalus, and Nádors, are generally in a position to save. Except Naváiyats, who are prosperous and well-to-do traders and landholders, few Musalmáns save. Most Christian palm-juice drawers and Bhandári liquor-farmers on the coast and some above the Sahyádris save money and invest it in garden or rice land. Cultivators as a rule are in want of money, and almost all borrow. In the rural parts, except moneylenders and shopkeepers, few are able to save. The seafaring classes, Khárvis, Bhois, Harkantars, Mogers, Gábits, Ambigs, and Dáldi Musalmáns are fairly off, though poorly clad and badly housed. As a class they are less thrifty and less prudent than cultivators. Even the most prosperous seldom save more than enough to build a decent house or buy a stock of nets, fishing tackle, and boats. Fifteen years ago, during the abnormal prosperity caused by the American war (1863-1865), some of the Mogers became cotton dealers and commission agents. A few hold on as petty shopkeepers, but most have failed and been forced to fall back on their original occupation of fishing and sailing.

Investments.

Savings are rarely invested in Government securities. In the year 1882 the amount paid as interest to holders of Government

[1] Buchanan's Travels, II. 305.

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paper was £58 (Rs. 580). The Government Savings Bank is mostly used by Government servants and pleaders. In 1882-83 the deposits amounted to £3190 (Rs. 31,900). Shares in joint stock companies are almost unknown.

Little or no capital is invested in the purchase of building sites. Except at Ankola, Kumta, Sirsi, and Haliyál, building sites are not in demand. During the few years of abnormal prosperity which ended in 1865 building sites fetched high prices in Kumta, and at Kárwár, when it was made the head-quarters of the district in 1862-63, land was much in demand. The value of land at Kárwár again rose (1869-1874), when it was hoped that it would be made the terminus of a railway to Hubli, and many Sárasvats, Shenvis, Gujars, Pársis, Musalmáns, and Native Christians, and even some Bombay European firms, bought building sites at considerable prices and spent large sums in building shops, warehouses, and dwellings. Since the scheme for a Kárwár-Hubli railway has been given up, building sites in Kárwár have fallen to a fifth or a tenth of their former value. A plot forty feet square, which in 1867 fetched £10 to £48 (Rs. 100-Rs. 480) is not now (1882) worth more than £2 to £5 (Rs. 20-Rs. 50). On the other hand, in Haliyál, Ankola, Kumta, and Sirsi, prices have risen, apparently owing to a general increase in wealth. In Haliyál an acre of building land which in 1867 cost £10 to £20 (Rs. 100-Rs. 200) now (1882) fetches £20 to £40 (Rs. 200-Rs. 400), and in Ankola, Kumta, and Sirsi, what in 1867 would have cost £15 to £30 (Rs. 150-Rs. 300) now (1882) costs £20 to £40 (Rs. 200-Rs. 400), an increase in fifteen years of 100 per cent in Haliyál and of about 33 per cent in Ankola, Kumta, and Sirsi.

Land investments are popular with Gaudgalus, Habbus, Joishis, Lingáyats, Havigs, Shenvis, Vánis, Konkanis, and Christians. When applications are made for assessed waste numbers, the right of occupancy is sometimes sold by public auction; but sometimes, in consideration of the expenditure necessary to clear it, arable waste is given on easy terms. The price of such lands is generally not less than one year's assessment, but in outlying parts or where the bringing under tillage is specially costly, land is given free of charge. The possession of the land carries with it the ownership of all but the reserved trees.[1] The acre rate of assessment varies from 6*d.* to 1*s.* 3*d.* (4-10 *as.*) for *kuski hakkal* or dry crop land, from 3*s.* to 12*s.* (Rs. 1½-Rs. 6) for *tarri dhanmadi* or rice land, and from 12*s.* to £1 8*s.* (Rs. 6-Rs. 14) for *bágáyat* or garden land. The cost of bringing an acre of dry waste under tillage is estimated to vary from £5 to £20 (Rs. 50-Rs. 200) in stony or brushwood covered lands, and from £2 10*s.* to £10 (Rs. 25-Rs. 100) in lands without stones or brushwood. Near large towns the price of an acre of rice land is estimated to vary from £20 to £40 (Rs. 200-Rs. 400), and in the outlying parts from £10 to £20 (Rs. 100-Rs. 200). The acre value of dry-crop land yielding *rági* and other coarse grain varies from £1 10*s.* to £5 (Rs. 15-Rs. 50).

[1] A list of the reserved trees is given in Vol. XV. Part I. page 24.

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In the coast sub-divisions of Kárwár, Ankola, Kumta, and Honávar, in addition to the dry waste lands, are many salt swamps or *gajnis* which cannot be reclaimed without a large outlay on stone and earth banks. Owing to the cost and risk of reclaiming these salt marshes, Government, since 1878, have granted them on lease on specially favourable terms.[1] Under these leases the assessment is paid according to a graduated scale, the full rates being in abeyance till a period has passed long enough for the holder to build the necessary protective works and free the land from salt.

At present, even in the larger towns, houses are seldom built as a speculation. Traders in good circumstances, Government servants, pleaders, and large landholders, build substantial houses for their own use. Except in a few instances at Kárwár, Kumta, and Sirsi, houses are seldom let to tenants.

Personal ornaments are a favourite form of investment among all classes. The poorest Hálvakki Vakkal or Holayar woman has a gold or gilt nose-ring or *nath*, a lucky necklace or *mangalsutra* of glass and gilt beads, a pair of gold or gilt earrings, a *bugud* or ear-stud, silver and glass bracelets, and gold or gilt finger rings. Men wear a single and sometimes a double gold or gilt ring in the lobe of the right ear and sometimes in both ears. The silver waistbelt is a luxury of the well-to-do, as is also the string of false *putlis* or Venetian gilt-brass coins worn by women as a necklace, the gold hair ornament called *kegad* worn by women, and the gold finger rings worn by men. High class Hindu women, Kushasthalis or Sárasvats, Shenvis, Havigs, Sásashtkárs, Bárdeshkárs, and Gujarát Vánis, are extremely fond of jewels and wear a large variety of ornaments. Some lower class Hindu women, as the Hálvakki or Gám Kare and the Átte Vakkals, the Nádors, and the Mukris, wear necklaces of coral and three or four pounds weight of lacquered and glass beads. The wealth and respectability of a family of any of these castes may be known by the number of necklaces the women wear. The ornaments worn by the well-to-do of the lower orders are of solid gold and silver. Bráhmans, Gujars, Vánis, Sonárs, Kalávants or dancing-girls, as well as Christians and Musalmáns, add pearls and precious stones. Most young children are decorated with anklets, bracelets, and waist-girdles, either of gold, silver, or brass according to the means of the parents, and are allowed to play about the house generally naked. The License Tax returns for 1879 give a total of 361 licensed goldsmiths, and the total number of goldsmiths according to the census of 1872 was 2220.

Shipping.

At Kárwár, Kumta, and Honávar, a few Váni merchants and traders own locally built *phatemáris*, *machvás*, and *padávs*. Besides

[1] No rules are fixed for the grant of reclamation leases. Each application is disposed of on its merits. In 1880-81, in the village of Amdalli in Ankola, survey numbers 192 of $4\frac{2}{4}\frac{5}{0}$ acres and 193 of $121\frac{3}{4}\frac{2}{0}$ acres were given to one Báb Shánbhog Mahádev Shánbhog on condition of paying one-eighth of the full assessment for the first three years, one-fourth of the full assessment for the second three years, one-half for the third three years, three-fourths for the fourth three years, and the full assessment from 1893-94. The payments for local funds are throughout calculated on the full assessment.

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these trading boats, numbers of small craft are owned by the seafaring classes, Khárvis, Harkantars, Mogers, and Gábits, by Dáldi Musalmáns, and by Bhandáris or palm-juice drawers. These boats are generally used in fishing and in carrying grain up the rivers and creeks. About twelve per cent is considered a fair rate of interest on capital invested in shipping. The average cost of a new vessel is about £8 (Rs. 80) the ton.

Moneylending.

In Kánara no class has a monopoly of moneylending. All who have money lend it at interest. Shenvis, Sárasvats, Havigs, Habbus, Joishis, Gujars, Vánis, Bhátiás, Banjigs, Musalmáns, Native Christians, well-to-do husbandmen, even Bhandáris and Kalávants or dancing-girls advance money on bonds and sometimes on personal security. In rural parts large landholders called *zamindárs* or *khátedárs*, chiefly Havigs, Shenvis, Habbus, Joishis, Nádors, Sásashtkárs, Hálvakki Vakkals, and Konkanis, are the chief moneylenders and grain-dealers, and they sometimes take payment in grain. No class of moneylenders deals solely with townspeople and well-to-do husbandmen. The district has no banking establishment and there are no moneylenders of the Márwár Váni caste. The most important moneylenders are Bráhmans, Gujars, Bhátiás, Havigs, Vánis, and Lingáyats. All needy husbandmen and villagers look to their landlords for loans. These loans are mostly raised to meet special charges such as wedding expenses and sometimes to buy seed and field stock. As a rule a husbandman cannot raise a loan without mortgaging land, and in some cases movable property is also mortgaged. The yearly interest usually charged is from six to twelve per cent without possession, and from three to six per cent with possession. It is usual for educated creditors to keep their accounts in books called *khátás*. Those who are unable to read and write keep no written accounts of transactions and have to rely on their bonds. As a last resource, resort is always had to the civil courts for the recovery of debts. Imprisonment for debt is uncommon. Complaints are made that bonds have been forged or passed without consideration, or that part payments have not been credited, but these complaints are seldom proved. Moneylenders do not usually employ a writer or accountant. When they do the writer or *gumásta* has the duties of an accountant. His pay depends on his master's circumstances and ranges from £7 10*s.* to £10 (Rs. 75-Rs. 100) a year. Sometimes at *Diváli* (October-November) or on the occasion of a marriage he gets a gift in addition to his pay. As his employer's agent, a clerk enjoys comparative independence and is paid £30 to £40 (Rs. 300-Rs. 400) a year. The only district traders who have agents are the Gujarát and Cutch traders at Kumta and Kárwár.

Interest.

The yearly rate of interest on good security varies from six to twelve per cent; without security it rises to twenty-four per cent. In small dealings, when an article is given in pawn, the rate is twelve per cent; in middling transactions nine per cent is usually charged, but in cases of extreme need it rises to eighteen per cent; in the few large dealings, with a mortgage on land, or on house or movable property twelve per cent is usually charged. Loans with

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Interest.

a lien on crops are not common, unless in cases of regular mortgage when the usual rate is charged. In regular mortgages, if the mortgaged property is made over to the mortgagee, he usually takes the produce instead of interest. If the property remains with the mortgager, twelve per cent is the usual charge, though at times it is about nine and sometimes it is as low as six. Petty advances without interest are occasionally made by a landholder to his tenant. In other cases, according to their ability to pay, poor husbandmen borrowing on personal security are charged twelve to twenty per cent or even higher. In Kárwár when the landlord provides his tenant with seed, it is returned soon after harvest with fifty per cent over the quantity lent. On money invested in buying houses and lands a net gain of six to twelve per cent is deemed a fair return. Liquor and other contractors, whose instalments are overdue, and merchants in times of pressing need, when a bill or a cheque has to be met, borrow money for short periods at monthly rates averaging one to three per cent.

Borrowers.

Except Hálvakki Vakkals, Nádors, and a few other well-to-do classes, most husbandmen, Gám Vakkals, Halepáiks, Kunbi Maráthás, Komárpáiks, Gaundis, Ghádis, and others, are forced to borrow grain. These grain advances are repaid in November-December when the crops are reaped. Except in Kárwár many landholders advance grain to their poorer tenants for seed or for food without charging interest. When the landlord demands interest, if the advance has been made on condition of its being repaid in kind, an extra fourth, or sometimes an extra half, is required. If the money value of the grain has to be repaid it is regulated by the price of the grain when advanced. The conditions of an advance made by a grain-dealer are the same as those made by a landlord when he demands interest. When a tenant is too poor to buy live stock, his wants are supplied by the landlord on condition of being paid four to five hundredweights of rice for a buffalo and two to three hundredweights for a bullock. If the advance is looked on as a loan to be repaid with interest, twelve per cent is charged. When cash has to be borrowed for wedding or other expenses, the lenders, if they are traders generally charge six to twelve per cent interest if property is pledged, or twelve to eighteen per cent on personal or other family security. Such transactions are entered in the lenders' day-book or *khâta* if they are of considerable amount, or if they are for sums of less than £5 (Rs. 50) they are noted on loose slips of paper called *pattis* or *yáds*. The personal credit of most poor husbandmen extends to £10 (Rs.100).

Few of the poorer husbandmen reap a harvest sufficient to meet their wants and pay their creditors, and few own carts and pack bullocks wherewith to earn carriage wage or have other means of livelihood. Still the poorest husbandmen, though often in debt, manage to support themselves without leaving the district in search of work. Military service is seldom sought except among Musalmáns and Native Christians and a few coast Maráthás, Bhandáris, and Komárpáiks. When the harvest season is over a number of the poorer class of husbandmen find employment in

Chapter V. Capital. Borrowers.

public, local fund, forest, municipal, and other works, in making and repairing roads and bridges, breaking metal, and gathering myrobalans. Komárpáiks, Halepáiks, and Sidis also work in the rich betel and spice gardens of Sirsi, Siddápur, Yellápur, Supa, and Kumta, the supply of field labour having been lately increased by the restrictions placed on wood-ash or *kumri* cultivation. Till lately the cotton presses at Kárwár and Kumta gave employment to many a poor family. But the demand for labour at these presses has of late greatly fallen. The Kárwár press works for only a short period in the year.

The district yields grain enough for its population. But the better kinds of rice, such as *dábansáli maskati* and *kagga*, which are used by the higher classes of Bráhmans, well-to-do Musalmáns, and Native Christians, come from South Kánara and Maisur. The staple food of the lower classes is coarse rice and *rági*. Common rice is also brought from South Kánara to a small extent. During the rainy season the imports by sea cease and the price of grain rises. At the same time some millet or *jvári* comes from Dhárwár into the parts of the district above the Sahyádri hills. The facilities for inland traffic are good. Excellent roads join the chief towns and villages, and the rivers, with which the country is intersected, are navigable by boats of half a ton to ten tons burden. Except during and after the 1876-77 famine, of late years there has seldom been any considerable rise in the price of grain, and as local failure of rain is almost unknown, the poorest, though burdened with debt, rarely suffer serious privation.

Though as a rule a husbandman has current dealings with only one creditor, cases in which a borrower is indebted to several creditors are not rare. In such cases the creditors do not arrange to share the debtor's property; each tries to be before the other in their efforts to get what they can out of him. Instances are rare in which moneylenders, gaining nothing by imprisoning a debtor, cease to press their claims and write off the sum as a bad debt. Creditors seldom imprison a debtor except with the object of forcing him to pay. In bad cases, when the amount of the debt is small and the debtor is unable to pay, creditors sometimes remit the interest wholly or in part. Sometimes when a landholder is unable to meet his engagements the creditor buys his land for a small sum. Complaints that the debtor has been charged a larger amount than he has received are said to be rare. In all civil courts measures are said to be taken to ensure the service of summonses on the correct party, and debtors seldom assert that they are ignorant that a suit has been brought against them. So long as the moneylender is certain that the debtor is in good circumstances, he rests satisfied with what he can gain from him under fear that the decree will be put in execution. But when the debtor is badly off the creditor always insists on receiving some property in mortgage. Creditors are said seldom to buy the property of the judgment-debtor at court auction sales. It is difficult to say whether property sold in execution of a decree does or does not fetch its proper value. The property itself is not sold, only the judgment-debtor's right and interest in the property. If it is afterwards found that the debtor has no right

to the property the buyer has bought nothing. If, as a member of a joint family, the debtor is entitled only to a share of the property, the buyer has to sue for a division and in the end may find the share worth but little. Or again the judgment-creditor may find that the property is mortgaged nearly or quite to its full value. For these reasons the price paid for property sold in execution of decrees is often nominal, but trickery in these sales is almost never complained of. On the whole, though moneylenders are sometimes exacting, the borrowers are generally satisfied with their terms. Agrarian crime is unknown.

Land Mortgage.

Land is transferred in one of four ways: Land given up by its holder or sold by Government on account of the holder's failure to pay his rent is taken or bought by others; land is sold under the orders of the civil court; land is transferred by voluntary sale or mortgage; land on the coast is sometimes given in permanent lease called *mulgeni* and also on *nadgi* or *sulgi*. Within the last few years, especially in Kárwár and Ankola, more land has been sold than formerly on account of holders failing to pay the enhanced assessments recently introduced. A considerable quantity of land is yearly sold under the orders of the civil courts. After the introduction of the survey, numbers of occupancies were sold in execution of decrees and the sale price of the land was made over to judgment-creditors. But where the lands were held on a *mulgeni* or permanent lease the tenants' rights were not affected by these sales. Transfers by voluntary sale are uncommon. Moneylenders and large landholders, Shenvis, Havigs, Habbus, Vánis, Sásashtkárs, Bárdeskárs, Naváiyat Musalmáns, and Christians, advance money on land mortgages. In some cases the mortgaged land is made over to the mortgagee; in others it is kept by the mortgager. The former system is called *bhogyádi* and the latter *toradav*. In either case all tillage arrangements, the payment of the Government assessment, and the disposing of the crops, fall on the party in possession of the land. Of the two varieties of mortgage usufructory or *bhogyádi* mortgages are the commoner. In such cases the mortgagee is vested with the sole possession of the land for a definite period. At the close of the specified time on payment of the mortgage, he should make over the land to the mortgager. In some cases it is agreed that a portion of the profits should go to meet the interest and the rest be deducted from the capital. When this stipulation is made the mortgagee is bound to release the land at the close of the period specified in the agreement without receiving any further payment.

Land is never mortgaged without a regular writing in which the sum for which the estate is mortgaged, the period for which it is mortgaged, the rate of interest, and other conditions, are entered in detail. In the case of mortgages with possession the rate of interest varies, but it is seldom more than ten or twelve per cent a year. If the mortgagee has planted trees he is paid at a certain fixed rate equal to the expense he has incurred. Both proprietors and mortgagees let part of their lands to tenants mostly on *chálgeni* or yearly leases. The tenant gives a writing obliging

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Land Mortgage.

himself to pay a certain rent for the year, and in some cases receives a counterpart lease called *yedurunudi* or *lávani chit.* At the close of the season a yearly tenant is liable to be ejected. Long standing debts are sometimes recovered by instalments, land being held in mortgage as security for the payment of the instalments. In such cases no regard is paid to rates of interest. A certain arbitrary amount is fixed as interest on the capital for a certain time and the sum formed by the addition of the capital and the interest is divided into equal or progressive yearly instalments payable within a certain number of years. Failure to pay entails much hardship on the debtor, as the mortgages which in such cases are generally simple are very strict.

The mortgage of land is no new practice in Kánara. In 1848 Mr. Blane wrote to the Madras Board of Revenue that a great number of estates were held on mortgage, the yearly profits being taken as interest on the debt and for the gradual discharge of the principal. In some cases the mortgage was for a term of years, and the lands were made over to the mortgagee for a time which was calculated to be sufficient to pay off the amount borrowed. In some the mortgager continued in possession of his own land, but with power to the creditor to foreclose the mortgage at a stated time if the debt was not paid. In others the owner held his own land as tenant under the mortgagee, or, by a still further complication, as sub-renter under the mortgagee's tenant. Since 1848 the rise in the price of grain and garden produce, the opening of communications, and other local improvements have tended to lessen the number of sales, mortgages, and other transfers of land.

Labour Mortgage.

Workmen and husbandmen sometimes raise money by mortgaging their labour for a term of years.[1] The rate at which the

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[1] The following are translations of four bonds executed in Sirsi :

(1) Hucha and Chavda, sons of Shivnáik, living in Ambáli hamlet in Shevur village of Karur Mágni in Sirsi, in favour of Nárnappa Hegde son of Virappa Hegde, resident of Devisur, included in the above village. This day we have borrowed from you the sum of £12 (Rs. 120) which we require to meet the expenses of Chavda's marriage. The rate of interest agreed for is Rs. 12 per cent which comes to Rs. 15 a year. As we are unable to pay off the principal and its interest, Chavda will serve under you as a labourer until the debt is paid. You will supply him with food and raiment, and in addition his monthly pay will be Rs. 2. You will deduct the interest from his pay and the balance will go to pay off the principal. The account will be made up at the end of every year. When the whole amount is cleared you will give back this document duly endorsed and also discharge Chavda from your service. Executed the 12th of May 1882.

Witnesses, Signed .....

Signed .....

(2) Ira, Timma, and Basappa, sons of Devnáik, living in Nirinhalli in Sirsi, in favour of Shivráv Hegde, son of Venkappa Hegde, who lives in the same village. We have this day borrowed from you Rs. 200 for the marriage of one of us, Timma. Twelve per cent interest has been settled for this amount and we have agreed to abide by the conditions mentioned hereunder for the payment of this debt. Timma will serve at your place, and the sum of Rs. 36 which you have promised to pay him as his hire for 360 days every year will go to pay off the interest as well as the principal. Till the whole debt is cleared Timma will serve at your place and in case of his absence the rest of us will serve and thus we will pay off the whole amount due to you. If any of us decline to act up to the conditions agreed, we hold ourselves fully responsible to make good every sort of loss you may incur by our failure, in addition to the payment of interest. Accordingly,

pledger's service is valued depends on his need, his credit, and his power of work. To pay a bond of £10 (Rs. 100) by labour, the monthly service of a man of fair working power would be valued at 4*s*. (Rs. 2) with or 8*s*. (Rs. 4) without food and clothing. He would thus take four years and two months with food and two years and one month without food to repay a loan of £10 (Rs. 100). The monthly service of an expert workman would be valued at 8*s*. (Rs. 4) a month with and 12*s*. (Rs. 6) without food and clothing. These husbandmen and workmen generally mortgage their labour to the landlords on whose lands they live, but they not uncommonly pledge their services to monied men of their own or of other villages. When the debtor takes his meals at the creditor's house he is expected to give his whole time to his master's work. When he takes his food at his own house he is allowed three hours in the day when he may work for any one he pleases. The moneylender has no right to the services of the bondsman's wife and children, nor does he undertake to feed him, house him, or pay any charge for him, unless an express stipulation is made in the bond. In exceptional

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for whatever time the principal remains unpaid, we are bound to pay the interest. At the end of every year the account will be made up and receipt taken from you for the amount paid and we will continue to act up to the conditions detailed above. When the whole amount is paid this document will be taken back from you duly endorsed.

Executed the 24th of May 1881.

Witnesses, Signed .....

Signed .....

(3) Bira, Dyáva, and Gurappa, sons of Habler Bira, living in Islur in Sirsi, in favour of Subaya Hegde, son of Krishna Hegde, living in Chippige in Sirsi. We have this day borrowed from you Rs. 60 required for the marriage of one of us Dyáva. We are not in a position to pay back this amount to you, but in its place agree to the following conditions: One of us three will properly serve at your place and the sum of Rs. 18, the salary agreed, will go towards the payment of the principal amount and this service will continue till the whole amount is paid. Then this document will be taken back from you duly endorsed. If without any reasonable cause the service is denied any day contrary to the conditions of this contract, we agree to pay you in one lump sum the amount that may remain unpaid till that day, together with interest at 25 per cent which will be calculated on the amount then due. This bond will then be taken back duly endorsed. As we have promised to pay off the debt by service, the responsibility of answering you rests with all three of us, should we by acting contrary to the conditions of this agreement break our faith with you. This bond is executed with our full consent this day the 3rd of June 1881.

Witnesses, Signed .....

Signed .....

(4) Shanna bin Malla Halayar, living in Happige in the Kalguni village of Karur in Sirsi, in favour of Narnabhatta son of Shankarbhatta, also living in Hippige. On this day I have borrowed from you Rs. 100 for my marriage. I am unable to pay this amount in a lump sum as I have no other assistance. I have therefore agreed before these persons to pay off this amount by service. My monthly pay will be one rupee, and you will also give me every year a blanket, a waistcloth five yards long, and a headscarf three yards long, and for the use of my wife a robe and two bodices. Both of us will work at your place. My pay will go towards the clearing of the debt. If before the debt is cleared we keep away from your service and attend some one else, we will undergo the punishment awarded to us by the Sirkar for our failure to abide by the conditions of this contract, and after the punishment is undergone, we will labour at your place and thus clear off the debt. Also we will not conduct ourselves contrary to the conditions mentioned above. This service bond is executed with my pleasure and consent, this day the 11th of October 1881.

Witnesses, Signed .....

Signed .....

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Labour Mortgage.

cases where the bondsman is very needy, the creditor supplies his ordinary wants. The master has no power to transfer his right over the bondsman, except with the bondsman's consent. If the labourer refuses to serve his master during the term of his engagement, the master has no legal redress. The civil courts do not help the master in enforcing his labourer's services even in cases of written bonds. Labour is seldom pledged except by men of the lower classes, Holayars, Mhárs, Mukris, Dhivars, Parvars, Chchalvádis, Ágers, Dheds, Hulsvárs, Kengárs, Kusals, Korárs, Buttals, Bellers, and Hatgárs, who are forced to borrow to meet marriage expenses. About twenty labour bonds were brought for registration in the Sirsi and Siddápur sub-divisions in the year 1880.

Labour is pledged chiefly for household work and for work in rice fields. In spice gardens poor Havig women, in return for food and clothing, serve in the households of Havigs, doing house work and helping to water the garden. Men of the degraded castes who pledge their labour generally live in the gardens of their protectors or on the outskirts of towns or villages in small bamboo and palm-leaf huts.

Wages.

In 1800, the yearly wages of hired male servants who were generally engaged by the year were £2 8*s.* (Rs. 24), besides three meals a day and once a year a blanket and a handkerchief. The women, who were hired by the day, were paid about three pounds (1½ *shers*) of rough rice and about 1½*d.* (1 *anna*) a day in cash.[1] The money wage of both skilled and unskilled labour has risen considerably during the fifty-eight years ending 1881. From 1824 to 1859 the monthly wages of a palanquin-bearer or *hamál* were 11*s.* 3*d.* (Rs. 5⅝), and of an ordinary unskilled labourer from 6*s.* 3*d.* to 7*s.* 6*d.* (Rs. 3⅛ - Rs. 3¾). The monthly wages of a carpenter or skilled labourer varied during the same thirty-six years from 11*s.* 3*d.* to 15*s.* (Rs. 5⅝ - Rs. 7½). During the next four years (1860-1863) the monthly wages of a *hamál* or palanquin-bearer remained at 15*s.* (Rs. 7½), and of an ordinary unskilled labourer at 11*s.* 3*d.* (Rs. 5⅝); but carpenter's wages nearly doubled varying from £1 2*s.* 6*d.* to £1 10*s.* (Rs. 11¼ - Rs. 15). During the last sixteen years (1864-1880), both skilled and unskilled labourers have been paid by the day, the skilled labourer getting one shilling to two shillings and the *hamál* or palanquin-bearer 6*d.* to 9*d.* The ordinary unskilled labourer's wages have varied considerably during these sixteen years. For the first two years he was paid 6*d.* (4 *ans.*) a day, during the next seven years his wages rose to 6¾*d.* (4½ *ans.*), from 1873 to 1875 they were between 4½*d.* and 9*d.* (3 *ans.* and 6 *ans.*), during the next two years they varied from 4½*d.* to 12*d.* (3-8 *ans.*), and from 1878 to 1880 they were between 3½*d.* and 9*d.* (2⅓-6 *ans.*).

At present (1882), the ordinary day wages of unskilled workmen are, for men 4½*d.* to 9*d.* (3-6 *ans.*), for women 3*d.* to 4½*d.* (2-3 *ans.*),

[1] Buchanan's Mysor, III. 226. Kánara weights and measures differ so widely in each sub-division, even in many of the petty divisions, that English equivalents of *shers*, *mans*, and *khandis* are offered with much hesitation. At the best they are not more than approximately correct.

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Wages.

and for children 1½*d.* to 3*d.* (1-2 *ans.*). Twenty years ago the rates were 3*d.* (2 *ans.*) for a man, 2¼*d.* (1½ *ans.*) for a woman, and 1½*d.* (1 *anna*) for a boy or girl. The workmen employed in the Kárwár cotton presses are paid, 7½*d.* to 6¾*d.* (5-4½ *ans.*) for a man, 4½*d.* to 3¾*d.* (3-2½ *ans.*) for a woman, 3*d.* (2 *ans.*) for a boy, and 2¼*d.* (1½ *ans.*) for a girl. The monthly wages of a mason vary from £2 8*s.* 9*d.* (Rs. 24⅜) in Kárwár to £1 10*s.* (Rs. 15) in Kumta and Sirsi; those of a carpenter from £2 8*s.* 9*d.* (Rs. 24⅜) in Kárwár to £1 17*s.* 6*d.* (Rs. 18¾) in Sirsi and £1 10*s.* (Rs. 15) in Kumta; and those of a blacksmith from £2 8*s.* 9*d.* (Rs. 24⅜) in Kárwár to £2 5*s.* (Rs. 22½) in Sirsi and £1 10*s.* (Rs. 15) in Kumta. All day-workers are sometimes and field labourers are generally paid in grain. Wages are paid daily, weekly, fortnightly, or monthly according to circumstances.

Of late years the position of day-labourers has been improved by the demand for labour in the public works and forest departments and by the spread of tillage. No special classes of day-labourers save money. Savings are generally spent in buying clothes or in making ornaments for women and children. A large number of workmen spend part of their income on liquor, Mhárs, Dheds, and Chámbhárs being excessively fond of drink. The service of women and children is specially required in the fields during four seasons in the year, for weeding and transplanting in June and July, for harvesting in October and November, for watching in November and December, and for rice-husking between January and March. At other times they are employed on the roads and other public works. In spite of the increase in the supply which has followed the restrictions on wood-ash or *kumri* tillage, the local demand for unskilled labour is in excess of the supply. It is met by outsiders from Goa, Ratnágiri, South Kánara, and Malabár.

Prices.

Yearly price details, with the exception of the rates for 1828 and for 1832, are available for the fifty-nine years ending 1882. During these fifty-nine years the rupee price of rice of the second sort, which is the staple grain of the district, varied from fourteen pounds in 1864 to sixty-four pounds in 1842 and averaged forty pounds. The whole fifty-nine years may be divided into seven periods. In the first period of eighteen years (1824-1841), in which figures for 1828 and 1832 are not available, the prices averaged fifty pounds, the lowest being fifty-eight pounds in 1829 and 1830 and the highest forty-two in 1826. The second period of three years (1842-1844) with an average price of sixty-two pounds the rupee, was a time of very cheap grain, sixty-four pounds in 1842 being the lowest and fifty-nine pounds in 1843 the highest. The third period of twelve years (1845-1856), with an average of fifty-one pounds was one of moderate prices, the highest being forty pounds in 1856 and the lowest sixty pounds in 1851 and 1852. Prices rose high in the fourth period of seven years (1857-1863) with thirty-three pounds the lowest in 1857 and 1858 and twenty-five the highest in 1863 and an average of thirty pounds. In the fifth period of six years (1864-1869) with an average of seventeen pounds, there was a further rise with twenty-two pounds the lowest in 1868 and

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fourteen the highest in 1864. In the sixth period of eight years (1870-1877) with an average of twenty-six pounds, prices were lower than in the fifth period, but they were still high with thirty pounds the lowest in 1875 and twenty-two pounds the highest in 1877. During the seventh period of five years (1878-1882) prices remained high, the average being twenty pounds; in the first two years they rose from eighteen pounds in 1878 to seventeen in 1879; they then fell to twenty pounds in 1880 and to twenty-four in 1881 and 1882. The details are:

Kánara Grain Prices, 1824-1881.

Produce.	First Period.																	Second Period.		
	1824	1825	1826	1827	1828	1829	1830	1831	1832	1833	1834	1835	1836	1837	1838	1839	1840	1841	1842	1843	1844
Rice, 1st Sort ...	37	33	32	39	...	45	41	43	...	40	39	36	38	34	35	30	33	42	45	44	44
Rice, 2nd Sort...	54	43	42	50	...	58	58	52	...	51	51	51	46	46	48	43	49	55	64	59	63
Rági	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Wheat	29	31	33	31	...	33	29	35	...	37	21	27	37	29	27	26	30	28	32	35	35
Pulse	34	31	32	31	...	34	27	36	...	38	25	26	38	22	25	20	26	26	30	32	32

Produce.	Third Period.												Fourth Period.						
	1845	1846	1847	1848	1849	1850	1851	1852	1853	1854	1855	1856	1857	1858	1859	1860	1861	1862	1863
Rice, 1st Sort	41	36	46	40	39	39	45	44	40	36	37	37	30	27	22	23	23	27	20
Rice, 2nd Sort	54	51	55	54	51	52	60	60	54	44	45	40	33	33	30	28	31	32	25
Rági ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Wheat ...	37	34	33	39	37	39	46	49	44	39	33	37	35	34	35	39	39	33	14
Pulse ...	26	22	28	30	34	29	34	34	29	28	25	27	25	25	25	25	27	27	18

Produce.	Fifth Period.						Sixth Period.								Seventh Period.				
	1864	1865	1866	1867	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	1882
Rice, 1st Sort.	11	15	12	17	14	13	15	16	16	14	18	20	16	10	12	10	12	14	18
Rice, 2nd Sort	14	17	16	21	22	17	25	24	26	26	28	30	28	22	18	17	20	24	24
Rági ...	20	25	22	27	32	31	32	30	30	28	32	48	48	26	24	27	32	60	...
Wheat ...	12	18	12	16	21	21	14	16	18	18	24	26	26	22	14	14	16	26	24
Pulse ...	12	11	11	13	14	16	15	15	16	18	18	26	26	20	16	12	16	26	21

Weights.

Though convictions for using false weights and measures are unknown, weights and measures are perhaps less uniform in Kánara than in any part of the Bombay Presidency. Each sub-division and many petty divisions have their own weights and measures.

Precious stones and pearls are not sold by weight in Kánara. Small pearls are sold by the *laddi* or string of twenty-five to 150. Large pearls and other precious stones are sold singly. Gold and silver are sold by small weights which vary in different places. Two sets of weights are common. One table is, six grains of rice one *gunji* or abrus seed, six *gunjis* one *anna*, and sixteen *annas* one *tola*. The other table is, six grains of rice one *gunji* or abrus seed, twenty-eight *gunjis* one *vartuk*, and $3\frac{3}{4}$ *vartuks* one *tola*. In some places a slight variation occurs in the first set of weights and a

manjuti, which is equal in weight to two *gunjis*, is sometimes added to the table. Goa goldsmiths use weights of their own which are similar to those in use in the Konkan. These are, six grains of rice one *gunji*, eight *gunjis* one *másа*, and twelve *másás* one *tola*.[1] The *tola* is generally represented by the standard rupee which weighs four *gunjis* less than the real *tola* of ninety-six *gunjis*. Twenty such *tolás* in Kárwár and twenty-four in other places make one *sher*.

The weights in use for copper, brass, tin, lead, iron, and steel are, in Kárwár Kumta and Haliyál, twenty *tolás* one *sher*, two *shers* or forty *tolás* one *rattal* or English pound, twenty-eight *rattals* one *man*, and twenty *mans* one *khandi*. In Honávar Yelláپur and Ankola, the table is twenty-four *tolás* one *sher*, six *shers* one *pánch-sher*, two *pánch-shers* one *dhada*, four *dhadás* one *man*, and twenty *mans* one *khandi*. In Siddápur a similar table is current, but the *pánch-sher* is omitted and the *dhada* is only twelve *shers*. In Sirsi the corresponding weights are, twenty-four *tolás* one *sher*, 2½ *shers* one *adáisher*, two *adáishers* one *pánch-sher*, two *pánch-shers* one *dhada*, four *dhadás* one *man*, and twenty *mans* one *khandi*. In the petty division of Bhatkal the weights are twenty-four *tolás* one *sher*, 11½ *shers* and four *tolás* one *dhada*, four *dhadás* one *man*, and twenty *mans* one *khandi*; in Mundgod twenty *tolás* one *sher*, 12½ *shers* one *dhada*, four *dhadás* one *man*, eight *mans* one *heru*, and 2½ *herus* one *khandi*; and in Supa twenty *tolás* one *sher*, 6¼ *shers* one *pánch-sher* and 2 *pánch-shers* one *dhada*. Coffee and cotton, spices and condiments, butter and clarified butter, sugar and molasses, sandalwood and ebony, hides and horns, dates and almonds, beef and mutton, and betelnuts are also in each sub-division and petty division sold according to the weights used in the sale of the less precious metals. Gunpowder and shot are sold by the pound of forty *tolás*. At the sub-divisional head-quarters charcoal and firewood are weighed and sold by English pounds, quarters or *mans*, hundredweights, and tons. In other places firewood is sold by the head or cart load.

Two kinds of capacity measures are in use in Kánara, one for grain, the other for liquids. The grain measures are, for Kárwár and Ankola, thirty-two *tolás* one *átva*, six *átvás* one *kudav*, twenty *kudavs* one *khandi*, and twenty *khandis* one *kumb*; for Kumta and Honávar, nine *tolás* one *solge*, two *solges* one *arval*, two *arvals* one *sidde*, two *siddes* one *sher*, three *shers* one *kudav*, fourteen *kudavs* one *mudi*, twenty *kudavs* one *khandi*, and forty-two *mudis* one *korji*[2]; for Haliyál ninety-six *tolás* one *sher*, two *shers* one *padi*, two *padis* one *chitte*, sixteen *chittes* one *vakkal*, two *vakkals* one *heru*, and ten *herus* one *khandi*; for Yelláپur ninety-six *tolás* one *sher*, two *shers* one *páv*, two *pávs* one *chitte*, two *chittes* one *kolga*, and twenty *kolgás* one *khandi*; for Sirsi ninety-six *tolás* one *sher*, four *shers* one *kolga*, twenty *kolgás* one *khandi*, and twenty *khandis*

[1] Goldsmiths' weights are generally small round, square, or eight-cornered pieces of porcelain or of brass or bell-metal.

[2] In Honávar and Kumta 100 *mudis* of unhusked rice are considered equal to forty-two of husked rice.

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Weights.

one *hire* or big *khandi*; for Siddápur thirty-six *tolás* one *sidde*, two *siddes* one *kolga*, and twenty *kolgás* one *chitni-khandi*; for the petty division of Bhatkal twenty-eight *tolás* one *sidde*, four *siddes* one *háne*, two *hánes* one *kolga*, five *kolgás* one *kalshi*, and four *kalshis* one *mudi* or *khandga*; and for the petty division of Mundgod 140 *tolás* one *páv*, two *pávs* one *chitte*, thirty-two *chittes* one *andge*, two *andges* one *heru*, and four *herus* one *khandi*. Liquid measures are the same for milk, oil, palm-juice and sugarcane-juice. The table current in Kárwár is four *tolás* one *navtáng*, eight *navtángs* one *sher*, ten *shers* one *dhada*, and four *dhadás* one *man*; that in Ankola is thirty-three *tolás* one *sidde*, four *siddes* one *chembu*, and sixty-seven *siddes* one *háne*; that in Kumta is twenty-four *tolás* one *sher*, six *shers* one *pánch-sher*, and two *pánch-shers* one *dhada*; in Honávar thirty-six *tolás* one *sher*, four *shers* one *pánch-sher*, eight *pánch-shers* one *mán*, and two *mans* one *hádu*; in Haliyál, twenty *tolás* one *sher*, three *shers* one *chembu*, and sixteen *chembus* one *man*; in Yellápur, forty *tolás* one *rattal*, three *rattals* one *chembu*, and sixteen *chembus* one *man*; in Sirsi twenty-four *tolás* one *sher*, twelve *shers* one *dhada*, four *dhadás* one *man*, and twenty *mans* one *khandi*; in Siddápur there is but one measure of twenty-four *tolás* called a *sher*; in Bhatkal twenty-eight *tolás* one *sidde*, four *siddes* one *háne*, and ten *hánes* one *man*; and in Mundgod twenty *tolás* one *sher*, 12½ *shers* one *dhade*, four *dhades* one *man*, eight *mans* one *heru* or *naga*, and 2½ *herus* or *nagas* one *khandi*. In Supa the same grain and liquid measures are current as in Haliyál.

Cotton and woollen cloth, silks and brocades, and tape are sold by the yard. Waistcloths, women's robes, and women's bodice cloths are sold singly or in pairs. Bamboos, cowdung cakes, betel leaves, matted cocoa leaves or *záps*, hewn stones, sugarcanes, fruit, and fish, and bricks and tiles are sold by number. Grass and hay are sold by the hundred bundles or *pulis*. Firewood, except at sub-divisional head-quarters, is sold by the head or cart load. Bamboo matting is measured by the surface and sold by the cubit. Rough hewn stones, granite rubble and sand gravel and earth are sold by the brass of 100 cubic feet. Coir rope is sold by the bundle of 100 cubit lengths. Timber is measured according to the following table, 1⅙ inches one *visva*, twenty *visvás* one *vás*, five *vásas* one quarter, and four quarters one *khandi*. Lime is sold by capacity measures of twenty *kudavs* one *khandi*, and twenty *khandis* one *kumb*.

CHAPTER VI.

TRADE AND CRAFTS.

SECTION I.—COMMUNICATIONS.

Early Routes.

Its seaboard of seventy-six miles, its large estuaries and navigable rivers and backwaters, and the easiness of some of its hill-passes have in all times of settled government attracted a considerable trade to the Kánara coast. The chief rivers of the district, the Kálinadi which is navigable for twenty miles as far as Kadra, the Gangávali for fifteen miles as far as Gundballa, the Tadri for fifteen miles as far as Uppinpatna, and the Shirávati for seventeen miles as far as Gersappa, which have all large estuaries and ports near their mouths, give much facility for inland traffic by small boats of one to nine tons. Besides along the rivers, from very early times, the cloth and iron of the inland districts, and the local pepper betelnut sugar and sandalwood probably came in head-loads and on bullock and ass back down the Anshi, the Kaiga, the Arbail, the Devimani, the Gersappa, and other Sahyádri passes. No trace or tradition remains of early Hindu roads or hill-passes. During the second half of the eighteenth century, Haidar paved some of the hill-passes with laterite and granite and cleared some foot-paths through the forests. Traces of these foot-paths, which are known as Haidar's Paths, remain near the Bingi and Kadra hills, and at Kadvad, Sadáshivgad, and Mirján. When, after the fall of Seringáptam (1799) the district came into the possession of the English, there were no made roads except foot-paths connecting the chief towns. The hill-passes were rugged and impracticable, those chiefly used being the Tinai, the Anshi, the Kaiga, the Arbail, the Devimani, and the Gersappa.[1]

Passes.

Since the English conquest communications have been greatly improved. New high roads have been built and hill-passes opened joining the district with the Bombay Karnátak, the Nizám's dominions, Bellári, and Maisur. There are seventeen chief passes, two in Kárwár, the Gopshitta and Kaiga; two in Honávar, Hogevadi and Gundil-katta; six in Supa, Tinai, Kuveshi, Diggi, Kundal, Dhokarpa, and Anshi; two in Yellápur, Ganeshgudi and Arbail;

[1] During the British operations in support of the Peshwa in 1802, six 12-pounders with military stores and provisions were moved from Goa to Haliyál across the Tinai pass, when the pass was opened and repaired. Duke of Wellington's Despatches India, III. 382, 383, 586. Salted provisions, spirit kegs, and rice were often taken from Goa by the Tinai pass for the troops then in North Kánara. Ditto, 531-38. Troops from Mangalor were moved to Haliyál by the Arbail pass in January 1803. Ditto, 549.

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Passes.

four in Sirsi, Vadi, Devimani, Nilkund, and Dodamani; and one in Siddápur, Gersappa. Of these seventeen passes the three most important are the Arbail in Yellápur, the Devimani in Sirsi, and the Gersappa in Siddápur.[1]

Of the two Kárwár passes the Gopshitta lies twelve miles north-east of Kárwár, and joins Kadra with Sadáshivgad. The Kaiga pass, about twenty miles east of Kárwár, is crossed by the Kárwár-Yellápur road and is not yet wholly passable by carts. Of the two Honávar hill-passes, the Hogevadi, twenty-two south-east of Honávar, and the Gundil-katta, fifteen miles south-east of Honávar, are the southmost Sahyádri passes with bullock-tracks leading into Maisur; they are seldom used. Of the six Supa passes the Tinai, thirty miles north-west of Supa and twenty-one miles long; the Kuveshi, fifteen miles north-west of Supa and thirteen miles long; the Diggi, seventeen miles west of Supa and eighteen miles long; the Kundal, twenty-two miles south-west of Supa and seven miles long; and the Dhokarpa, twenty-five miles north of Kárwár and six miles long, are in the west of Supa, and all meet the Kadra-Belgaum road by the Anshi pass. These are bullock-tracks, all leading into Portuguese territory, and are chiefly used for the import of cheap salt and salted food from Goa into Supa and other adjoining British districts above the Sahyádris. The Anshi, about twenty-five miles south-west of Supa, is crossed by the Kádra-Belgaum road. Of the two Yellápur hill-passes the Ganeshgudi hill-pass which lies nine miles west of Yellápur is crossed by the Yellápur-Kadra road. The Arbail lies twelve miles south of Yellápur, and over it runs the metalled and bridged Kárwár-Dhárwár road from eighteen to twenty-four feet broad. Of the four Sirsi passes, the Vadi pass, about twenty-four miles west of Sirsi, has a road thirty-two miles long from Sirsi to Hillur, not practicable for carts. The Devimani lies twenty-one miles south of Sirsi and seventeen east of Kumta, and is crossed by the metalled and bridged Kumta-Dhárwár road which is eighteen to twenty-four feet broad. The Nilkund hill-pass, about sixteen miles west of Sirsi, has a cart-road up to the foot of the pass from Kumta to Amadalli on the Dhárwár-Kumta road. The Dodamani hill-pass, about thirty miles west of Sirsi, has a bullock-track eighteen miles long from Bilgi to Mankibail, where it joins the Nilkund road. The Gersappa hill-pass in Siddápur lies about fifteen miles south-west of Siddápur, and is crossed by a metalled road from the port of Gersappa to Talguppa in Maisur.

Roads.

There are four main lines of roads, beginning from the north, the Kádra-Belgaum road by Supa and the Anshi pass, fifty-two miles long; the Kárwár-Dhárwár road by Yellápur and the Arbail pass, 74¾ miles long; the Kumta-Dhárwár road by Sirsi and the Devimani pass, 78½ miles long; and the Ankola-Belki coast road, about seventy-three miles long. The Kadra-Belgaum road by Supa, Haliyál, and the Anshi pass, fifty-two miles long, leads into Belgaum at Shetona. It is *murumed* or trap-gravelled, partially bridged, and during the

[1] Details of these hill-passes are given under Places of Interest.

fair season is passable by carts. During the rains when the numerous branches of the Kálinadi overflow their banks, communication is kept up by temporary bamboo and wood foot-bridges. The road passes through beautiful forest and hill scenery. Besides a district bungalow at Haliyál and a travellers' bungalow at Supa, it has a number of rest-houses or *dharmsháláś* at convenient distances. The Kárwár-Dhárwár road by Yellápur and the Arbail pass, 74¾ miles long and eighteen to twenty-four feet broad, meets the Dhárwár frontier at Sangtikop. The road is bridged and metalled throughout with schist granite and gneiss. About £127,830 (Rs. 12,78,300) were spent in making the first eighteen miles from Kárwár and in widening the rest. Its yearly repairs cost about £3300 (Rs. 33,000). It has five travellers' bungalows, beginning from Kárwár one each at Kárwár, Sanksal, Arbail, Yellápur, and Kirvatti. The Kumta-Dhárwar road by Sirsi and the Devimani pass, with a length of 78½ miles and a breadth of twenty to twenty-four feet, meets the Dhárwár frontier at Yergatti or Ergati. Except for the first four miles and a half from Kumta, the road is metalled throughout with granite and schist. It is also bridged except at Devgi three miles from Kumta, where the Tadri is crossed by ferry boats. It has eight travellers' bungalows, beginning from Kumta one each at Kumta, Katgal, Devimani, Sampkand, Sirsi, Ekambi, Palla, and Mundgod. The outlay in making the road is not recorded; its yearly repairs amount to about £3400 (Rs. 34,000). The Ankola-Belki road is a coast cart-road seventy-three miles long. It has five travellers' bungalows, beginning from the north one each at Ankola, Gokarn, Mirján, Honávar, and Murdeshvar. In addition to these trunk-roads many branch lines have been made of which the following may be noticed. The Kumta-Dhárwár road has been joined by eight branch lines: Beginning from the Dhárwár frontier, at Mundgod, by the Mundgod-Yellápur road twenty-five miles long; at Palla, by the bridged and metalled Palla-Bankápur road of two miles made at a cost of £75 (Rs. 750); at Ekambi, by the bridged and metalled Ekambi-Samasgi road of six miles; at Sirsi by three roads, the bridged unmetalled Sirsi-Banavási road of fourteen miles with a travellers' bungalow at Banavási, the Sirsi-Yellápur local fund fair weather road neither bridged nor metalled of thirty miles, and the Sirsi-Kodkani local fund road temporarily bridged and unmetalled of thirty-three miles with a travellers' bungalow at Siddápur and at Kodkani; at Sampkand, by the Sampkand-Kumta road through the Nilkund pass, unmetalled, partially bridged and partially passable for carts, of thirty-one miles with a travellers' bungalow at Santgal; and at Katgal by the schist-metalled Katgal-Uppinpattan road, a mile long and connecting the main line with Uppinpattan, the highest navigable point on the Tadri river.

The Kárwár-Dhárwár road is joined by seven branch lines: Beginning from the Dhárwár frontier, it is joined at Yellápur by four branch roads, the unmetalled and temporarily bridged Yellápur-Bankápur cart-road of about twenty-nine miles with an iron bridge at Siddlegundi built at a cost of about £7500 (Rs. 75,000); the Yellápur-Kaiga bridged cart-road of about fifty-four miles, which, built at a cost of about £34,500 (Rs. 3,45,000), was abandoned as a

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Provincial road and has been completed (1882) at a cost of about £1600 (Rs. 16,000) and is maintained from local funds; the Yellápur-Barballi fair weather road by Ganeshgudi of eighteen miles; and the Yellápur-Haliyál temporarily bridged fair weather road of thirty miles with three masonry bridges built at a cost of about £6000 (Rs. 60,000); at Hebbul, two miles south of Sunksál, by the Hebbul-Sánikatta unmetalled and bridged road of about eighteen miles leading to the mouth of the Tadri; at Agsur, about eight miles west of Hebbul, by the Agsur-Sirsi temporarily bridged and trap-gravelled or *murumed* road, about forty-three miles long and passable for carts thirty-three miles from Sirsi to the steep top of the Vadi pass; and at Balliguli, about six miles west of Agsur, by the unmetalled Agsur-Ankola road, of two miles. The Kadra-Belgaum road is met by four branch roads and four passes: Beginning from the Dhárwár frontier, at Haliyál by three roads, the Kalghatgi-Haliyál fair weather road of fourteen miles; the Haliyál-Dhárwár bridged and unmetalled road of four miles; and the Haliyál-Belgaum bridged and unmetalled road of nine miles to Lingammat built at a cost of about £5140 (Rs. 51,400); and at Supa by the partially bridged fair weather forest road of about twenty-four miles. The four hill-passes connected with the Kadra-Belgaum road are, the Kuveshi of thirteen miles, the Digi of eighteen, the Kundal of seven, and the Dhokarpa of six. All of them are bullock tracks joining the Kadra-Belgaum road with Goa territory.

Besides these branch roads, there are five lines unconnected with any of the trunk roads. The Gersappa-Talgappa road of about twenty-five miles leads by the well-known Kodkani falls to Talgappa on the Maisur frontier. The road is unmetalled but bridged mostly with temporary wooden bridges. It has a travellers' bungalow at Kodkani. The road was built in 1854 at a cost of about £7850 (Rs. 78,500). Both the Siddápur-Maisur road of five miles bridged but not metalled, and the Banavási-Maisur fair weather road of four miles, lead into Maisur. The Konay-Kodibág bridged and metalled road of two miles, is an extension of the Kárwár-Dhárwár road; and the Usoda-Tinai fair-weather road by Jagalbet, of four miles, joins the Supa-Haliyál road with the Tinai hill-pass.

Tolls.

Of thirteen toll-bars eight are on Provincial and five are on Local Fund roads. Of the eight Provincial toll-bars three are on the Kárwár-Dhárwár road by the Arbail pass, one each at Amadalli, Sunksál, and Yellápur; three on the Kumta-Dhárwár road by the Devimani pass, one each at Ekambi, Nilikeni, and Kamanguli; one on the Gersappa-Talgappa road by the Gersappa pass at Malemane; and one on the Dhárwár-Tinaighát road by Supa and Haliyál at Tinai. Of the five local fund toll-bars two are on the Sanksal-Kumta road, one each at Gundballa and Bargi; one on the Sirsi-Kumta road by the Nilkund pass at Santgal; and two on the Siddápur-Kodkani road, one each at Siddápur and Killer. The toll revenue amounted to about £5180 (Rs. 51,800) in 1882 against £5250 (Rs. 52,500) in 1881, that is a fall of about £70, the Provincial receipts in 1882 being £4850 (Rs. 48,500) against £4815 (Rs. 48,150) in 1881, and the local fund receipts to £330 (Rs. 3300) against £435 (Rs. 4350).

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Bridges.

Of ten bridges built over creeks and rivers, the Handimadi wood bridge on the Kárwár-Dhárwár road by the Arbail pass, has laterite piers and seven spans of thirty feet each. It was built in 1874 from Provincial funds at a cost of £3040 (Rs. 30,400). The Anegundi wood bridge on the Kumta-Dhárwár road has granite piers and three spans of about thirty-three feet each. It was built in 1879 from Provincial funds at a cost of about £3600 (Rs. 36,000). The Benihalla wood bridge on the Kumta-Dhárwár road has masonry piers and five spans of thirty-three feet each. It was built in 1883 from Provincial funds at a cost of £2825 (Rs. 28,250). The Konay iron girder bridge over the Konay stream on the wharf-road in Kárwár has iron piers and two spans of forty feet each. It was built in 1864 from Provincial funds at a cost of £6763 (Rs. 67,630). The Hattikeri iron bridge over the Belikeri creek in Ankola has granite piers and four spans, two of forty-two and two of fifty-four feet. It was built in 1874 from Provincial funds at a cost of £3439 (Rs. 34,390). The Tattihalla brick-arched bridge on the Haliyál-Belgaum road has granite abutments and three spans, one of sixty and two of twenty-five feet each. It was built in 1875 from forest and Provincial funds at a cost of £2239 (Rs. 22,390). The Birchi wood bridge on the Haliyál-Supa road has masonry piers and four spans of about thirty-seven feet each. It was built in 1882 from Provincial and forest funds at a cost of £2347 (Rs. 23,470). The second Tattihalla granite-arched bridge on the Haliyál-Yellápur road has three spans of forty feet each. It was built from forest and Provincial funds at a cost of £3563 (Rs. 35,630). The Sidlegundi iron latice-girder bridge on the Yellápur-Bankápur road has granite piers and three spans, one of eighty-five feet and two of twenty feet each. It was built in 1872 from Provincial funds at a cost of £7535 (Rs. 75,350). The Bedti wood bridge on the Yellápur-Sirsi road has granite piers and ten spans of thirty-five feet each. It was built in 1879 from forest and Provincial funds at a cost of £2607 (Rs. 26,070).

Travellers' Bungalows.

Kánara is comparatively well supplied with accommodation for travellers, having twenty-four travellers' and three district bungalows and forty-eight rest-houses or *dharmsháls*. Of the twenty-four travellers' bungalows sixteen are Provincial and eight local fund, and eleven are in the coast and thirteen in the upland sub-divisions. One travellers' bungalow at Kárwár is Provincial; of the three in Ankola, the one at Sunksál is Provincial and those at Ankola and Gundbala are local fund; of the five in Kumta, those at Kumta and Katgal are Provincial and those at Santgal, Gokarn, and Mirján are local fund; of the two in Honávar, at Honávar and Murdeshvar, both are local fund; the one at Konadi in Supa is Provincial; of the five in Yellápur, at Yellápur, Arbail, Kirvatti, Palla, and Mundgod, all are Provincial; of the five in Sirsi, at Sirsi, Devimani, Sampkand, Ekambi, and Banavási, all are Provincial; and of the two in Siddápur, at Siddápur and Kodkani, both are local fund. Of these twenty-four bungalows seven are of the first class, at Kárwár, Kumta, Santgal, Honávar, Yellápur, Sirsi, and Kodkani. The first class bungalows are well supplied with tables, cots, chairs, and crockery, and charge a daily fee of 2*s*. (Re. 1). The remaining seventeen are second class bungalows. They are

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Travellers' Bungalows.

supplied though less completely with the same articles as the first class bungalows and charge a daily fee of 1*s.* (8 *ans.*). The Kárwár Provincial first class bungalow, at the village of Baitkul on the Kárwár-Dhárwár road, was built in 1865 at a cost of £995 (Rs. 9950). It is a laterite-built bungalow with a tiled roof and has three large rooms, two dressing-rooms, and three bath-rooms, with out-houses. Of the three Ankola bungalows the Sunksál Provincial bungalow on the Kárwár-Dhárwár road was built from local funds in 1868 at a cost of £93 (Rs. 930). It is mud-walled, tile-roofed, and has two rooms, verandas, and out-houses. The Ankola local fund bungalow on the Ankola-Kumta road was built in 1833 at a cost of £13 (Rs. 130). It is mud-walled, thatch-roofed, and has two rooms and out-houses. The Gundbala local fund bungalow on the Hiregutti-Hebul road was built in 1828 at a cost of £18 (Rs. 180). It is mud-walled and tile-roofed and has two rooms with out-houses. Of the five Kumta bungalows the Kumta first class Provincial bungalow, at the village of Hali-Hervatti on the Kumta-Dhárwár road, was built in 1856 at a cost of £194 (Rs. 1940) and was repaired in 1871 from local funds at a cost of £19 (Rs. 190). It is laterite-built and tile-roofed, and has two rooms with out-houses. The Katgal Provincial bungalow on the Kumta-Dhárwár road was built in 1855 at a cost of £91 (Rs. 910). It is mud-walled and thatch-roofed, and has two rooms and out-houses. The Santgal first class local fund bungalow on the Kumta-Sirsi road through the Nilkund pass was built in 1842 at a cost of £51 (Rs. 510) and repaired in 1873 from local funds at a cost of £50 (Rs. 500). It is mud-walled and tile-roofed, and has four rooms and out-houses. The Gokarn local fund bungalow on the coast bridle road was built in 1825 at a cost of £43 (Rs. 430). It is mud-walled and thatch-roofed, and has three rooms with out-houses. The Mirján local fund bungalow on the Ankola-Belki coast road was built in 1834 at a cost of £10 (Rs. 100), and repaired in 1873 from local funds, at a cost of £60 (Rs. 600). It is mud-walled and tile-roofed, and has three rooms with out-houses. Of the Honávar bungalows the Honávar first class local fund bungalow on the Ankola-Belki coast road was built in 1846 from local funds at a cost of £208 (Rs. 2080). It is laterite-built and tile-roofed, and has six rooms and out-houses. At Murdeshvar a small mud-walled building is used as a travellers' bungalow for which no fees are charged. It is maintained by local funds. The Supa Provincial bungalow, at the village of Konadi near Supa on the Kadra-Belgaum road by the Anshi pass, was built in 1872 from local funds at a cost of £100 (Rs. 1000). It is brick-built and tile-roofed, and has one large room and out-houses. Of the five Yellápur bungalows the Yellápur first class Provincial bungalow on the Kárwár-Dhárwár road by the Arbail pass was built in 1868 from Imperial and local funds at a cost of £913 (Rs. 9130). It is brick-built and tile-roofed, and has four rooms and out-houses. The Arbail Provincial bungalow on the Kárwár-Dhárwár road was built in 1868 from local funds at a cost of £102 (Rs. 1020). It is mud-walled and thatch-roofed, and has one room, veranda, and out-houses. The Kirvatti Provincial bungalow on the Kárwár-Dhárwár road was built in 1868 at a cost of £99 (Rs. 990), and

Travellers' Bungalows.

repaired in 1870 at a cost of £57 (Rs. 570), both from local funds. It is laterite-built and tile-roofed and has two rooms and out-houses. The Palla Provincial bungalow on the Kumta-Dhárwár road was built in 1824 at a cost of £22 (Rs. 220). It is brick-walled and thatch-roofed, and has two rooms and out-houses. The Mundgod Provincial bungalow on the Kumta-Dhárwár road was built in 1855 at a cost of £70 (Rs. 700). It is brick-walled and thatch-roofed, and has two rooms and out-houses. Of the five Sirsi bungalows the Sirsi first class Provincial bungalow on the Kumta-Dhárwár road was built in 1848 at a cost of £261 (Rs. 2610). It is laterite-built and tile-roofed, and has two rooms and out-houses. The Devimani Provincial bungalow on the Kumta-Dhárwár road was built in 1855 at a cost of £182 (Rs. 1820) and repaired in 1870 from local funds at a cost of £80 (Rs. 800). It is stone-built and tile-roofed, and has two rooms and out-houses. The Sampkand Provincial bungalow on the Kumta-Dhárwár road was built in 1855 at a cost of £68 (Rs. 680) and repaired in 1871 from local funds at a cost of £30 (Rs. 300). It is mud-walled, and bamboo and tile roofed, and has two rooms and out-houses. The Ekambi Provincial bungalow on the Kumta-Dhárwár road was built in 1865 at a cost of £70 (Rs. 700). It is mud-walled and thatch-roofed, and has two rooms and out-houses. The Banavási Provincial bungalow on the Sirsi-Banavási road was built in 1823 at a cost of £16 (Rs. 160). It is mud-walled and thatch-roofed, and has one room and out-houses. Of the three Siddápur bungalows, the Siddápur local fund bungalow, at the village of Kondli on the Sirsi-Kodkani road, was built in 1868 at a cost of £65 (Rs. 650) and repaired in 1871 and 1874 at a cost of £97 (Rs. 970), both times from local funds. It is mud-walled and tile-roofed and has four rooms and out-houses. The Kodkani first class local fund bungalow on the Gersappa-Talguppa road was built in 1872 from Imperial funds at a cost of £1465 (Rs. 14,650). It is stone-built and tile-roofed, and has seven rooms and out-houses. Besides the twenty-four travellers' bungalows, there are three district bungalows, one each at Sadáshivgad in Kárwár, at Haliyál in Supa, and at Sirsi. The Sadáshivgad bungalow is at the village of Chitakul on a hill-top near the high-road leading from Sadáshivgad into Goa. It is laterite-built and tile-roofed, and has four rooms and out-houses. It was bought for £120 (Rs. 1200) in the year 1872. The Haliyál bungalow was built in 1827 at a cost of £18 (Rs. 180). It is brick-built and tile-roofed and has a large room and out-houses. The Sirsi bungalow on the Kumta-Dhárwár road was built in 1866 from Imperial funds at a cost of £461 (Rs. 4160). It is laterite-built and tile-roofed and has six rooms and out-houses.

Rest-Houses.

Of rest-houses, which are called *dharmsháláš* or charity-houses because travellers have free quarters, there are fifty, seven in Kárwár, six in Ankola, six in Kumta, six in Honávar, nine in Supa, four in Yelláپur, seven in Sirsi, and five in Siddápur. Except some which are brick-built in a quadrangular shape with a courtyard in the centre, the rest-houses as a rule are built of laterite with six to ten unconnected rooms and surrounded by a three feet high masonry parapet wall. Except five or six which are roofed with thatch or palm leaves, the rest-houses are tile-roofed. Though

Chapter VI. Trade.

without furniture, the accommodation is good and is sufficient to hold several families. Each rest-house is supplied with a well, built from local funds. Except two built by private individuals and three or four from Imperial and municipal funds, most of the rest-houses have been built from local funds. The average cost of a rest-house is about £100 (Rs. 1000).

Ferries.

Except on the smaller rivers and creeks which, during the fair season, are fordable at low water, public ferries are kept on the chief rivers and creeks for the transport of goods and passengers. Of thirty ferries maintained from local funds, two work only during the rainy season and the remaining twenty-eight throughout the year. Of these nine work over the Kálinadi, seven in Kárwár, and two in Supa; thirteen in Kumta, six over the Tadri, four over the Gangávali, and three over small creeks; four in Honávar, one each over the Shirávati, the Haldipur, the Venktápur, and the Tudalli; and two in Sirsi both across the Vardha. The two that work only during the rainy season have been lately opened from local funds as public ferries, one on the Mavinhalla creek and the other at Manki in Honávar. The ferry revenue amounted to about £1654 (Rs. 16,540) in 1880, £1525 (Rs. 15,250) in 1881, and £1575 (Rs. 15,750) in 1882, that is a fall of £129 (Rs. 1290) in 1881 compared to 1880, and a rise of £50 (Rs. 500) in 1882 compared to 1881.

Post Offices.

Kánara forms part of the Dhárwár postal division. Besides the chief receiving and disbursing office at Kárwár, it contains seventeen sub and eleven village post offices. The chief disbursing office at Kárwár is in charge of a postmaster who draws a yearly salary of £108 (Rs. 1080) with an establishment which costs £180 (Rs. 1800) a year. The seventeen sub-offices at Ankola, Balegulli, Banki-kol, Banavási, Bhatkal, Gokarn, Haliyál, Honávar, Kumta, Manki, Mundgod, Murdeshvar, Sadáshivgad, Siddápur, Sirsi, Supa, and Yellápur, are in charge of sub-postmasters, drawing £12 to £60 (Rs. 120 - Rs. 600) a year. The eleven village post offices at Avarsa, Haldipur, Islur, Karki, Kasarkode, Majali, Malgi, Mudgeri, Palla, Sambrani, and Shiralli are in charge of village schoolmasters who receive, in addition to their pay as schoolmasters, yearly allowances varying from £2 8*s.* to £7 4*s.* (Rs. 24 - Rs. 72). Letters are delivered at Kárwár by three postmen, at Kumta by two, and at each of the remaining sub-offices by one postman, all drawing yearly salaries of £9 12*s.* (Rs. 96), except one postman at Kárwár who draws £12 (Rs. 120) a year. At the village post office letters are delivered by postal runners who receive yearly from £1 4*s.* to £2 8*s.* (Rs. 12 - Rs. 24) for this additional work. Of the 101 postal runners ninety-five are paid yearly from £7 4*s.* to £9 12*s.* (Rs. 72 - Rs. 96) from Imperial funds, and the remaining six who run on the Yellápur-Mundgod postal line are paid £8 8*s.* (Rs. 84) a year from Provincial funds. The post offices are supervised by the superintendent of post offices, Dhárwár Division, who has a yearly salary of £408 (Rs. 4080). The superintendent is assisted in Kánara by an inspector drawing £96 (Rs. 960) a year. The three chief postal lines are the Kárwár-Hubli line by the Arbail pass, 104 miles long the

Balegulli-Baindur coast line from north to south, seventy-two miles long; and the Kumta-Sirsi line, thirty-nine miles long. Mails from and to Bombay are carried once a week by steamers for Kárwár throughout the year.

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Telegraph.

The two telegraph offices at Kárwár and Kumta are of the third class, working for seven hours a day from ten in the morning to five in the evening during week days. Kárwár is joined to Dhárwár by a telegraph line on the Kárwár-Dhárwár road by the Arbail pass and Kumta to Kárwár by a branch line. Both the offices which are supplied with the Simon's Relay and Sounder instruments, are in charge of telegraph masters, the one at Kárwár drawing a yearly salary of £218 8s. (Rs. 2184), and the one at Kumta £192 (Rs. 1920), each having an establishment which costs £24 (Rs. 240) a year. The messages sent from Kárwár were 5555 in 1882 against 5155 in 1881. For seven years between 1865 and 1871 the Kárwár telegraph office was of the first class with one telegraph master and four signallers. As, owing to the decrease of trade at Kárwár, there was a fall in the number of messages the office was reduced in 1872 to the third class.

Light-Houses.

Of the three light-houses, two are at Kárwár and one at Kumta. The Oyster-rock, north lat. 14° 49′ 25″ east long. 74° 2′ 50″, is a fixed white dioptric light of the first order, on a white granite masonry tower which rises seventy-two feet above the top of the Oyster-rock or Devgad isle in Kárwár bay and is about 210 feet above high water. It can be seen in clear weather from the deck of a ship twenty-five miles off and lightens an area of about 150 square miles. It was built in 1864. Konay, north lat. 14° 48′ 20″ east long. 76° 6′ 40″, has a red fixed ship's port-side light, displayed from the Kárwár port office on a white flagstaff sixty feet from the ground and sixty-five above high water. It can be seen from a ship's deck five miles off and lightens an arc of 3·° seaward. It was built in 1864. With the light bearing east-south-east, a vessel can anchor in three to five fathoms. Kumta, north lat. 14° 25′ 10″ east long. 74° 22′ 55″, is a fixed white light, a common lantern with three burners, on a white laterite column sixty feet above the top of a conical hill 120 feet high, at the mouth of the Kumta creek and about a mile and a half from the town. It can be seen in the fair weather from a ship's deck nine miles off and lightens an arc of 150° seaward, or an area of fifty-four square miles. It was built in 1855.

SECTION II.—TRADE.

The products for which Kánara is famous, its pepper, white sandalwood, betelnut and betel leaves, spices, and rice, the iron of Maisur, and the fine muslins and painted cloths of Dhárwár and Belgaum, are among the chief articles in the earliest records of Indian trade. These records go back with certainty to B.C. 1000, the time of Solomon and the great Phœnician traders, probably to B.C. 1500, possibly to a very much higher antiquity.[1] The

[1] Compare The Rev. T. Foulkes in Indian Antiquary, VIII, 10.

Chapter VI. Trade. History, A.D. 100-300.

nearness to Honávar and Bhatkal of the ancient capital of Banavási, of which record remains as early as B.C. 250, and its mention in the Jain version of the Rámáyan make it probable that trade has centred at Honávar from very early times. The first mention of Honávar is under the form Naoura in the Greek Periplus of the Erythræan sea whose probable date is A.D. 247. From the close similarity of the names, several of the earlier English writers on India identified Mirján about ten miles north of Honávar, with Muziris, which was one of the leading centres of Greek trade with India during the first, second, and third centuries of the Christian era.[1] The details given in the Periplus that Naoura is the first port in Limurike, that is Damurike or the Tamil country, and that after Naoura come Tundis, Nelkunda, and Mouziris, if Naoura is identified with Honávar, would place Mouziris much further south than Mirján. And the discovery by Bishop Caldwell and Dr. Burnell that the once famous (fourteenth century) port of Kranganor in Malabár, about fifteen miles north of Kochin, was in early times known as Muyiri or Muyirikotta is now accepted as proving the identity of Muziris and Kranganor. None of the Greek or Roman writers give details of the trade at Naoura or Honávar. But as most of the leading articles were probably the same at the two ports the following details are taken from the Periplus account of the trade of Nelkunda. The exports were, pepper in great quantities, superior pearls, ivory, fine silks, spikenard, malabathron that is *tamálapatra* or *tejpat* from the eastern countries, transparent stones, diamonds, rubies, and tortoise-shell.[2] The imports were, great quantities of specie, topazes, plain cloth, fine cloth, stibium, coral, white glass, brass, tin, lead, a little wine, cinnabar, orpiment, and corn for the ship.[3]

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[1] Details are given under Mirján.

[2] Vincent's Commerce of the Ancients, II. 457-459. Vincent (462) thought malabathron was the betel leaf. But Yule (Cathay, icxzv.) identifies it with the *tamálapatra* Laurus cassia, a leaf with a pleasant clove-like smell.

[3] Vincent, II. 457-459. After Turannosboas, which is apparently in Ratnágiri and is possibly a Greek rendering of Rájápur, the author of the Periplus (Veteris Geographiæ Scriptores; Vincent's Commerce of the Ancients, II. 427-466; McCrindle, 129-130) says: 'You come next to the islands called Sesekreinai and the island of the Aigidioi and that of the Kaineitai, near what is called the Khersonesus, places in which are pirates, and after this the island of Leuke or the White. Then follow Naoura and Tundis, the first marts of Limurike, and after these Mouziris and Nelkunda, seats of government.' Of these places the Sesekreinai islands are probably the Vengurla rocks, which, though too far to the south, possibly appear in Ptolemy (Bertius' Edition, 213) under the name of Ooangalia or Vangalia. The island of the Aigidioi, which appears in Ptolemy (Bertius' Edition, 213) as Aigidion, in the neighbourhood of Vangalia, and like it much too far to the south, is placed by Vincent (Commerce of the Ancients, II. 433) at Goa, but apparently is Anjidiv. The island of the Kaineitai is doubtful. It apparently is Ptolemy's Canathra (Bertius' Edition, 213) which he places near the island of the Aigidioi, much further south than the Kánara coast. Neitai, the second part of Kaineitai, suggests Netráni or Pigeon Island, forty-five miles south of Anjidiv and about twenty-five miles south-west of Honávar. The close resemblance of the name seems to identify Netráni with Pliny's (A.D. 77; Natural History, VI. 23) Nitrias, a place where pirates and rovers gathered and troubled vessels on their way to Muziris, which is almost certainly Muyiri or Kranganor about fifteen miles north of Kochin (Caldwell's Dravidian Grammar, 97). Against the identification of Pliny's Nitrias with the island Netráni there is Ptolemy's (Bertius' Edition, 198) trade centre or emporium of Nitra close to the north of Tundis. Nitra has (McCrindle's Periplus, 130) been supposed to be a mistaken

It may be supposed without much danger of error that Kárwár, Chitakul, or some other place at the mouth of the Kálinadi in the north of the district, and Mirján, Honávar, and Bhatkal in the south shared in the pepper trade for which from the sixth century to the fourteenth century the Malabár coast continued famous.[1] The only references which have been traced to Kánara ports as places of trade during the long period between the Periplus (247) and the arrival of the Portuguese (1498) are the mention of Honávar by the geographer Abul-fida (1273-1331),[2] of Bhatkal by Jordanus in 1321,[3] of Sindabur that is Chitakul and of Honávar by Ibn Batuta in 1342,[4] and of Honávar by the Persian ambassador Abd-er-Razzak in 1444.[5] From the time of the conquest of Upper India by the Musalmáns in the eleventh and twelfth centuries, a supply of horses from Arabia and Persia became the most pressing want of Southern India. The import of horses was probably a very old trade. It is certainly as old as the sixth century, as Kosmas Indikopleustes (535) mentions that horses were brought from Persia to Ceylon.[6] But in the latter part of the thirteenth century, the fear of invasion by the hordes of northern horsemen, seems to have caused a great increase in the import of horses into Southern India.[7] Early in the fourteenth century (1336) the establishment of a powerful dynasty at Vijayanagar, with control over the coast, must have added much to the trade in the Kánara ports. King Devráj (1420-1445) is said to have been warned in a dream that his only chance of holding his own with the Bahmani kings was by adding to his stock of horses, and during the rest of the fifteenth century a great

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form of the Periplus Naoura, which, probably correctly, is taken to be a corruption of Honávar. The name Nitra can hardly be a mistake for the name Naoura, and, as before Ptolemy's time the place was so well known for its pirates, it seems probable that Ptolemy confused the island Netráni with the trade centre of Honávar on the neighbouring coast. The Khersonesus or peninsula near which the island Kaineitai lies seems to be the same as Ptolemy's Khersonesus (Bertius' Edition, 198). Vincent (Commerce of the Ancients, II. 433) identifies the Khersonesus with Goa, the only peninsula on the coast. This does not agree well with the suggestion that the island of the Kaineitai is Netráni, but no better identification can be offered. The island of Leuke or the White appears under the same name in Ptolemy (Bertius' Edition, 206). Mr. R. E. Candy, the Collector of Kánara, suggests that Leuke is the group of nine islands well known as the Lákhadivs, about 180 miles south-west of Netráni, four of which are described by Mr. Hume (Stray Feathers, IV. 428, 431, 436, 444, 452) as paved with fine snow white coral sand. The glare of this white coral would help the change of name from Lákha to Leuke or the White. Naoura is generally, and probably correctly, identified with Honávar. As has been noticed above, the position of Honávar corresponds closely with Ptolemy's trade-centre Nitra and may be Pliny's pirate-haunt Nitra or Nitrias, though the names Nitra and Nitrias seem to belong to Netráni or Pigeon Island which lies about twenty-five miles south-west of Honávar. Tundis, Nelkunda, and Mouziris have been identified by Bishop Caldwell and Dr. Burnell (Caldwell's Dravidian Grammar, 97; Map in Burnell's South Indian Palæography) Tundis with Kadalundi in Malabár about ten miles south of Kalikat; Mouziris with Muyiri the old name of Kranganor about twenty miles north of Kochin, and Nelkunda with Kallada about fifteen miles north of Quilon.

[1] In the sixth century Cosmas Indikopleustes in Vincent, II. 481-506; Yule's Cathay, czxxvii.; Migne's Patrologiæ Cursus, 81: in the fourteenth century (1321) Jordanus' Mirabilia, 27, and Oderic in Yule's Cathay, I. 71.

[2] Yule's Cathay, 416 note 2 and 451.

[3] Jordanus' Mirabilia, 40.

[4] Lee's Ibn Batuta, 164, 165, 174, 175.

[5] Major's India in XVth Century, 44, 45.

[6] Yule's Cathay, czxxv.

[7] Of the great trade in horses about 1290 details are given in Yule's Marco Polo, II. 277, 278; compare Rashid-u-din in Elliot and Dowson, I. 69.

Chapter VI. Trade.

History, 1500-1600.

trade in horses centred in Goa, and after the capture of Goa by the Bijápur Musalmáns in 1469 in Honávar and Bhatkal.[1]

In the beginning of the sixteenth century the chief centres of trade were Chitakul or Sadáshivgad, Honávar, and Bhatkal. In 1505 Varthema mentions many Moorish merchants at Chitakul and at Bhatkal,[2] and in 1514 Barbosa mentions very commercial Moor and Gentile traders at Bhatkal.[3] Of exports in 1503 iron was sent from Bhatkal to all parts of India[4] and in 1514 in large quantities to the Malabár coast and Ormuz.[5] In 1503 rice was sent in great quantities from Bhatkal to all parts of India.[6] In 1505 much rice was sent from Honávar and great quantities from Bhatkal.[7] In 1514 cheap rice was sent from Mirján and Honávar to the Malabár ports and good white rice from Bhatkal to the Malabár coast and to Ormuz.[8] In 1503 sugar was sent from Bhatkal to all parts of India;[9] in 1505 abundance of sugar especially of candied sugar was exported from Bhatkal;[10] and in 1514 much was sent from Bhatkal to the Malabár coast and to Ormuz.[11] There was a small export of drugs and spices. In 1508 two Portuguese ships went to Bhatkal to take cloves,[12] and in 1514 there was an export of spices and drugs of which myrobalans were the chief.[13] Of imports in 1514 copper was bought in large quantities at Bhatkal and sent inland where it was worked into caldrons and coins, and there was also a sale for much quicksilver, vermillion, coral, alum, and ivory.[14] From the Malabár ports cocoanuts, oil, and palm-sugar were brought to Mirján, Honávar, and Bhatkal, and palm-wine and some drugs to Bhatkal.[15] The chief branch of trade was the import of horses from Arabia and Persia. With the Deccan and Vijayanagar kings the supply of horses was the chief object of trade. At Vijayanagar, says Varthema in 1505, horses are not reared; there are few mares and the kings who hold the ports do not allow mares to be imported.[16] In 1508 Dalboquerque found that a supply of horses was what the Indian princes most valued. A promise to secure them a monopoly of the import of horses forms the chief inducement held out by the Portuguese in their treaties with Vijayanagar in 1505, 1509, and 1512; with Bijápur in 1510;[17] with Gujarát in 1538; and with Vijayanagar in 1547. Barbosa in 1514 notices that all the Vijayanagar horses were imported from Ormuz and from Cambay and that they did not live long. In 1505, according to Varthema, the Vijayanagar king had 40,000 horsemen whose horses were worth £100 to £166 (*Pardaos* 300-500),[18] and some of the best as much as £266 (*Pardaos*

[1] Mr. Mack's MS. Account of Malabár. [2] Badger's Edition, 120.
[3] Stanley's Barbosa, 78. [4] Three Voyages of Vasco da Gama, 309.
[5] Stanley's Barbosa, 78. [6] Three Voyages of Vasco da Gama, 309.
[7] Badger's Varthema, 120, 122. [8] Stanley's Barbosa, 78.
[9] Three Voyages of Vasco da Gama, 309. [10] Badger's Varthema, 120.
[11] Stanley's Barbosa, 78. [12] Commentaries of Dalboquerque, II. 53.
[13] Stanley's Barbosa, 78. [14] Stanley's Barbosa, 78.
[15] Stanley's Barbosa, 78. [16] Badger's Varthema.
[17] Compare History Chapter and Com. Dalb. III. 21, 38; II. lxv.; Subsidios, II. 134-138.
[18] Apparently the gold *Pardao*, which according to Cæsar Frederick (1567, Hakluyt, II. 346) was worth 6*s.* 8*d.* The silver *Pardao* was worth 1*s.* 6*d.* Com. Dalb. II. 95. The *Pardao* was called *Pagoda* by Europeans because it bore the image of a temple. It is the same as the Maisur *Hun*. Badger's Varthema, 130.

800).[1] In 1514 Barbosa estimated the number of the Vijayanagar cavalry at 20,000 and their value at £100 to £200 (*Ducats* 300-600) for the commoner horses and to £300 to £333 (*Ducats* 900-1000) for the best.[2] Besides in war, horses were much used for carrying the wives of captains and principal lords.[3] Barbosa notices that these horses came from Jazan, Hali, and Alhor in West Arabia, and from Xeher on the south coast of Arabia which had very large and good horses worth in India £166 to £200 (*Ducats* 500-600).[4] Very good horses were also to be had in the Persian Gulf which were bought by the Moors of Ormuz who every year sent to India 500 to 600 and sometimes as many as 1000.[5] When the Portuguese came a great traffic in horses centered in Bhatkal. In 1509 Dalboquerque offered the Vijayanagar king a monopoly of the horses which were brought from Ormuz to Bhatkal.[6] In 1512, when he was firmly established at Goa, it was one of Dalboquerque's first cares to centre the horse trade at Goa, and with this object he built stables and engaged 300 men to look after the grass and fodder.[7] The supply of horses continued the chief subject of negotiation between the Portuguese and the Indian princes. In Da Castro's treaty with Vijayanagar in 1547 the first provision is that the Portuguese shall send Arab and Persian horses to Vijayanagar and shall prevent them going to Bijápur.[8] In December 1567 Cæsar Frederick went from Goa to Vijayanagar with some horse-merchants who had a caravan of 300 Arab horses. He found the horses of the country small and that long prices were paid for Arab horses. High prices were required to make the horse-trade pay. It was very costly bringing horses from Persia to Ormuz and from Ormuz to Goa, in spite of the help which the Portuguese Government gave by remitting the usual eight per cent duty on any ship which brought more than twenty horses. On leaving Goa each horse had to pay £14 (*Pagodas* 42 of 6*s.* 8*d.* each). At Vijayanagar Arab horses fetched from £70 to £225 (*Ducats* 300-1000).[9] Besides proving that the horse trade was still the most important branch of traffic, the 1547 treaty between Dom Joao da Castro and Vijayanagar shows that the Portuguese had factors at Ankola and Honávar; that grain, saltpetre, iron, and cloth were exported from the inland parts to the coast; and that copper, tin, coral, vermillion, mercury, silk, and other articles were imported from Portugal, Ormuz, and China.[10] About 1554, Sindabur that is Chitakul and Honávar are mentioned in the Mohit, or Turkish Seaman's Guide, as starting points in the regular voyages to Aden.[11] In the latter part of the century the pepper trade seems to have risen in importance. In the Portuguese treaty with the

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[1] Badger's Varthema, 126.
[2] Stanley's Edition, 90. The ducat is apparently the *pardao*. Compare Badger's Varthema, 115. [3] Com. Dalb. III. 39.
[4] Stanley's Barbosa, 26, 31. Jazan is Jizan or Ghezan, Hali is Ali the limit between Hajas and Yaman, Alor is apparently Lohei, Xeher is Shahar or Shehir in Hadramaut. See Maps in Vincent, II. 74 and Milburn, I. 81. [5] Stanley's Barbosa, 33, 42.
[6] Com. Dalb. II. lxv. [7] Com. Dalb. III. 39, 40. [8] Subsidios, II. 255-257.
[9] Cæsar Frederick, 1563-1581. Hakluyt's Voyages, II. 346.
[10] Subsidios Para a Historia da India Portugueza: Lisbon, 1868, P. II. 255, 257.
[11] Jour. As. Soc. Beng. V-2, 464.

Chapter VI. Trade. History, 1500-1600.

queen of Gersappa in 1540 she is made to promise that she will not ship pepper.[1] Towards the close of the sixteenth century Jean Hughes de Linschot mentions that there was a yearly trade of 7000 to 8000 Portuguese quintaux of pepper which was considered the best in India.[2] Early in the seventeenth century, in consequence of the spread of Bijápur power along the Kánara coast, Kárwár rose to importance as a place of trade and became the chief port in the Bijápur dominions.[3] Honávar maintained its name as a pepper mart, the queen of Gersappa from whose lands the pepper came being called by the Portuguese Rainha de Pimenta the Pepper Queen.[4] It was chiefly the fame of the pepper of Sonda and Gersappa which induced Courten's Company of English merchants to open factories in Kárwár and Bhatkal in 1638 and 1639.[5] Between 1650 and 1660 a great export of the finest muslins was developed at Kárwár. The cloth was not woven in Kánara but above the Sahyádris in Dhárwár where Hubli was a great weaving centre. When the Dhárwár districts were laid waste by Shiváji in 1672 the Kárwár factory and their agents are said to have been employing as many as 50,000 weavers.[6] Besides the great export of muslins Kárwár provided pepper, cardamoms, cassia, and coarse cloth or *dungari*. There was a demand for lead and broadcloth.[7] It was usual for the Indiamen or ships from Europe, after landing part of their cargo at Surat, to drop down the coast to Kárwár, land such imports as were in demand, and take in local lading.[8] In 1660 Baldæus describes Kánara as rich in rice and other produce.[9] In 1665 the Kárwár factory had to pay Shiváji £112 (Rs. 1120).[10] In 1670 the trade at the Kárwár factory was prosperous.[11] In 1673 the Dutch and Portuguese divided the trade of Honávar.[12] In 1676 Fryer notices that the Sonda or Kárwár pepper was the best in the world. It was also the dearest as most of it went inland and little to Europe.[13] The pepper-country was supposed to yield the Sonda chief a yearly revenue of £1,000,000 (*Pagodas* 30 *lákhs*). Fryer also notices in the south some pepper and stores of betelnut and wild nutmeg.[14] The southern pepper was much valued and was known in trade as Butkole from Bhatkal pepper.[15] Mirján sent pepper, saltpetre, and betelnut to Surat.[16] The chief products of the district were rice, *náchni*, millet, hemp, turmeric, ginger, and potatoes.[17] The destructive raids of Shiváji were ruining trade.[18] So great was the depression that in 1678 and 1679 orders were issued to close the Kárwár factory.[19] In 1678 the Portuguese opened factories at Mirján, Chandávar, Honávar, and Bhatkal.[20] In 1681 and 1682 when the strength of the factory at Kárwár was increased, the object is said to have been to keep open the means of getting

[1] Subsidios, II. 257-258. [2] Navigation, 21. [3] Fryer's East India and Persia, 58.
[4] Dela Valle (1623), III. 191. [5] Bruce's Annals, I. 419.
[6] Hamilton's New Account, I. 267. [7] Bruce's Annals, II. 143, 144.
[8] Bruce's Annals, II. 143, 144. Surat to the Court, 28th January 1663.
[9] Malabár and Coromandel Coast Annals, 1672, 68.
[10] Anderson's Western India, 76. [11] Bruce's Annals, II. 786.
[12] Fryer, 57. [13] East India and Persia, 163. [14] Fryer, 169.
[15] Calcutta Review, XXI. 364. [16] Fryer, 58. [17] Fryer, 176-177.
[18] Fryer, 183. [19] Bruce's Annals, II, 399, 442, 472. [20] Instruccao, 8.

Chapter VI. Trade. History, 1600-1700.

pepper, cardamoms, benjamin, cloth, and Cassia lignum.[1] In 1683 the Kárwár investments were 200 tons of pepper, 51,000 pieces of *dungari*, 8000 pieces of *patkis*, 10,600 pieces of *perkolis*, 50 bales of cardamoms, 20,000 pieces of *baftas*, 2000 *sevagajis*, and 50 *khandis* of Cassia lignum.[2] In 1690, perhaps in consequence of the great depression in Bombay and Surat, Kárwár seems to have been prosperous and for the first time to have traded direct with England.[3] Towards the close of the century, in spite of the rivalry of the Dutch, whose great object was to get possession of the pepper trade, the only branch of the spice trade of which they had not secured the monopoly, the Kárwár trade in white pepper was prosperous and important.[4] Milburn gives the following summary of the English trade at Kárwár: From Persia came almonds, dates, rosewater, and raisins; from Arabia horses and drugs;[5] and from Europe iron, lead, sword-blades, knives, branch coral, and wearing apparel for the Portuguese. The exports were, pepper, coarse brown cloth, coarse brown muslin, Goa spirits, Shiráz wine, cardamoms, cassia, nux vomica, bezoar, and a few other trifling articles. The Kárwár pepper was the best on the coast.[6]

1700-1730.

In the early part of the eighteenth century the Portuguese continued to have factories at Mirján, Honávar, Chandávar, and Bhatkal.[7] In the south of the district the export of rice and the import of horses were still among the most important branches of trade. In 1713 the Portuguese complain that the Bednur chief was always proud and troublesome because his country was his neighbours' granary,[8] and one of the conditions of the treaty which they concluded with the Bednur chief in the following year (1714) was that the Portuguese should allow two Kánara boats to go to Ormuz to fetch horses.[9] Till 1720 the English kept open their factory at Kárwár where the Sonda pepper was still acknowledged to be the best in India.[10] English ships also often visited Bhatkal to get cargoes of pepper.[11] In 1720, in consequence of a dispute with the Sonda chief the English were forced to leave Kárwár.[12] Perhaps to supply its place they soon after opened at Honávár a branch factory from Tellicherri. The chief objects were to secure a share in the trade in pepper and sandalwood.[13] In 1726 and 1727 trade was at a stand on account of the ravages caused by Bájiráo Peshwa in his invasion of Maisur and Bednur.[14] After the English were forced to leave Kárwár in 1720 the value of the pepper trade at Kárwár continued sufficiently great to tempt them to make every effort to persuade the chief to allow them to return. Leave

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[1] Bruce's Annals, II. 460, 487.
[2] Orme's Historical Fragments, 209. The piece of cloth is said to be eighteen feet by one. [3] See Bombay Gazetteer, XIII. 480. [4] Bruce's Annals, III. 427.
[5] Fryer (170) notices that Arab horses are the life of the Indian cavalry, and Careri (1695) that Arab and Persian horses cost the Moghals Rs. 1000 to Rs. 2000. Churchill, IV. 221.
[6] Oriental Commerce, I. 312. [7] Instruccao, 8. [8] Os. Portuguezos, VII. 148.
[9] Os. Portuguezos, VII. 157-161. [10] Hamilton's New Account, I. 262.
[11] Os. Portuguezos, VII. 278. [12] Hamilton's New Account, I. 268, 269.
[13] Onor factory to Tellicherri, 9th January 1727.
[14] Onor factory to Tellicherri, 9th January 1727.

Chapter VI. Trade. History, 1750-1800.

was given them in 1750 and they remained till 1752, when, as the Portuguese who claimed the monopoly of the trade had seized Pir Hill at the mouth of the river, they were forced to withdraw.[1] In 1751 the English succeeded in establishing a factory in Honávar chiefly for pepper, and after his conquest of Bednur in 1763 Haidar gave the factors leave to remain.[2] In 1772, Forbes mentions a considerable manufacture of catechu at Kárwár.[3] At Mirján the English had for seventy years a large warehouse to store pepper and sandalwood brought from Maisur.[4] Honávar was the centre of a considerable trade. The English had a factory to buy pepper and sandalwood for the English and Chinese markets. There was also a large private trade with Bombay and the north in betelnuts and other articles.[5] The lowlands near Honávar were well tilled and thickly planted with cocoa and betel palms, pepper, rice, and cheap grain. Of the export of white sandalwood, which was the most important branch of trade, Mr. Forbes gives the following details.[6] The sandal tree is indigenous to the rocky hills of Honávar, and if allowed, would grow to a tolerable size; but the wood is so valuable that the tree is cut before it grows at the most to a foot broad. The wood is either red, yellow, or a whitish brown; and from its colour and size is called the first, second, and third sort of sandalwood, each varying in price. The best sandalwood costs £10 to £20 (Rs. 100-Rs. 200) the *khandi* of 560 pounds. The wood of the brightest colour and strongest scent is most esteemed, having a fine grain and an aromatic smell which it communicates to every thing near it. It is much used in small cabinets, writing-desks, and similar articles, as within its influence no insect can live and no iron can rust. From the dust and shavings an aromatic oil is extracted. The oil and wood are used by Hindus and Pársis in their religious ceremonies, but the greatest part of the wood is kept for the China markets where it sells to great advantage. The English traveller Parsons, who visited Kánara in 1775, three years after Forbes, notices that the Portuguese felons in the penal settlement of Anjidiv spun thread and yarn and made the best stockings which were to be had in Western India. The English had still a factory at Honávar and the place had risen in importance as Haidar Ali had made it a naval store and dockyard. Parsons, who was a sailor, was much interested by two half-finished and excellently modelled and built frigates then on the stocks, one of which was to carry thirty-two and the other twenty-four guns.[7] The river was very convenient for the export of pepper in which the place abounded and of sandalwood of which Haidar had a monopoly and from which he drew great profit as it was in constant demand in China.[8] He refused to let Europeans have the sandalwood unless they paid for it in fire-arms. Sandal oil was also in great esteem and worth its weight in silver.[9] Until Haidar's death in 1782 the trade at Honávar continued important. On an

[1] Bom. Quar. Review, VI. 209-210. [2] Bom. Quar. Review, VI. 211.
[3] Oriental Memoirs, I. 303. [4] Oriental Memoirs, IV. 108, 109.
[5] Oriental Memoirs, I. 306. [6] Oriental Memoirs, I. 307.
[7] Details are given under History. [8] Parsons' Travels, 220-225.
[9] Parsons' Travels, 224-225.

average the English factors procured every year 900 *khandis* of pepper, each *khandi* containing 520 pounds and being worth £11 to £12 (Rs. 110-Rs.120). They also secured the whole of the sandalwood which varied from 200 to 300 *khandis* of 600 pounds each. There were no cardamoms, but every year 1000 *khandis* of 560 pounds of betelnuts worth about £4000 were exported. The trade in cocoanuts and kernels called *copras* was worth about £1200 (Rs. 12,000) a year and was in the hands of private traders. There were no manufactures and little export of rice as the whole was consumed in the local and inland markets.[1] During the reign of Tipu Sultán (1782-1799) the trade of the Kánara ports was ruined by Tipu because it gave strangers an excuse for prying into the affairs of his kingdom and because in his opinion trade impoverished a country. In 1799, when the district passed to the British, Honávar had not a single house and Mirján was ruined.[2] In 1801 Buchanan found the coasting trade much hampered by pirates as people were afraid to build boats. There were no manufactures. Tipu had destroyed trade, and merchants were only beginning to come back. The chief export was rice and after rice cocoanuts, betelnuts, pepper, and sandalwood,[3] and salt and a little catechu went inland from Ankola and Kárwár.[4] In the upland parts there were few merchants. Some traders from below the Sahyádris bought a little pepper, but the chief buyers were Banjigs from Hubli, Dhárwár, and the Marátha country. These inland traders bought cloth and grain and took pepper, betelnut, and cardamoms. Some of the trading was done by barter, but most by cash payments to the local shopkeepers. There was an import of iron from Maisur for local use and an import and great through traffic in salt from the coast to the Karnátak.[5] By 1805 the trade which had been destroyed began to revive. The merchants returned from the countries where they had taken shelter. Rice, pepper, betelnuts, and cocoanuts were taken to Goa, Rájápur, and Bombay. Till 1812 pirates, whose head-quarters were at Málvan in Ratnágiri, continued to prevent the recovery of trade as the people were afraid to build or to own boats. The fear of pirates ceased at the close of 1812, when Colonel Lionel Smith, with a slight military force and a squadron of small craft, helped by the fourteen-gun cruiser Prince of Wales, went to Málvan and completely destroyed the power of the pirates.[6]

Under British rule, in the nineteenth century, the opening of the two main roads joining the ports of Kumta and Kárwár with Belgaum and Dhárwár, the change from small fair-weather coasting craft to large steam-ships plying all the year round, and the introduction of the telegraph at Kumta and Kárwár, have greatly developed the trade of Kánara. Between 1850 and 1870 at Kumta and Kárwár the through cotton trade with Belgaum and Dhárwár greatly increased, but since 1870 it has again fallen.

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[1] Milburn's Oriental Commerce.
[2] Buchanan's Mysor, III. 137, 150, 152; Munro, 30th May 1800.
[3] Buchanan's Mysor, III. 152.
[4] Buchanan's Mysor, III. 77, 180.
[5] Buchanan's Mysor, III. 228.
[6] Low's Indian Navy, I. 277.

Chapter VI. Trade.

Traders.

The leading traders are Sásashtkárs, Gujar Vánis, and Bhátiás on the coast, and Lingáyats in the uplands. Except a large number of Gujar Vánis at Kumta who are cotton agents to Bombay merchants some of these traders are men of capital and others do business on borrowed capital.

Trade Centres.

The chief places of trade on the coast are Kárwár, Sadáshivgad, Chendiya, and Binghi in Kárwár; Belikeri, Ankola, and Gangávali in Ankola; Gokarn, Tadri, and Kumta in Kumta; and Honávar, Manki, Murdeshvar, Shiráli, and Bhatkal in Honávar. In the uplands the chief trade centres are Haliyál, Supa, and Ulvi in Supa; Mundgod, Yellápur, Malgi, and Palla in Yellápur; Sirsi, Banavási, and Sonda in Sirsi; and Gersappa, Siddápur, and Bilgi in Siddápur.

Fairs.

Of local fairs or *jatrás* the three most important are at Gokarn, Sirsi, and Ulvi in Supa. The articles sold at these fairs are copper, brass, iron, and bell-metal vessels, European and country-made cotton and woollen piece-goods; and of sundry articles, toys, glass bangles, coral beads, and pearls. Besides these, at Gokarn, buffaloes, cows, sheep, and other cattle are brought for sale. At Gokarn two fairs are held every year, the greater being in honour of Mahádev on the *Shivarátra* Day in *Mágh* (February-March) and the smaller in *Kártik* (November). The greater or *Mágh* fair lasts fifteen days and is attended by 20,000 to 35,000 people, about one-half coming from Belgaum and Dhárwár. The value of the articles sold at the fair is estimated at about £2500 (Rs. 25,000). At the smaller or *Kártik* fair 100,000 lamps are lighted at *Shiv's* temple, and the attendance of pilgrims is about 5000, most of them being from the district. As Gokarn is one of the chief places of Shaiv pilgrimage in India, small parties of pilgrims are always found there. During the year the number of such pilgrims does not exceed 10,000. The Sirsi fair is held in honour of the goddess *Mari* every second year in *Paush*, *Mágh*, or *Fálgun* (January, February, or March), and lasts for about a fortnight. It is attended by about 12,000 people, some coming from Belgaum, Dhárwár, and Maisur. The value of the articles sold is estimated at about £1000 (Rs. 10,000). The Ulvi fair is held every year in *Mágh* (February-March) and lasts four days. It is attended by about 5000 people, not less than three-fourths of whom are Lingáyats; the value of the articles sold is estimated at about £300 (Rs. 3000).

Shopkeepers.

Almost every large village has a shopkeeper, but in remote forest tracts the people have to go to the nearest trade-centre for supplies. Below the Sahyádris the shopkeepers are generally local Sásashtkárs, Vánis, Musalmáns, and sometimes Christians. Above the Sahyádris they are generally Lingáyats. They deal in grain, spices, salt, oil, sugar, molasses, cocoanuts, tobacco, betel leaves and nuts, clarified butter, dates, iron and brass ware, and various other articles. The buyers are the people of the neighbourhood and travellers. The shopkeeper buys his stock from wholesale dealers at the chief town of his sub-division, where imports from Bombay, Hubli, and other places are kept in store. If in good circumstances he often gets his supplies direct from Bombay, Hubli, or Dhárwár. The village cloth-dealer's stock meets the ordinary demands of the

villagers, but does not afford room for such choice as is required on wedding and other special occasions. Some Bohorás and Memans, who in the fair season come from Bombay to Kárwár, Kumta, and Honávar, go from house to house in villages lying along the main lines of traffic, selling cloth, chintz, blankets, and other goods.

Peddlers.

Next to village shopkeepers come the peddlers who are known as Jogis. They generally sell beads, coral, thimbles, needles, bells, glasses, toys, and other articles, travelling from village to village. They come in large numbers to the fairs held at Gokarn, Ulvi, and Sirsi, where their wares find a ready sale.

Exports.

Of Exports the chief articles are, of fibres, cotton; of dyes, myrobalans; of grains, rice both husked and unhusked; of spices, betelnuts, cardamoms, black pepper, and long pepper or chillies; of timber, ebony, teak, black sandal, and firewood, and bamboos; and of miscellaneous articles, salt, horns and hides, honey and wax, and fish.

Cotton.

Cotton mostly comes to the coast from Dhárwár for export to Bombay. It is grown in Dhárwár by Lingáyats, Maráthás, and other classes of husbandmen. Cotton is sometimes taken by the growers to Kumta and Kárwár, but is mostly sold to local dealers from whom the growers often receive in advance about one-fourth of the value of the cotton agreed to be given at harvest. The local dealers sell the cotton either in the chief Dhárwár markets or send it to the coast. On the coast cotton is either sold to Bombay merchants or sent to Bombay for sale through commission agents who pay in advance part of the value of the cotton consigned to them either by bills or in cash. The traders are European merchants, Gujars that is Kutch Bhátiás and Gujarát Vánis, and Dhárwár and Belgaum dealers. Some are agents and others are independent traders. The carriage of cotton from Dhárwár to Kárwár costs 16*s.* to £1 (Rs. 8 - Rs. 10) a cart or 4*s.* (Rs. 2) a *dokra* of 150 pounds; from Kárwár to Bombay it costs about 4*s.* (Rs. 2) a *khandi* of 560 pounds if sent in country craft and 8*s.* (Rs. 4) if sent in steam-boats.

Myrobalans.

Myrobalans, which are much valued in tanning and in dyeing, grow wild in the Supa and Honávar forests. They are gathered by forest people who are paid by the forest officers at a fixed rate for all they are able to bring. They are sold at auction to European and Native merchants who, as a rule, send them to Bombay by steamer at a cost of about 16*s.* (Rs. 8) the ton.

Rice.

Husked rice of two kinds *pandi* and *patni*, is grown in Kánara and exported from the Kánara ports; and unhusked, also of two kinds, *suraya* and *ukra* which is partly grown in Kánara and partly brought from Dhárwar, is shipped from the Kánara ports. On the Kánara coast rice is grown in Kárwár by Konkanis, Bhandáris, Komárpáiks, and Padtis; in Kumta by Kunbis and Nádgis; and in Dhárwár by Lingáyats, Banjigs, and other classes of husbandmen. Most of the rice-growers, being either permanent or yearly lease-holders, pay rents both in grain and in cash. The rice trade is generally in the hands of well-to-do landlords of whom the growers are tenants. By these landlords, chiefly Sárasvats and Shenvis, rice is either sold to Goa traders or sent direct for sale to Goa and the

Chapter VI. Trade.

Malabár coast in country craft which charge 4*s.* to 6*s.* (Rs. 2-Rs. 3) a *khandi* of 560 pounds for a trip to Kochin.

Exports.

Spices.

Of spices, betelnuts cardamoms and black pepper are grown chiefly by Havigs in the Sirsi, Yellápur, and Siddápur uplands. Chillies which are grown by Lingáyats and others are brought for export from Dhárwár. Betelnuts, cardamoms, and black pepper are brought to the coast on pack-bullocks and chillies in carts. The cost of conveyance is about 6*s.* (Rs. 3) a *khandi* of 560 pounds. The traders are Gujars, Vánis, Gaud Sárasvats, and other local dealers. They generally sell these articles to the coast merchants who send them to Bombay in country craft.

Timber.

Of timber, teak, blackwood, ebony, and firewood go from Kadra, Salgari, and other Kánara forests, the teak in logs of seventy-five to 150 cubic feet each. Sandalwood mostly comes for export to Honávar from Ságar and Shimoga in Maisur. The forest timber, which is Government property, is sold by Government to merchants and contractors either in the forest or at the wood-stores. It is mostly exported to Bombay, Goa, Ratnágiri, and Gujarát. From the forests the bamboos are taken to the nearest port either by head-loads or in carts; from the coast they go chiefly to Bombay and Goa.

Salt.

Most of the local salt is sold at Katgal and Dengi in Kumta by the Sárasvat and Nádgi proprietors of the Sánikatta salt-pans. The buyers are Belgaum and Dhárwár traders who bring for sale to Kumta cotton, rice, and chillies, and take back salt. Except the skins of wild animals which are sent to Europe by European residents of the coast towns, hides and horns mostly go to Bombay. These articles are generally bought by Ratnágiri Khojás from Chámbhárs, Mhárs, Kolekárs, and Madigars, and are sent to Bombay in country craft at a cost of about 4*s.* (Rs. 2) the hundredweight.

Honey.

Fish.

Honey and Wax, the right to collect which is sold every year to the highest bidder, are mostly sent to Bombay, Ratnágiri, and the Malabár coast. Salted fish are sent by Musalmán shopkeepers either to Bombay in country craft, or to Belgaum and Dhárwár by head-loads or in carts.

Imports.

Of Imports the chief articles are, of cotton, coloured and white twist and piece-goods. The twist comes from Bombay and is almost all sent to Dhárwár, Hubli, and Gadag where it is sold to the local weavers. The piece-goods come from Bombay, Mangalor, Kálikat, and Madras. They are partly used locally and partly sent to Belgaum and Dhárwár. Of drugs and medicines, brimstone, camphor, quinine, and assafœtida are brought from Bombay. They are either used locally or sent to Belgaum and Dhárwár. Of dyeing and colouring materials, cochineal and indigo are brought from Bombay by the coast traders who either sell them to the local artisans for dyeing cloth and colouring buildings, or send them to Belgaum, Dhárwár, and other upland parts. Of grain, unhusked rice is brought by coast traders from Bombay, Málvan, Kundápur, Mangalor, Baindur, and Barkur, and sold locally to the pe ople and retail dealers. Wheat of the *baksi*, *pote*, and similar varieties is brought for local use from Karáchi, Gujarát, Bombay,

Imports.

Málvan, and Vengurla. Millet, *jvári* and *bájri* of the *ghâti* and *gujaráti* varieties is brought for local use from Bombay, Málvan, and Vengurla. Of pulses, pigeon pea *tur* Cajanus indicus, common gram *chana* Cicer arietinum, field pea *vatána* Pisum sativum, small fruited kidney *mug* Phaseolus mungo, and lentil *masur* Ervum lens, are brought for local use from Karáchi, Gujarát, Bombay, Málvan, and Vengurla. Of hardware and cutlery, knives, scissors, saws, and plated ware are brought from Bombay either for local use or for export to Belgaum and Dhárwár. Sacks, both machine and hand woven, come from Bombay and Calcutta. The cotton merchants send them to Belgaum and Dhárwár and they are locally used for packing myrobalans. Of metals, copper and brass sheets for making cooking pots, iron and steel for making field-tools and for building purposes, and lead, quicksilver, tin, and zinc for miscellaneous purposes, are brought from Bombay. Most of these imported articles are sent to Belgaum and Dhárwár. Of oils, kerosine, castor, cocoanut, jingelly, and groundnut oils are brought from Bombay, Vengurla, Kochin, Kananur, and Málvan. They are sold wholesale to the local shopkeepers who sell them retail to the people. Cocoanuts, both with and without the husk, are imported from the Malabár coast, Goa, and Anjidiv. They are used either as food or for making oil. Of provisions wet and dry dates are brought by the Arabs from Arabia, Turkey in Asia, Basrah, Quetta, and Bombay. The Arab merchants generally sell these articles to the Kumta and Kárwár traders. They are both locally used and sent to Belgaum and Dhárwár. Salt is brought from Goa and to a less extent from Sind. It is both used locally and sent inland. Of silk, raw silk and silk piece-goods are brought from Bombay and Madras. The silk goods are partly used in Kánara and partly sent to Belgaum, Dhárwár, and Hubli; the whole of the raw silk is sent to Belgaum, Dhárwár, and Hubli. Of spices, cinnamon, cloves, ginger, and nutmegs come from Bombay, Málvan, Vengurla, and Kochin. Part is used locally and the rest is sent to Belgaum and Dhárwár. Of spirits and liquor, ale, beer, brandy, rum, gin, whisky, champagne, claret, port, and sherry are brought in small quantities from Bombay and Colombo by European residents and licensed shopkeepers. Locally foreign wines and spirits are chiefly used by Europeans and Eurasians, the rest is sent to Belgaum and Dhárwár. Of sugar, candied sugar and molasses are brought from Bombay, Málvan, and Vengurla. It is partly used locally and partly sent to Belgaum and Dhárwár. Of tobacco, *rájápuri* or manufactured tobacco and cigars are brought from Málvan, Vengurla, Kálikat, and Madras. It is locally used in smoking, eating, and snuffing. Of wool, raw wool and shawls and other woollen piece-goods are brought from Bombay. Part is used locally and the rest is sent to Belgaum and Dhárwár.

SECTION III.—SEA TRADE.

Steamers.

The traffic by sea is carried on partly by steamers and partly by sailing vessels. Coasting steamers of 1950 to 2600 tons belonging to the British India Steam Navigation Company call weekly at Kárwár throughout the year, and at Kumta during the fair season

Chapter VI. Trade.

Steamers.

(October-May) when specially required by merchants for the shipment of cotton to Bombay. They deliver and receive the weekly mails and all kinds of goods, and the return steamers receive large cargoes chiefly of cotton, for Bombay. A steamer generally makes the trip between Kárwár and Bombay in forty-eight hours. These steamers sometimes bring piece-goods and stores to Kárwár from Bombay for the local market or to be sent to the Bombay Karnátak in carts by the Arbail pass. During the 1876 and 1877 famine in the Bombay Karnátak large quantities of rice and other food grains were landed at Kárwár and sent in carts to Dhárwár, Hubli, and Bellári.[1] The passenger traffic between Kárwár and Bombay is small except during the rainy season when the weekly steamers bring in a large number of passengers from Bombay to Goa and land them at Kárwár instead of at Goa. From August or September 1883 it is expected that smaller steamers belonging to Messrs. Shepherd and Company will probably ply daily between Kárwár and Bombay.

Sailing Vessels.

Of sailing vessels there are two classes, foreign and local. The foreign ships are Arab *dhaus*, vessels of seventy-five to 150 tons burden, with two masts and two or three sails, and a crew of a captain *sarang* or *tindal*, a *nákoda* or mate, a carpenter, and twenty seamen. Besides their meals, the seamen receive 16*s*. to £1 (Rs. 8-Rs. 10), and the officers £1 to £1 10*s*. (Rs. 10-Rs. 15) a month. Of late years few Arab vessels have visited the Kánara ports. The owners of these vessels, as well as their commanders, are either Arabs or Indian Musalmáns. They generally come from Arabia to Kárwár and Kumta between the months of October and May, bringing dates, pomegranates, almonds, raisins, sweets called *halva* in plates or small mat pouches, and pistachio nuts. They stay in the ports for a week or two, load their vessels with rice, and then sail either to Bombay or back to Arabia.

Of local sailing craft[2] the chief varieties are, besides canoes and fishing boats, the *phatemári* of fifteen to fifty tons and the *machva* and *padáv* locally better known as *galbats* and *mhángiris*, both varying from five to thirty tons. They are usually built at Kodibag, Belikeri, Ankola, Gangávali, Tadri, Kumta, Kassargodi, Shiráli, and Bhatkal. Comparatively few *phatemáris* are built, as the *machvás* or *padávs* being small and of lighter draught, are more easily worked in and out of narrow-mouthed inlets, such as the Belikeri, Ankola, Tadri, and Bhatkal creeks. The builders are Hindus, Musalmáns, and Christians. The timber mostly used is *nána* Lagerstrœmia microcarpa, and *matti* Terminalia tomentosa, for the outer planking, keel, stem, and stern posts, and *undi* Calophyllum inophyllum for the timbers. The local system of boat-building is somewhat opposed to the English practice. After laying down the keel, stem, and stern posts, the boat is shaped by the outer planking some distance beyond the water-line. The timbers are then shaped to the model

[1] In 1877, 160,000 tons of grain were landed at Kárwár and other ports and sent to the Bombay Karnátak.

[2] Contributed by Mr. R. G. C. Westbrook, Port Officer, Kárwár.

Sailing Vessels.

formed by the planking fastened to the timbers. The boats and vessels, as a rule, are very evenly built and are good sailers; and if well cared for last about forty years. The time they usually run is from Cocoanut Day in *Shrávan* or August to the first appearance of the monsoon, which is generally early in June. Inclusive of the captain the crew of a *phatemári* varies from eight to twelve, and the crew of a *machva* or *padáv* from five to eight. The crew is generally paid by the trip, the captain receiving twice as much as a seaman. On the voyage the captain never, if he can help it, loses sight of land. They guide their vessels by land-marks during the day and by the stars at night. Only in case of fog, cloudy weather, or when they lose sight of land, is the compass, which is always carried by the larger vessels, brought into use. The smaller vessels are always careful to hug the land after dusk, and if the wind is unfavourable they usually anchor for the night.

Canoes.

Canoes, or *hodis* M. and *donis* K., are built at nearly all the coast villages, the tonnage varying from a quarter of a ton to five tons. The Kodibág and Sadáshivgad canoes, whose lower part is the trunk of a tree, are the most substantially built of all Kánara canoes. The planking used in making canoes is usually one and a quarter inches thick. A few are fastened with nails, but coir yarn is mostly used, the yarn being made into pads from ten to fifteen feet long. After the joints of the planking are closely fitted, a layer of cocoanut fibre is laid over them, the padding is laid on the fibre, and the whole is sewed to the planking. If the padding is occasionally coated with oil, this mode of fastening lasts about ten years. As a rule canoes are oiled once a year and sometimes oftener, the poorer classes using for cheapness fish oil, and those in better circumstances castor or sweet oil. These canoes are all fitted with a balancing outrigger called *ulandi*, and are always steered by a rudder. The after-part is usually decked for the captain to stand on while steering, the space below the deck being used for keeping cooking vessels and food. They carry a lateen-sail on a mast with a great forward rake. They seldom leave the rivers, being almost entirely employed in bringing to Kodibág wood and other forest produce from Mallápur, Kadra, and the neighbouring villages. During the fair season they occasionally carry cargoes to Goa, Kárwár, Kumta, and other ports further south. The crew generally includes the captain who is also owner and two seamen. Canoes vary in size from one and a half to five tons and cost £15 to £27 10*s.* (Rs. 150-Rs. 275).

Fishing canoes vary from a quarter of a ton to four tons. The larger class of fishing canoe which varies from two to four tons is of the same build as the Sadáshivgad canoe, except that it stands higher out of the water. They cost from £8 to £12 (Rs. 80-Rs. 120). The larger canoes have a register certificate which allows them to trade as well as to fish. They always lie up from June till about the 1st of August. The smaller canoes varying from one-quarter to three-quarters of a ton are engaged in nothing but fishing. They keep to the creeks in rough weather, but in the fair season sometimes venture one or two miles from land. They are worked and steered by paddles and have seldom either balancing outriggers

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Sailing Vessels. *Canoes.*

or sails. Should they either on their way out or on their return find the wind favourable they secure one or two of the paddles by lashing to make a mast and knot their head-scarves into a sail. During the stormy season they fish in the rivers. In the Shirávati some of the canoes which seldom engage in fishing, trade between Honávar and Gersappa taking passengers on the down trip and returning with fruit, dried palm leaves, and grain. These canoes have no balancing outrigger as they are roundly built, the lower part being a hollowed tree-trunk. In place of a lateen sail they use an almost square red sail which is made fast to a horizontal yard of light bamboo with small lines tied at each end for working the sail. They vary from one to two tons and cost £3 to £6 (Rs. 30 - Rs. 60) exclusive of sails. Most are manned by two men who are generally the owners.

Machvás.

There are two classes of *machvás,* one which trades along the coast, and the other which trades in the Tadri and Shirávati rivers. The coasting *machvás* are much larger than the river *machvás* and cost £40 to £100 (Rs. 400 - Rs. 1000). The average length over all is thirty-five to forty feet, the breadth twelve feet, and the depth four feet. They are usually built with a very slight sheer from the stern to the after-part of the main-mast the sheer gradually increasing from the fore-part of the main-mast to the stem post, which is generally set at an angle of 60° to 70°. These vessels are always built with a curve in the fore-part, the sharpest section being from the lower part of the stem to the fore-part of the foot of the main-mast; about eight feet from the after-part of the main-mast to the stern post is a straight line. *Machvás* built in this way are said to sail closer to the wind than *machvás* with level keels. All are open, but to make it easy to walk fore and aft bamboos laced with coir yarn are laid over the beams. From the after-part of the main-mast to the after-part of the mizzen-mast they are covered with a roof of bamboos, palm leaves, and straw fastened with coir yarn. On the top of this is a small deck, where the *tindal* stands to steer and under which stores are usually kept. They are rigged with two masts, two yards, and a jibboom. Both masts take an equal rake forward. They are supported on either side by light coir rigging, and forward they are made fast by a strong coir lashing to a round post close to the mast whose lower end fits in a wooden bed placed on the upper part of the kelsan. The people give two reasons for raking the masts forward; the boats sail faster and they labour less in a heavy head sea. The jibboom is small compared to the other, as they do not use either the jib or the mizzen sail except in light breezes. In running before the wind, even in a moderate breeze, the jib is not used because the fore-part of the main sail takes the wind out of it, and the mizzen sail is not used because it prevents the after-part of the main sail from drawing. The main and mizzen sails which are lateen-shaped are made of light cotton cloth, cut into narrow strips to straighten it. On each seam coir yarn is laid and the two edges of the cloth are turned over on the yarn and sewn. A set of sails for a twelve-ton *machva* costs £3 10*s.* to £4 (Rs. 35 - Rs. 40) and if repaired lasts five or six seasons. Like all country rigged vessels, the *machva* has to wear in tacking

Sailing Vessels. *Machvas.*

because the yard is fastened to the halliards on the forepart of the mast. Halliards placed in this way are a great support to the mast, as the lower end is always fastened as far aft as the fore-part of the mizzen-mast. *Machvás* do not confine their trading to any particular ports. In March and April many bring bags or *murás* of rice from the South Kánara ports and from Kadgal in the Tadri river and the villages near it. Most of the South Kánara rice is brought to Honávar and Kumta and most of the rice from Katgal and the villages near it is sent to Goa. Smaller *machvás* ranging from four to nine tons are found in the Tadri and Shirávati rivers. They cost £17 10*s.* to £40 (Rs. 175 - Rs. 400). They differ from the larger *machvás* in having very little sheer and a perfectly straight keel, the straight keel being an advantage in the shallow rivers where they generally ply. Most of them are fastened together with coir yarn in the same way as the larger canoes. Those of the Tadri river are usually larger, stronger, and not so crank as those on the Shirávati river. They mostly carry salt from Sánikatta to Katgal and the intermediate villages, being paid 9*s.* to 10*s.* (Rs. 4½ - Rs. 5) a trip, and bring back a cargo of grain at rates varying from 4*s.* to 6*s.* (Rs. 2 - Rs. 3). If no cargo is available they return in ballast. With favourable wind and tide the up and down journey can be made in about eight hours. These *machvás* carry one mast and one lateen-sail. Most of the owners live at Honávar and let them on hire. The man who hires the boat usually acts as steersman or *tindal* and engages two men to help in working the boat, paying each 8*s.* (Rs. 4) a month with food. The seamen are generally Christians, Muhammadans, and Hindus of the Khárvi caste.

Padávs.

Padávs and *machvás* are so much alike that it is difficult to name any point in build or in rigging by which a boat of the one class can be known from a boat of the other class. If an owner is asked why he calls his vessel a *padáv*, his answer is that the *machva* is a smaller vessel. But a reference to the Customs-house register shows *machvás* equal in size and value to any *padávs*. *Padávs* vary in size from twelve to thirty tons and some *machvás* are as much as twenty-eight tons burden. The only difference that can be observed is that few *padávs* are flatter bottomed than *machvás*. The rig and the accommodation are precisely the same, and the two classes of craft generally ply to the same ports. In Kumta vessels are built which their owners call *machvás* but which properly speaking are *padávs*, much like though somewhat smaller than those seen in Bombay harbour carrying cargo to and from the shipping. They have a perfectly straight keel from stem to stern, and are mostly engaged in carrying cotton bales from the wharf to the shipping in the roadstead. In fine weather and smooth water they carry 100 bales in one trip, for which they are paid 6*s.* (Rs. 3). During strong winds, when they have to reduce their loading to fifty bales, they are paid 6*d.* (4 *ans.*) a bale. All other cargoes, whether import or export, are charged at the rate of 3*d.* (2 *ans.*) a *khandi* of 560 pounds in fair weather and 6*d.* (4 *ans.*) in bad weather. Though owing to a sand-bank near the mouth of the Tadri they can work only about seven hours a day, they manage to make an average of two trips a day. In the slack season some are rigged like ordinary

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coasting *padávs* and trade to ports between Honávar and Goa. They vary in size from eight to eleven tons and in cost from £25 to £30 (Rs. 250 - Rs. 300) exclusive of sails and rigging. They are mostly owned and worked by the fishing classes, especially the Khárvis.

Phatemáris.

The *phatemáris* built on the Kánara coast are hardly ever more than fifty tons burden. Those built of cheap timber, if fastened with nails cost £200 to £300 (Rs. 2000 - Rs. 3000), and if fastened with coir £160 to £200 (Rs. 1600-Rs. 2000); those of teakwood, if fastened with nails, cost £300 to £400 (Rs. 3000-Rs. 4000), and if fastened with coir, £200 to £300 (Rs. 2000-Rs. 3000). They are mostly built with great beam and depth. A *phatemári* of about fifty tons burden is 35′ 6″ long in the keel, 18′ 8″ broad, and 7′ 8″ deep from the upper part of the timbers to the gunwale. Nearly all are built with square sterns. As, unlike English-built vessels, they have no pintles on the rudder, a strip of wood with a groove in the centre is fitted to the after-part of the stern-post or rudder-trunk and the fore-part of the rudder which is rounded is placed in the groove and lashed to the stern-post in three places at equal distances with small coir rope. *Phatemáris* as a rule are built with most sheer from the after-part of the main-mast to the stern, and the after-part of the hull is higher than the fore-part. When afloat or sailing they appear very much down by the head though the difference in draught is probably not more than one foot. Vessels in this trim answer their helm quicker, but their speed is somewhat lessened. All are built with a curve on the forefoot, but the curve is much less than in vessels built in and near Bombay. They carry heavy masts well raked forward with light yards, which enable them to have a large spread of canvas. A forty-ton *phatemári* has generally a main-mast fifty feet from foot to head, a mizzen-mast of thirty-five feet, a main yard of eighty feet, a mizzen-yard of sixty feet, and a jibboom of thirty-five feet. The sails are made in the same way and are of the same shape as *machva* sails. *Phatemáris* always carry a very large jib. For a *phatemári* of about fifty tons a set of sails, including main-sail, mizzen, and jib, cost about £20 (Rs. 200). The cloth is much thinner and poorer than that used by *phatemáris* built near Bombay. If well looked after and carefully repaired a set of sails lasts about six seasons, but under ordinary circumstances sails seldom last over four years. As the *phatemári* is open like the *machva* and *padáv*, the same flooring of split bamboo is laid as a passage for walking fore and aft. The covering between the main and mizzen-mast is also, as in the *machva*, of palm leaves and straw, but at the time of loading or unloading much labour and time is saved by tricing up the sides. The larger *phatemáris* usually trade with Bombay, taking cotton from Kárwár and Kumta and returning with a general cargo or in ballast. Including the captain, the crew, who are generally Hindus, vary from eight to twelve. Those which carry twelve men besides the captain have a mate whose duty is to see that the vessel is properly loaded and unloaded, the captain looking after the freight and the entering and clearing of his vessel at the Customs-house. The pay of the captain is twice and of the mate half as much again as the seaman's pay. As the season advances and grows stormier the rates of freight and the pay of

the crew increase. From the opening of the season in October to the early part of April a seaman who makes a trip from Bombay to Kárwár and back receives 8*s.* (Rs. 4) and sometimes 10*s.* (Rs. 5). Between April and the end of May the rates rise to 14*s.* (Rs. 7) and sometimes to 16*s.* (Rs. 8). If the trip extends to Kumta he receives 1*s.* (8 *ans.*) extra.

Ports.

The thirteen ports of the district are for customs purposes grouped into three divisions: Kárwár with three ports, Sadáshivgad, Kárwár, and Chendiya; Ankola with four, Belikeri, Ankola, Gangávali, and Tadri; and Honávar with six, Kumta, Murdeshvar, Honávar, Bhatkal, Manki, and Shiráli. During the eight years ending 1882 the yearly value of the Kánara sea-trade averaged £1,526,826; it rose from £1,463,416 in 1874-75 to £1,767,124 in 1875-76, and fell to £1,248,792 in 1877-78. In 1878-79 it again rose to £1,842,331; and after a sudden fall to £1,405,874 in 1879-80 again rose to £1,525,484 in 1881-82.

The following statements give for the eight years ending 1882 the value of exports and imports at each of the thirteen ports. They show that in 1882, of the thirteen ports, six, Chendiya, Belikeri, Gangávali, Murdeshvar, Manki, and Shiráli, had a total trade of less than £10,000; four, Sadáshivgad, Ankola, Tadri, and Bhatkal, had between £10,000 and £25,000; one, Honávar, between £50,000 and £100,000; and two, Kárwár and Kumta, above £100,000:

Kánara Sea Trade Imports, 1874-1882.

Division.	Port.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.
		£	£	£	£	£	£	£	£
Ka'rwa'r ...	Sadáshivgad...	746	419	889	871	847	2471	2138	1585
	Kárwár ...	190,292	324,455	280,076	292,561	244,834	156,175	187,882	192,962
	Chendiya ...	...	60	55	47	89	1917	20	39
	Total...	191,038	324,934	281,020	293,479	245,770	160,563	190,040	194,586
Ankola ...	Belikeri ...	436	100	94	138	248	194	177	779
	Ankola ...	4783	4385	8662	11,814	6385	5124	5145	5675
	Gangávali ...	341	381	870	351	376	577	265	181
	Tadri ...	2927	1748	2608	4196	4292	1981	4024	8438
	Total...	8487	6614	12,229	16,499	11,301	7876	9611	15,073
Hona'var.	Kumta ...	247,466	266,018	171,915	339,028	331,202	258,832	200,292	219,415
	Murdeshvar ...	1447	2181	1477	1529	1238	1915	4184	1129
	Honávar ...	43,553	22,363	161,456	52,507	36,869	51,638	32,052	50,189
	Bhatkal ...	8078	9002	14,690	14,181	12,624	11,053	11,722	12,050
	Manki ...	...	...	...	...	169	256	738	424
	Shiráli ...	...	...	...	...	1976	684	604	1118
	Total...	300,544	299,564	349,538	407,245	384,078	324,378	249,592	284,325
	Grand Total...	500,069	631,112	642,787	717,223	641,149	492,817	449,243	493,984

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Kánara Sea Trade Exports, 1874-1882.

Division.	Port.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.
		£	£	£	£	£	£	£	£
Ka'rwa'r...	Sadáshivgad...	13,817	6204	12,069	7734	8814	11,104	7131	3772
	Kárwár ...	439,984	606,104	324,087	110,787	467,660	217,713	270,116	320,794
	Chendiya ...	331	29	738	1190	360	2333	93	70
	Total...	454,132	612,337	336,894	119,711	476,834	231,150	277,340	329,636
Ankolá ...	Belikeri ...	667	595	460	1108	425	382	391	435
	Ankola ...	4567	4246	7340	6927	4526	5584	4593	4728
	Gangávali ...	1696	2295	2704	1386	1761	1978	3055	1630
	Tadri ...	7823	9685	12,553	7660	9057	6937	8992	6403
	Total...	14,753	16,821	23,057	17,081	15,769	14,881	17,031	13,196
Hona'var...	Kumta ...	457,581	463,143	356,959	308,536	652,554	625,090	631,913	636,299
	Murdeshvar ...	761	2361	3546	1802	2138	1232	3129	660
	Honávar ...	31,190	33,097	118,952	76,647	43,079	35,612	56,925	46,094
	Bhatkal ...	4930	8253	8947	7792	6212	3007	4169	4072
	Manki ...	...	...	...	...	185	450	197	565
	Shirálí ...	...	...	...	...	4411	1635	501	978
	Total...	494,462	506,854	488,404	394,777	708,579	667,026	696,834	688,668
	Grand Total...	963,347	1,136,012	848,355	531,569	1,201,182	913,057	991,205	1,031,500

The following statement shows the total trade of each customs division during the same eight years (1874-1882). Of the three divisions, Honávar, chiefly on account of its cotton, coloured wood ware, and spices, mostly sent to Bombay, had the largest trade average, and Ankola the smallest average. In Honávar, the total value of imports and exports rose from £795,006 in 1874-75 to £1,092,657 in 1878-79; it fell to £946,426 in 1880-81, and again rose to £972,993 in 1881-82. In Kárwár the total value of imports and exports rose from £645,170 in 1874-75 to £937,271 in 1875-76 and fell to £413,190 in 1877-78; in 1878-79 it again rose to £722,604, in 1879-80 it fell suddenly to £391,713 and again rose to £524,222 in 1881-82. In Ankola the highest total value of imports and exports was £35,286 in 1876-77 and the lowest £22,757 in 1879-80; in 1881-82 it was only £28,269:

Kánara Sea Trade by Customs Divisions, 1874-1882.

Division.	1874-75.			1875-76.		
	Imports.	Exports.	Total.	Imports.	Exports.	Total.
	£	£	£	£	£	£
Kárwár ...	191,038	454,132	645,170	324,934	612,337	937,271
Ankola ...	8437	14,753	23,240	6614	16,821	23,435
Honávar ...	300,544	494,462	795,006	299,564	506,854	806,418
	500,069	963,347	1,463,416	631,112	1,136,012	1,767,124

Division.	1876-77.			1877-78.		
	Imports.	Exports.	Total.	Imports.	Exports.	Total.
	£	£	£	£	£	£
Kárwár ...	281,020	336,894	617,914	293,479	119,711	413,190
Ankola ...	12,229	23,057	35,286	16,499	17,081	33,580
Honávar ...	349,538	488,404	837,942	407,245	394,777	802,022
	642,787	848,355	1,491,142	717,223	531,569	1,248,792

Kánara Sea Trade by Customs Divisions, 1874-1882.

Division.	1878-79.			1879-80.		
	Imports.	Exports.	Total.	Imports.	Exports.	Total.
	£	£	£	£	£	£
Kárwár ...	245,770	476,834	722,604	160,563	231,150	391,713
Ankola ...	11,301	15,769	27,070	7876	14,881	22,757
Honávar ...	384,078	708,579	1,092,657	324,378	667,026	991,404
	641,149	1,201,182	1,842,331	492,817	913,057	1,405,874

Divisions	1880-81.			1881-82.		
	Imports.	Exports.	Total.	Imports.	Exports.	Total.
	£	£	£	£	£	£
Kárwár ...	190,040	277,340	467,380	194,586	329,636	524,222
Ankola ...	9611	17,031	26,642	15,073	13,196	28,269
Honávar ...	249,592	696,834	946,426	284,325	688,668	972,993
	449,243	991,205	1,440,448	493,984	1,031,500	1,525,484

Kárwár.

The three ports of the Kárwár group, Sadáshivgad, Kárwár, and Chendiya, had in 1881-82 a total trade worth £524,222, of which £194,586 were imports and £329,636 exports. The chief exports are cotton, native hand-made cloth, and husked and unhusked rice. These articles are partly produced in the division and partly brought for export from above the Sahyádris. The imports, most of which are for local use, are chiefly wheat, tobacco, and European cloth. The traders are Vánis, Gujars, Bráhmans, Musalmáns, Goa Christians, Europeans, and Pársis. Most of them are men of capital. The shipping is *phatemáris, batelás, machvás,* and *padávs.* Besides the local sailing craft, steamers from Bombay, Vengurla, and Mangalor, and other Malabár ports of 1000 to 2000 tons, and Arab *baglás* and other vessels of fifty to 100 tons visit the ports, anchoring about half a mile from the landing at Kárwár. *Phatemáris, machvás,* and *padávs* are built by local Bhandári and Gábit carpenters, and have crews varying from three to twelve who are generally local Khárvis, Gábits, Dáldis, Bhandáris, and Ambis. The crew are paid about 14*s.* (Rs. 7) a month, and the captain twice as much. A trip to Bombay generally takes ten and to Madras fifteen to eighteen days.

Ankola.

The four Ankola ports, Belikeri, Ankola, Gangávali, and Tadri, had in 1881-82 a total trade worth £28,269, of which £15,073 were imports and £13,196 exports. The chief exports are bamboos, husked and unhusked rice, horns, fish, cocoa-kernels, salt, timber, and wooden ware. These articles are partly produced in the division and partly brought for export from Dhárwár and Belgaum: The imports, though greater than the exports, are almost entirely for local use. They include husked and unhusked rice, wheat, yarn, and fish. The traders are Gaud Sárasvat Bráhmans, Vánis, Musalmáns, and Christians. Some of them trade on their own and others on borrowed capital. The shipping is *hodis, machvás,* and *phatemáris.* Besides the local craft, vessels of twenty to thirty-two tons from Kochin and other Malabár ports, of six to fifty tons from Goa, and of seven to sixty tons from Honávar Kumta and Kárwár, visit the ports. Tadri gives

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anchorage a mile from the landing at high tide to vessels of 150 tons and at low tide to vessels of 130 tons; Gangávali, a mile from the landing to vessels under fifty tons; Ankola, near the landing at high tide to vessels of eight tons and at low tide to vessels of six tons, and about a mile from the landing at all times to vessels of greater tonnage; and Belikeri, near the landing at high tide to vessels of fifty tons and at low tide to vessels of twenty tons. *Hodis*, *phatemáris*, and *machvás* are built by the local carpenters, and are manned by a captain and a crew of two to seven seamen. Besides their meals, the crew are paid 8*s*. to 10*s*. (Rs. 4-Rs. 5) a month, and the captain twice as much. On special occasions they also get rewards from the traders. A trip to Bombay with a favourable wind takes three to five days.

Honávar.

The six Honávar ports, Kumta, Murdeshvar, Honávar, Bhatkal, Manki, and Shiráli, had in 1881-82 a total trade worth £972,993, of which £284,325 were imports and £688,668 exports. The chief exports are cotton, cocoanuts, spices, black pepper, and betelnuts to Bombay, and grain to Kálikat, Kánanur, Mangalor, and other Malabár ports. These articles are partly produced in the division and partly brought for export from above the Sahyádris and from Maisur. The imports, which are chiefly from Bombay, Mangalor, Kálikat, and Kánanur for local use, are wheat, pulse, Italian millet or *bájri*, sugar, camphor, figs, and cloth. The traders are Sárasvat, Chitpávan, and Konkan Bráhmans, Vánis, Musalmáns, and Europeans. Some of them trade on their own and others on borrowed capital. Besides these local traders, a few up-country merchants stay in these ports during the busy season between January and May. The shipping includes *hodis*, *machvás*, *padávs*, *phatemáris*, and *batelás*. Besides the local craft, steamers of 400 to 1000 tons from Bombay, *batelás* of twenty-five to 200 tons from Arabia and of fifty to seventy-five from Káthiáwár, and *phatemáris* of ten to 100 from the Malabár coast visit the ports. Honávar gives anchorage at about 125 feet from the landing, at high tide to vessels of sixty and at low tide to vessels of forty tons; Kumta, at about 125 feet to small vessels of four to twelve tons, and at about two miles from the landing to vessels of greater tonnage. The anchorage of the remaining four ports is generally in the sea. *Hodis*, *machvás*, and *phatemáris* are built in these ports generally by Málvan and sometimes by Kánara, Ratnágiri, and Malabár carpenters. Vessels of under ten tons are manned by a captain and crew of four seamen, and above ten tons of seven to twelve seamen. The crew are paid 10*s*. (Rs. 5) a month, and the captain twice as much. With a favourable wind a trip either from or to Bombay takes five or six days.

Articles. *Exports.*

Owing to recent changes in classification no comparison can be made of increase or decrease under the different articles of trade. The following statement gives the approximate value of the chief articles imported and exported in 1880-81. Of £1,440,448, the total value of the sea trade, £991,205 were exports and £449,243 were imports. The chief items under exports are cotton valued at £641,099 or 64·67 per cent of the exports, brought for export to

Chapter VI. Trade.

Articles.

Bombay from Belgaum, Dhárwár, and other inland districts; piece-goods, valued at £27,215 or 2·74 per cent of the exports, mostly from Belgaum and Dhárwár to Ratnágiri and Málabár ports; coloured wares, valued at £10,561 or 1·06 per cent of the exports, sent chiefly to Bombay; rice, both husked and unhusked, valued at £35,129 or 3·54 per cent of the exports, sent to the Konkan and Malabár ports and to the districts above the Sahyádris; spices, valued at £218,031 or 21·99 per cent of the exports, sent chiefly to Bombay; and other miscellaneous articles, valued at £21,896, sent mostly to Konkan and Malabár ports.

Imports.

Of £449,243, the total value of imports, the chief articles are twist and yarn, valued at £62,653 or 13·94 per cent of the imports, brought from Bombay to be made into hand-woven cloth; piece-goods, valued at £57,164 or 12·72 per cent of the imports, brought from Bombay for local use and for inland transport to Belgaum and Dhárwár; unhusked rice, valued at £11,513 or 2·56 per cent, brought from Malabár ports for inland transport to the districts above the Sahyádris; raw metals, chiefly brass and copper, valued at £28,491 or 6·34 per cent of the imports, imported from Bombay to be made into cooking, water, and other vessels; oil and oilseeds, valued at £17,782 or 3·95 per cent, brought from Bombay and Kochin for local use and for inland transport; salt, valued at £14,437 or 3·21 per cent, brought from Kumta for local use; silk goods, valued at £32,866 or 7·31 per cent, brought from Bombay and Madras; and spices, valued at £17,803 or 3·96 per cent, brought from Bombay and Malabár ports for local use and inland transport to Belgaum and Dhárwár:

Kánara Articles of Sea Trade, 1880-81.

Article.	Imports.	Exports.	Article.	Imports.	Exports.
	£	£		£	£
Live Stock	24	32	Sacking, &c.	10,305	905
Coals	40	...	Spirits and Liquors ...	2260	42
Coir and Rope	1743	1731	Metals	28,491	2225
Cotton Raw	1359	641,099	Oil and Oil-seeds ...	17,782	9485
Twist and Yarn... ...	62,653	78	Cocoanuts	4579	1363
Piece-goods	57,164	27,215	Clarified Butter... ...	560	375
Drugs and Medicines ...	1927	1251	Fish, Salted	207	139
Dyeing and Colouring...	5896	10,561	,, Dried	245	651
Fruits and Vegetables...	9694	2804	,, Fresh	1885	1219
Grain—			Salt	14,437	2081
Rice husked	156	22,611	Silk Goods	32,866	103
,, unhusked ...	11,513	12,518	Spices	17,803	218,031
Wheat	1291	668	Sugar and Sugarcandy..	7543	1989
Millet	130	26	Tobacco	3344	771
Pulse	2283	594	Timber	1536	4645
Other Grain	2053	2542	Machinery & Mill-work.	113	216
Gums and Resins ...	1388	616	Wool	4470	184
Hardware and Cutlery.	1528	40	Miscellaneous	139,643	21,906
Hemp	21	...			
Hides	311	489	Total ...	449,243	991,205

Crafts.

[1] Kánara is not a manufacturing district. The only craft for which it is known is its sandalwood-carving. Other branches of industry which are worthy of notice are the working in metal, horn, cane, earth, and stone; oil-pressing; the making of molasses, catechu, and salt; sawing timber by steam; and the jail industries.

[1] Contributed by Mr. R. E. Candy, C.S.

Chapter VI. Crafts.

Sandalwood Carving.

For upwards of a century the sandalwood-carving of Kánara has been well known. The workers are the Gudgars or carvers who are found in small numbers in the sub-divisions of Sirsi, Siddápur, Honávar, Kumta, and Ankola, and who call themselves Chitars, Manu's name for artisans. They are said to have come from Goa after the establishment of Portuguese power. They carve sandalwood, ivory, and ebony with exquisite skill; they work on the lathe in wood making beautiful lacquered articles; and they make the pith crowns which are worn by bridegrooms, and the pith flowers and crests which are much used by the lower classes of Hindus during the *Shimga* holidays in March-April. They work the lathe with a bowstring of raw deer-hide, not like most carpenters with the help of a second workman. The articles made are work-boxes, cabinets, work-tables, watch-stands, glove-boxes, jewelry-boxes, writing-boxes, pen-holders, pen-stands, card-cases, chess-boards, paper-weights, paper-cutters, needle-cases, card-boxes, and various other articles. They vary in value from 2*s.* to £50 (Re.1-Rs.500). The carved work represents the gods and heroes of Hindu mythology, wild beasts, monkeys, parrots, and other birds, and creeper and flower traceries. The piece of sandalwood which is to be carved is carefully smoothed and polished with sand-paper and the pattern is sketched on it in pencil. The tools used in carving are of native make and are small and delicate like the needle used in English embroidery. The Gudgars generally work to order, seldom offering articles for sale except such as have been condemned by the person who ordered them. Their chief calling is engraving and painting. Although their sandalwood-carving is much liked by Europeans there is little local demand. Some of the articles carved by Subanna of Honávar which were sent to the 1867 Exhibition in Paris gained a silver medal.

Metal Work.

Goldsmiths are found in all towns and in almost all large villages. Some of the town goldsmiths are skilful workmen and make excellent ornamental gold and silver ware. Blacksmiths are found in towns and in most large villages and their craft is well paid, though the demand for their work is not large. Coppersmiths and metal-potmakers are found in the principal towns and earn more than any other metal workers. They are chiefly Christian Kánsárs from Goa.

Horn Work.

Fancy articles of cattle, deer, and bison horn are made by some carpenters and Gudigars with considerable skill at Kumta, Honávar, Siddápur, Bilgi, Sirsi, and Sonda. The demand for the work is small and in no place employs more than a few families. The horn is collected in the district, the price of a horn varying from 6*d.* to 2*s.* (4 *ans.*-Re.1). The articles made are small jewel-boxes, combs, snuff-boxes, cups, handles for sticks and knives, buttons, rings, and toys. A jewelry-box costs about 10*s.* (Rs. 5) and a comb or a snuff-box 3*d.* to 6*d.* (2-4 *ans.*).

Cane Work.

Excellent cane work, both useful and ornamental, is made at Kárwár by Chinese workmen, who were formerly convicts in the Kárwár jail. The raw material is brought from Bombay. Of the cane articles easy-chairs cost 16*s.* to £1 (Rs. 8 - Rs. 10), common

chairs 9*s.* to 12*s.* (Rs. 4½-Rs. 6), footstools 4*s.* to 6*s.* (Rs. 2-Rs. 3), luncheon baskets 6*s.* to 12*s.* (Rs. 3-Rs. 6), ladies' work-baskets 6*s.* to 16*s.* (Rs. 3-Rs. 8), flower vases 3*s.* to 10*s.* (Rs. 1½-Rs. 5), waste-paper baskets 3*s.* to 8*s.* (Rs. 1½-Rs. 4), and cots 16*s.* to £2 (Rs. 8-Rs. 20). **Chapter VI. Crafts.**

Earth and Stone.

Pottery is carried on in most towns and villages. Red pots are made above and black pots are made below the Sahyádris. The craft thrives better above the Sahyádris than on the coast. Of stone, frying pans for native wheat and rice cakes, jugs, small flat basins to store water, and other vessels are made to a small extent at Sejvad, three miles from Kárwár, and near Chandávar in Kumta. The material used is an ash-coloured porous slate found in the neighbouring quarries. No fees are charged for quarrying the stone.

Oil-Pressing.

Oil-pressing is an important industry. Oil for lighting is chiefly extracted from cocoanuts and to a small extent from wild castor-seed and from the seed of the *undi* or Colophyllum inophyllum. The craft is followed on the coast by Ganigs and a few Christians and in the uplands by Lingáyats. The oil-presser extracts oil either on his own account or from materials supplied by husbandmen and shopkeepers. The mill, which is a rude and clumsy machine, stands in the courtyard in the house and is worked either by the hand or by a bullock. Castor and *undi* oil is used locally and large quantities of cocoanut oil are sent into the Ratnágiri ports and to Bombay. Besides in lighting *undi* oil is used in painting boats.

Molasses.

Molasses is made by most husbandmen in all parts of the district in quantities sufficient to meet the local demand. Very little leaves the district. The work begins about January and ends in May. Molasses is chiefly made from sugarcane juice which is extracted by a rude and old-fashioned mill called *ghání*. The juice is boiled in large copper or iron caldrons and stored in earthen pots. The sugarcane mill costs £5 to £6 (Rs. 50-Rs. 60). Above the Sahyádris the molasses is hardened and made into cubical blocks by means of wooden frames. Besides from sugarcane juice Bhandáris, Komárpáiks, and Christians make small quantities of molasses from palm juice by boiling it with lime. Palm juice molasses is mostly used in sweetening coffee, as it gives more flavour than sugarcane molasses.

Catechu.

Catechu is made in small quantities on the coast. To make catechu the *khair* tree Acacia catechu is felled at any season, and after the white wood has been removed, the heart is cut into small bits, and put, with one-half the quantity of water, into a round-bellied earthen pot. It is then boiled for about three hours; and when the decoction has become ropy, it is decanted. The same quantity of water is again added and boiled until it becomes ropy, when it is decanted, and a third supply of water is given. This extracts all the substance from the wood. The three decoctions are then mixed, and next morning boiled in small pots until the extract becomes thick like tar. It is afterwards allowed to remain in the pots for two days, when it has become so hard that it will not run. Some husks of rice are spread on the ground, and the thickened juice is formed into balls about the size of oranges which

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are placed on the husks or on leaves and left seven days in the sun to dry. During the dry season the balls are spread in the shade for two months and during the rains for four months. They are then fit for sale. The making of catechu was stopped for several years, but in 1880 a small contract was granted in Honávar, yielding about £364 (Rs. 3640).

Salt.

[1]Up to 1878 salt used to be manufactured along the coast at Sánikatta, Kumta, Bhatkal, Shiráli, and Bailur. In 1878, under Government orders, all minor salt-works were closed, and at present (1882) Sánikatta, about ten miles north of Kumta, is the only place where salt is manufactured. The Sánikatta salt-work contains 176 *ágars* or salt-pans of which only 128 are in use; the rest are either waste or have been turned into rice-fields. Of the 128 in use, 119 *ágars*, containing in all 19,400 pans, were worked in 1880-81 and yielded 6555 tons of salt, or 3463 tons over the average of the three years ending 1879-80.[2] All Kanara salt-works are the property of private individuals who pay an acre assessment varying from 5*s.* 7½*d.* to 6*s.* 1½*d.* (Rs. $2\frac{3}{16}$ to Rs. $3\frac{1}{16}$).

A few salt-makers do not begin work till February or even March, but most set their pans in order soon after the beginning of January. Salt is never removed from the pans before the middle of March or rather before *Shivarátra*. In preparing the pans the first thing is to bail out the rain-water which has gathered in them. This is generally done on contract by labourers who are paid 1*s.* to 1*s.* 6*d.* (8-12 *ans.*) the *chitta* or thirty pans. The pans vary greatly in size; on an average they are about sixteen feet long by fourteen feet broad. When the water has been bailed out the soil which was gathered during the rains is removed from the pans and eight to ten inches of salt water are let into them. The drains are closed and the water is left to evaporate. While evaporation goes on the embankments or *bándhs* and the reservoirs are repaired; and when the pans are completely dry a second supply of salt water is allowed to flow in. After this the pans are supplied with salt water every second or third day, and they are trodden one day and beaten the next until the surface hardens. The surface is then levelled and made even by drawing a plank over it, a boy or a woman standing on the plank to add to its weight. This smoothing goes on for several days until grains of salt appear here and there which are worked into the ground with a plank fastened to a long pole until a thin crust of salt forms on the surface.

The day for removing the salt from the pans is fixed by consulting the village deities. From this day forward water is let into the pans, and, except on cloudy days, salt is daily removed and is heaped at places set apart for the purpose. The work of removing the salt is done by Ágiars who are paid in grain. They

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[1] Contributed by Mr. Kávasji Kharsetji Jamsetji, Acting Assistant Collector of Salt Revenue.

[2] The details are: 3856 tons in 1877-78, 2031 tons in 1878-79, and 3398 tons in 1879-80, giving an average of 3095 tons which is less by 3460 tons than 6555 tons, the produce of 1880-81.

get two *mudás* or 164 pounds of rough rice for each *chitta* or thirty pans measuring one-fifth of an acre. The average produce of a *chitta* or thirty pans is estimated at about eight and a half tons (2 *gádis* or 240 Indian *mans*). The salt is carried from the salt heaps in boats by labourers to the platform in front of the *kothárs* or salt-stores. The labourers are paid 1*s.* 6*d.* to 3*s.* (*ans.* 12-Rs. 1½) a *gádi* of four and a quarter tons. The salt is left on the platform to dry for about a fortnight, when, under the supervision of a Government officer, it is weighed and stored by labourers who are paid 1*s.* to 3*s.* (*ans.* 8-Rs. 1½) a *gádi*, according to the distance of the salt-store from the platform. Salt costs to make about 4*d.* a ton (Rs. 6¼ the 120 *mans*).[1] The chief points in which Kánara salt-making differs from Konkan salt-making are that the salt is daily removed from the pans and is kept in salt-stores or *kothárs*.

Between 1874 and 1878, the Kánara salt trade was very dull, because more land than was wanted was set apart for salt-making. The supply was greater than the demand, and a large balance was always in hand at the close of each year. The result was a constant glut in the market which kept the price so low that the salt manufacturers made little or no profit. In 1878, all the works except at Sánikatta were closed. The whole trade in salt was thus thrown into the hands of the salt-owners of that place, who were not slow to realize their position and enhance the price. The price of 80 pounds (one Indian *man*) of salt rose from 2*d.* (1⅓ *ans.*) in May 1878 to 1*s.* (8 *ans.*) in May 1879. This continued to April 1880, when a large supply brought it down to 9*d.* (6 *ans.*), at which price it has since remained. This is the rate at which the makers sell the salt to the license-holders or retail traders who pay the duty of 5*s.* for eighty pounds (Rs. 2½ a *man*) and spend about 1½*d.* (1 *anna*) more in weighing, bagging, and carrying the salt to their shops. The total cost to the trader of eighty pounds (1 *man*) of salt is therefore 5*s.* 10½*d.* (Rs. 2 5/16). The wholesale license-holders generally buy their salt a little cheaper than the retail license-holders. They pay £4 (Rs. 40) the *gádi* of 4¼ tons or 120 Indian *mans*, or 8*d.* (5⅓ *ans.*) the *man* of eighty pounds, while the retail licensees pay 9*d.* (6 *ans.*) the *man* of eighty pounds. These selling prices prevail within a distance of ten miles of the salt-works; beyond that limit prices increase proportionately to the distance travelled.

The retail license-holders do not actually retail the salt, but sell it at 6*s.* 7½*d.* for eighty pounds (Rs. 3 5/16 the *man*) to consumers who can afford to buy so large a quantity at one time, and to shop-keepers who retail it to petty consumers at ⅞*d.* (7/12 *anna*) the *sher* of thirty-two *tolás* or at about 1*d.* the pound or 7*s.* (Rs. 3½) the Indian *man*. The wholesale license-holders generally trade with up-country

[1] The details are: The total cost of making one *gádi* or 120 *mans* of salt is 7½*d.* (5 *ans.*) for raising water at the rate of 1*s.* 3*d.* (10 *ans.*) the *chitta* or two *gádis*; 6*s.* 6*d.* (Rs. 3¼) for tilling at the rate of two *mudás* of rice or 13*s.* (Rs. 6½) the *chitta* or two *gádis*; 2*s.* (Re. 1) for carrying the salt to the platform; 2*s.* (Re. 1) for storage; and 1*s.* 3*d.* (10 *ans.*) for thatching salt-stores; giving the total cost of 12*s.* 4½*d.* (Rs. 6 5/16).

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merchants and carriers. They have their shops on the Sahyádri roads and sell 160 to 8000 pounds (2 to 100 *mans*) at a time. Their rates are lower than those of the retail license-holders as they sell a two *man* bag at 12*s.* 3*d.* to 12*s.* 6*d.* (Rs. 6⅛-Rs. 6¼) or at 6*s.* 1½*d.* to 6*s.* 3*d.* for eighty pounds or Rs. 3 1/16 to Rs. 3⅛ the Indian *man*.

Steam Saw Mills.

The Kannigeri saw-mill, about five miles north of Yellápur, was started in 1875 under the supervision of Colonel W. Peyton, the Conservator of Forests, at a cost of about £6100 (Rs. 61,000). The mill lies in the heart of one of the chief Kánara forest tracts. The machinery includes four plain circular and one cross cut saw, worked by three steam engines each of twelve horse-power. The mills are in charge of a European sub-assistant conservator of forests who is a trained mechanical engineer, and who is assisted by one foreman, one head stoker, one assistant stoker, one oilman, one carpenter, two messengers, and one sweeper besides a store-keeper. The yearly cost of the establishment is £795 (Rs. 7950). The average number of hands entertained is thirty-three; when there is a press of work additional hands are taken on. In the beginning the mill worked at a profit, but in 1879-80 and 1880-81 the demand for sawn timber from Belgaum and Dhárwár fell so considerably that the working of the mill showed a small loss. In 1882 it again yielded a small profit and in 1883 and probably for several years to come the large demand from the contractors of the West of India Portuguese Railway will ensure good returns.[1]

Jail Industries.

The chief jail industries are cane work, weaving, and carpentry. Between 1863 and 1870, during which there were several Chinese convicts in the jail, the cane work was excellent, but, since their release in 1870, the work has declined. Up to 1882 two handlooms turned out excellent shirt cloth, chequered table-cloths, napkins, towels, coarse cotton carpets, and coarse cloth, which had a ready sale in Kárwár. Since 1883, to encourage private enterprize, these jail industries have been stopped. Of carpentry, neat boxes, chairs, cots, tables, tools, and benches are made by long-termed prisoners.

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[1] The details are: In 1875-76 a profit of £1881; in 1876-77 a profit of £666; in 1877-78 a profit of £385; in 1878-79 a profit of £389; in 1879-80 a loss of £222; in 1880-81 a loss of £227; and in 1881-82 a profit of £10.

CHAPTER VII.

HISTORY.[1]

Early History.

Ka'nara above the Sahyádris belongs to the Karnátak. From very early times it has almost always formed part of the territories of the great dynasties which have held Maisur, the Karnátak, and the Deccan. Banavási, about fifteen miles south-east of Sirsi, the most historic place in the district and one of the most historic places in Western India, is repeatedly mentioned in inscriptions from the second to the sixteenth century after Christ. Many of these inscriptions were collected and translated by Sir Walter Elliot between 1830 and 1840; in 1876 a large number of them were embodied in Mr. Rice's History of Maisur;[2] and in 1882 their information was exhausted by Mr. J. F. Fleet, of the Bombay Civil Service, in his Dynasties of the Kánarese Districts of the Bombay Presidency.[3] Neither Mr. Rice's nor Mr. Fleet's work includes the coast of Kánara, and except those recorded by Buchanan in 1800 few inscriptions from the coast districts have been published.

From an early period the Kánara coast has been debatable land. At one time it has been part of the Konkan or West India, at another time of Keral or South India. Some Hindu geographers make Gokarn, the famous place of pilgrimage on the coast about twenty-five miles south of Kárwár, the boundary between the Konkan or the Seven Konkans and Keral which stretches south either to Tinnevelly or to Cape Comorin.[4] Others make the Seven Konkans part of Keral and take Keral as far north as Surat.[5] The Kánara coast seems to have been always governed by local chiefs. Times of order and prosperity, when the local chiefs were the under-lords of some strong inland government, seem to have been divided by longer periods of distress when control was withdrawn and the petty chiefs were left independent and at war. In spite of local

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[1] The early Hindu details are chiefly from Mr. J. F. Fleet's Dynasties of the Kánarese Districts of the Bombay Presidency; the materials for the Portuguese Section have been contributed by Dr. Gerson Da Cunha; and most of the remaining portions are from a history of Kánara prepared for the Gazetteer by Mr. J. Monteath, of the Bombay Civil Service.

[2] Mysore and Coorg, Three Vols., Bangalore, 1876.

[3] Written for the Bombay Gazetteer, Bombay, 1882.

[4] Wilks' South of India, I. 5; Wilson's Mackenzie Collection, New Edition, 56; Madras Journal of Literature and Science, 1878, 172. According to the Tulav or Kánarese records the seven Konkans are, beginning from the north, Kiráta, Viráta, Marátha, Konkana, Haiga, Tulav, and Keral. Wilson's Mackenzie Collection, New Edition, 58.

[5] Buchanan's Mysore and Canara, II. 348.

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contests and of changing over-lords, since early historical times, perhaps about the seventh century after Christ, the greater part of the present North Kánara coast has formed a distinct territorial division known as Haiga or Hayve, apparently the Land of Snakes, from *hábu* or *hái* the local Kánarese for a snake.

Few traditional references to Kánara have been traced. Like other parts of the west coast Hindu books ascribe the origin of Kánara to the great warrior Parashurám or Axe-Rám, the sixth incarnation of Vishnu. This great warrior defeated the Kshatriyas twenty-one times. When their power was utterly broken Parashurám was anxious to settle in the lands from which his enemies had been driven. But the Bráhmans would not allow their blood-stained champion to live with them. He retired to the Sahyádris and shooting an arrow from the crest of the range won from the sea the strip of rugged lowland that runs along the Western Coast. The books tell how he raised certain white shipwrecked corpses to be Bráhmans, and afterwards disgusted with their want of faith left them a prey to the wild hill-tribes.[1] According to an account quoted by Buchanan, the Bráhmans whom Parashurám settled in Haiga or North Kánara and in Tulav or South Kánara were Nágar and Máchi Bráhmans. They were defeated by low class chiefs, one a fisher or Moger, the other an impure Holayar or Wholliaru.[2] An account in the Mackenzie Collection of MSS., of doubtful truthfulness and perhaps not applicable to North Kánara, states that after the first Bráhmans were introduced, the country was divided into sixty-four districts and the government was vested in a certain number of Bráhmans chosen from each district. The Bráhmans lived as over-holders of the land and as officials. The defence of the country was entrusted to ten and a half of the sixty-four districts. The representative Bráhmans of the sixty-four districts chose four of their number as a council whose term of office lasted three years. Over the council was a fifth Bráhman president. In time this arrangement broke down and a ruler of the warrior caste took the place of the Bráhman council.[3] Another of the earliest traditions is that the Kánara coast was under Rávan, the king of the south, the famous rival of Rám. Rávan united the characters of Bráhman and Rákshas, and according to tradition founded five temples within the present limits of North Kánara.[4] Mr. Rice notices two references to the Kánara coast in the Hale Kannada version of the Jain Rámáyana

[1] The story of Parashurám is given in Buchanan's Mysore, II. 349; and in Elphinstone's History, 239-240. According to Tulav traditions when Parashurám recovered Tulav and Haiga from the sea he turned the coast fishermen into Bráhmans. When he left he told them if they were ever in trouble to call on him and he would come to their aid. After some time, to see if he would keep his word, the Bráhmans called on Parashurám. He came and finding that he had been needlessly troubled degraded them to be Shudras. Wilson's Mackenzie Collection, New Edition, 59.

[2] Buchanan's Mysore and Canara, III. 163.

[3] Wilson's Mackenzie Collection, New Edition, 56-57; Asiatic Researches, V. 3.

[4] Rávan's temples are, Mahábaleshvar at Gokarn, Murdeshvar near Honávar, Shámbeshvar on the south of Honávar lake, Dháreshvar about five miles south of Kumta, and Shiveshvar near Sadáshivgad; Buchanan, III. 138. This tradition is of little value as many Shaiv temples in Western India, even as far north as Somnáth-Pátan in South Káthiáwár, claim to be founded by Rávan. Pandit Bhagvánlál.

(A.D. 942), that Rávan's kingdom ended at Gokarn, and that in Rám's time Honuruha or Honávar was the seat of an independent chief.[1] Mr. Rice also notices that, according to the Mahábhárat, Sahadev, the general of Yudhishthira, conquered Maisur of which Nil was king, subdued many hill chiefs in the Sahyádris, and descending to the coast, overran Konkan, Gaul, and Keral.[2] Two inscriptions are recorded, one by Buchanan and the other by Mr. Rice, which profess to be dated in Yudhishthira's era whose initial date is B.C. 3100. Buchanan's inscription, which he saw at the temple of Madhukeshvar at Banavási, professes to belong to Simhunna Bupa of Yudhishthira's family and to be dated 168 of Yudhishthira's era, that is B.C. 2935.[3] Mr. Rice's inscription is on a copper-plate found in the Shimoga or north-west division of Maisur close to Banavási. It professes to have been granted by Janamejaya and is dated in 89 of the Yudhishthira era, that is in B.C. 3012.[4] The origin of these two inscriptions, which are certainly forgeries, has not been explained. In upland Kánara Banavási in the south-east is one of the many places which claim to have been the residence of the Pándav brothers in their twelve years' exile from Northern India.[5]

The earliest piece of history at present known to be recorded of the district is that about B.C. 240, shortly after the great council in the eighteenth year of the Maurya Emperor Ashoka (B.C. 242), the missionary or *thero* Rakshita was sent to spread the Buddhist religion in Vanivási or Banavási.[6] It was a merchant from Vaijayanti or Banavási who, about B.C. 100, built the great Kárle cave, about thirty five miles north-west of Poona and the Vaijayanti army is somewhat doubtfully mentioned in inscription 4 in Násik cave III. of about A.D. 10.[7] In the second century after Christ the Egyptian geographer Ptolemy (150) enters the city in his list of places under the forms Banaausi or Banauasi.[8] A Páli inscription engraved on the edges of a large slate slab, ornamented with a five-hooded cobra, has been found in the court of the great temple at Banavási. From the form of the letters Pandit Bhagvánlál Indraji allots it to the second century after Christ, that is about the same time as or a little before Ptolemy. The ruler is named Háritiputra Shátakarni of the Vinhukadadutu family, or perhaps of the Dutu family of the place called Vinhukada or Vishnukada.[9] His title Shátakarni

[1] Rice's Mysore, I. 183. The Jain Rámáyana was composed in Hale Kannada by the poet Pampa in 941. Rice's Mysore, I. 178, 400.
[2] Rice's Mysore, I. 184.
[3] Buchanan's Mysore, III. 230.
[4] Rice's Mysore, II. 351. According to Wilson (Thomas' Prinsep, II. 237) Janamejaya belongs to B.C. 1300.
[5] Details are given under Banavási.
[6] Turnour's Mahavamso, 71; Indian Antiquary, III. 273; Cunningham's Ancient Geography of India, 488; Rice's Mysore, I. 191.
[7] Separate Pamphlet, X. of Archæological Survey of Western India, 28; Bombay Gazetteer, XVI. 559, 638.
[8] Bertius' Ptolemy, 205.
[9] The name Háritiputra is understood to mean son of Háriti, the name or the family name of the king's mother. Other rulers of the same family are similarly called Gautamiputra and Vásishthiputra. The name Háritiputra has the special interest of forming one of the titles both of the Kadambas who ruled in Banavási before A.D. 560 and of the Chalukyas by whom in A.D. 560 the Kadambas' power was overthrown. According to Mr. Fleet (Kánarese Dynasties, 5 note 2) its use, at least by the Chalukyas, does not establish a connection with the Shátakarnis as the name was known in North India as well as in the south.

Chapter VII. History. Early History.

associates this king with the great dynasty of the Shátakarnis or Ándhrabhrityas, who, a little before this time, seem to have held the whole breadth of India from Sopára on the Thána coast to Dharnikot near the mouth of the Godávari. This is not considered certain, but the probability is increased by the fact that about 200 years before this a branch of the Shátakarnis was settled as far south as Kolhápur. The next reference that has been traced to Kánara is in the Greek Periplus of the Erythræan Sea, whose probable date is about A.D. 247. This mentions the island of Aigidioi, probably Anjidiv, and Kaineitai which has not been identified, and the coast town Naoura which is generally supposed to be Honávar.[1]

Early Kadambas, 450-560.

After the Shátakarnis the next local dynasty of which record remains are the Kadambas of Banavási. The first Kadamba king is said to be Trinetra or Trilochana whose date is given at A.D. 168 in an inscription found by Buchanan at Belligáve in north-west Maisur, but this date is almost certainly wrong.[2] According to a legendary account given by Mr. Rice,[3] the former dynasty came to an end, and in order to choose a fresh sovereign an elephant was presented with a garland and asked to give it to the person who was most fitted to be king. The elephant presented it to Jayanti, Trilochana, or Trinetra, who was called Kadamba because when a babe he had been found under a *kadamba* tree, Nauclea kadamba, where he had been left by his parents Shiv and Párvati.[4] Buchanan has shown that the inscription which mentions Trinetra Kadamba, or one of the same date and found at the same place, is a forgery as it gives a list of twenty-one Kadamba and twenty-one Barbarika kings.[5] It is probably for this reason that Mr. Fleet does not mention it in his Kánarese Dynasties. According to Mr. Fleet, as far as present information goes, the Banavási Kadambas cannot be traced earlier than the middle, perhaps the beginning, of the fifth century.[6] Of these Kadambas, who were of Palásik or Halsi in Belgaum and of Vaijayanti or Banavási, ten copper-plate grants have been found, seven at Halsi in Belgaum and three at Devgiri in Dhárwár. They were Jains by religion and belonged to the Mánavya *gotra* or family. Their name Háritiputra and their use of the three-seasoned or Buddhist year seem to connect them with the earlier Shátakarni dynasty. The family had four certain and two doubtful successions, and as their power was overthrown about the middle of the sixth century, the establishment of the dynasty dates from the

[1] McCrindle's Periplus, 129-130; Indian Antiquary, VIII. 145. Several writers have identified the Muziris of Pliny (A.D. 77), of Peutinger's Tables (A.D. 100), of Ptolemy (A.D. 150), and of the Periplus (A.D. 247), with Mirján, about twenty miles north of Honávar. Reasons are shown under Mirján why this identification must give way to Dr. Burnell's suggestion that Muziris was Kranganor on the Malabár coast whose old name was Muyiri.

[2] Buchanan, III. 168; Wilson's Mackenzie Collection, New Edition, 60, 150; Rice, I. 470; II. 352.

[3] Mysore, I. 193.

[4] Rice's Mysore, I. 194. The two later branches of the family, the Goa (983-1250) and the second Banavási Kádambas (1068-1203) tell the same story regarding their founder.

[5] Buchanan's Mysore, III. 232.

[6] Mr. Rice (Mysore, II. 352) notices that in the beginning of the fifth century Madhao II., the Kongu chief of Talkad in Maisur, married the sister of the Kadamba king Krishna-varmá. According to Mr. Fleet (Kánarese Dynasties, 86) Krishna-varmá was the successor of Mayura-varmá, the founder of the Kádambas or later Kadambas, whose probable date is about A.D. 750.

Chapter VII. History. Early Kadambas, 450-560.

middle, perhaps from near the beginning of the fifth century.[1] The Kamdabas seem to have established their power by defeating Ganga or Pallav kings.[2] Mrigesha-varmá, about A.D. 500, is mentioned as defeating Ganga and Pallav kings, and his successor Ravi-varmá, probably about A.D. 520, is mentioned as overthrowing Chandadanda, the lord of Kánchi or Conjeveram, who was of the Pallav dynasty. According to Mr. Fleet the Kadambas' power was at its highest about the close of the fifth century. Their principal capital was at Palásik now Halsi in Belgaum, and, besides Banavási, which their inscriptions also name Jayanti and Vaijayantipura, they had centres of power at Uchchashringi near Harihar in Maisur, and at Triparvata which has not been identified. According to Mr. Rice[3] the early Kadambas ruled over West Maisur, Tulav, and Haiga, that is the coast districts of Kánara. About the middle of the sixth century the Banavási Kadambas were overthrown by the Chalukyas. But their first overthrow did not destroy their power, as about fifty years later (610-634) the great Pulikeshi II. takes credit for conquering the Kadambas of Banavási. It is considered doubtful whether the Kadambas were of local or of northern origin. The story of the child found under the *kadamba* tree, which is also told of Mayura-varmá I. who revived the family about the eighth century, supports the view that they were of local or southern origin. Buchanan has recorded a tradition that Mayura-varmá was a Bedar of Telugu origin. It gives a special interest to the old Kadambas that according both to Colonel Wilks and Mr. Rice, the peculiar and interesting race of Coorgs or Kodagus, who hold the hilly country to the south-west of Maisur, are Kadambas who came into Coorg under a leader named Chandra-varmá.[4] The revival of the

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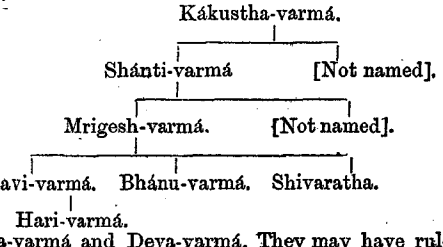
[1] The Kadamba successions were:



The doubtful rulers are Krishna-varmá and Deva-varmá. They may have ruled either before Kákustha-varmá or after Hari-varmá. Fleet's Kánarese Dynasties, 9.

[2] The Gangas were an early and important family in Maisur. But their history is doubtful, as Mr. Fleet (Kánarese Dynasties, 11-12) has shown reasons for believing that several of the inscriptions regarding them are forgeries. The Pallav dynasty was one of the most important enemies against whom the Kadambas and afterwards the Chalukyas had to fight. About the middle of the sixth century they were probably driven out of Vátápi or Bádámi by Pulikeshi I. Early in the seventh century the Eastern Chalukyas forced them out of Vengi on the east coast between the Krishna and the Godávari. In the time of the Western Chalukya Pulikeshi II. (610-634) their capital was at Kánchi or Conjeveram and they long continued a powerful dynasty. The Pallavs rank in the Puráns with the foreign races, the Haihayas, Sakas, and Yavanas. Mr. Fleet (Dynasties, 15) has shown reasons for believing that they were Arsacidan Parthians.

[3] Mysore, I. 193.

[4] Rice's Mysore, III. 93. The last dynasty in Coorg (1600-1834) were not Coorgs but a younger branch of the Bednur, Ikeri, or Keladi family of north-west Maisur. Rice, III. 100.

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Early Kadambas, 450-560.

Kadamba family under the slightly altered form Kádamba, under Mayura-varmá at Banavási in the eighth century and under Guhalla at Goa in the tenth century, and, in spite of occasional reverses, their continuance in power at Banavási until late in the thirteenth century (1277), make the Kadambas the bond of connection between the fragments of early Kánara history. Nor do the Kadambas disappear in the thirteenth century if the accounts are correct which give them the honour of supplying the founders of the first dynasty of Vijayanagar kings who continued in power from about 1335 to 1490.[1] They seem also to have spread south along the coast as Buchanan mentions Kadamba chiefs of Vadianagar in South Kánara.[2] The chiefs of Humcha in north-west Maisur, who are better known by their later title of chiefs of Karkala in South Kánara, who rose to power in the sixth century under the early Chalukyas, seem also to have belonged to the Kadamba family.[3] The memory of Kadamba rule in Kánara was still fresh at the introduction of British power in 1800. In 1806 an account of the Kánara forts prepared for Major Mackenzie stated that the province of Goa, the country near Sonda, and the sea coast were ruled by a Kadamba. This probably refers to the later or revived Kádambas, but whether to the Banavási or to the Goa branch is doubtful.

Early Chalukyas, 560-760.

Kirtti-varmá I., the Chalukya king, who about 560 overthrew the power of the Banavási Kadambas, was third in descent from Jayasimh, who, as far as present information goes, was the founder of the Chalukya dynasty. Of Jayasimh and of his sons Buddha-varmá and Ranarága nothing but the names are known. The earliest member of the family of whom record remains is Vijaya-varmá, the son of Buddha-varmá, who in 472 made a grant of Pariyaya village near Jambusar in Central Gujarát. It was his cousin Polekeshi or Pulikeshi I., also called Ranavikrama, who, as far as is known, first invaded the south. The name Chalukya is derived by tradition from *chulka, chuluka,* or *chaluka,* a water-pot, from which their ancestor is said to have sprung. But Mr. Fleet has shown that this is a late story, for though *chulka* a water-pot may be the origin of the later forms of the name Chálukya in the Deccan and Chaulukya in Gujarát, it cannot be the origin of the early name which is written Chalkya, Chalikya, and Chalukya.[4] From the fact that their first known inscription belongs to Gujarát it has been supposed that the Chalukyas were a northern tribe who did not pass south till the time of Pulikeshi. They claim to belong to the Soma-vansh or lunar race, and mention a succession of fifty-nine kings, rulers of Ayodhya, and after them sixteen more who ruled over the region of the south. They seem to have had some connection with the Banavási Kadambas as like them they claim to belong to the Mánavya *gotra* and to be the sons of Háriti. Their family-god or *kul-devata* was Vishnu and their crest was Vishnu's

[1] Rice's Mysore, I. 352; Wilson's Mackenzie Collection, I. civ.
[2] Mysore, III. 96. [3] Rice's Mysore, III. 96-97.
[4] The name Cholke or Solke is a widespread surname among the Maráthás, Kunbis, and Kolis of the Bombay Deccan and Konkan. This Cholke seems to be the same as the early *Chalkya*. The name may perhaps be traced to *chelkya* or *selkya*, a word in use for a goat-herd from the Telugu-Maráthi word *shel* a he-goat.

boar. At the same time they patronised both Jains and Shaivs, and at least on one occasion, in 1095, made grants to Buddhists.[1] The later kings devoted themselves almost entirely to the *ling* form of Shaiv worship. Pulikeshi I. defeated the Pallavs and about 550 established his head-quarters at Vátápi or Bádámi in south Kaládgi. His son Kirtti-varmá I., whose reign ended in 567, spread Chalukya power to the south and west, defeating and subduing the Nalas, Mauryas, and Kadambas; a grant of his is recorded at A'dur, eight miles east of Hángal, and the Chalukyas are said to have held Nágarakhanda which was afterwards part of the Banavási Twelve-thousand. Kirtti-varmá's brother and successor Mangalish (567-610) maintained his power in the neighbourhood of Banavási and over-came the Mátangas apparently early hill-tribes, taking Revatidvipa, Goa, and part of the Konkan; but whether as far south as the present limits of Kánara does not appear.[2] On the death of Mangalish in 610 the Chalukya dominions were divided into an eastern kingdom whose head-quarters were at Vengi in the delta the Krishna and Godávari, and a western kingdom whose head-ters are believed to have been at Vátápi or Bádámi. The ern kingdom fell to Pulikeshi II. also called Satyáshraya I., t ruler who is mentioned as conquering the Ráshtrakutas, the mbas of Vanavási, the Gangas, the Alupas, the Konkan Mauryas, átas, the Málavas, the Gurjaras, the three countries known as ráshtra including 99,000 villages, the Kosalas, the Kalingas, allavas of Kánchi, the Cholas, the Keralas, and the Pándyas. carried his arms still further conquering the great Harsha or rshavardhana, also called Shiláditya, of Kányakubja or Kanauj. special interest attaches to Pulikeshi as an Arabic chronicle relates t in 625 Khosru II. of Persia sent an embassy to him which is ieved to form the subject of painting 17 in Ajanta cave I.

About 640 Pulikeshi's capital is described by the Chinese pilgrim iiwen Thsang, as the capital of the kingdom of Moholacha or Maháráshtra. This has been identified by Dr. Burgess with Bádámi, an identification which has special interest in connection with Kánara history, because, to have attracted the notice of the Persian king, Pulikeshi must have had control of the western coast; and if his capital was as far south as Bádámi, the coast of Kánara was probably in his power and its ports centres of foreign trade. About 650 on the death of Pulikeshi the power of the Chalukyas was for a time overthrown. According to one account they were driven across the Sahyádris, by a combination of the Pallava, Chola, Pándya, and Kerala kings. Within about twenty years (670) Pulikeshi's son Vikramáditya I. restored the power of the Chalukyas, defeating the Pallavas, Cholas, Pándyas, Keralas, and Kalabhras. Vikramáditya was succeeded by his son Vinayáditya (680-696), a great ruler who is described as arresting the power of the Pallavas of Kánchi, causing

[1] Fleet's Kánarese Dynasties, 49.

[2] Among traditional or doubtful references to the rule of the early tribes, Buchanan (Mysore, III. 163) gives the tradition that the Bráhmans with whom Mayura-varmá Kadamba (about 700) colonised Kánara were driven out by Nanda, a Wholliaru. There is still a general tradition in Kánara that in early times the country was ruled by Holayar chiefs.

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Early Chalukyas, 560-760.

the rulers of Kavera, Párasika, and Simhala or Ceylon to pay tribute, and enslaving the Pallavas, Kalabhras, Haihayas, Vilas, Malavas, Cholas, and Pándyas. A tablet at Balagámve, twenty miles south-east of Banavási, mentions, apparently as Vinayáditya's vassal, Pogilli, the king of the Sendrakas, a family which is also mentioned in an inscription of the Kadamba king Hari-varmá (560). Vinayaditya's capital was probably at Vátápi or Bádámi. In 696 Vinayáditya was succeeded by his son Vijayáditya (696-733), a peaceful and strong ruler who maintained the power of his family. His successor in 733 was his eldest son Vikramáditya II. (733-747), also a powerful ruler who overcame the Pallavas, Pándyas, Cholas, Keralas, Kalabhras, and others, and set his victory-pillar on the southern shores. In 747 Vikramáditya was succeeded by his son Kirtti-varmá II. (747-760), who about the year 760 was overthrown by the Ráshtrakuta king Dantidurga. Kirtti-varmá's only inscription is the grant of a village in the neighbourhood of Banavási. During the overlordship of the early Chalukyas no reference has been traced to the Kánara lowlands except that in 560, on the overthrow of the Banavási Kadambas, all the sea districts of Ká are said to have been held as feudatories of the Chalukyas by chiefs of Humcha in North-West Maisur, afterwards of Karka South Kánara.[1]

Second Kádambas, 750-1050.

From the family-tree of Kirtti-varmá II. also called Kirttide who governed at Banavási in 1068 as a feudatory of the we Chalukya king Someshvar I., it seems that about the midd the eighth century, probably during the disturbances wh accompanied the establishment of Ráshtrakuta rule, Mayur-va founded a new dynasty of Kádambas. According to Mr. Fleet slightly altered form of the name, Kádamba instead of Kadam shows that the new dynasty were not direct descendants of original family. Mayur-varmá's date is disputed. Calculating ba from Kirttideva I. in 1068 and allowing an average length of twenty two years, which is the average of the six rulers whose dates are known, fifteen successions would place Mayur-varmá about the middle of the eighth century. According to the Kargudari inscription in Hángal in Dhárwár, Mayur-varmá was preceded by a line of seventy-seven ancestors of whom nothing is known.[2] The story of Mayur-varmá, who is also called Mulkanna Kádamba, that he was the son of the god Shiv and the Earth, is the same as the story of Trinetra, the founder of the first or Kadamba dynasty, and of Jayanta or Trilochana Kádamba, who founded the Goa dynasty about A.D. 978. All are said to have been formed from the earth at the foot of a Kadamba tree where a drop of sweat fell from the brow of Shiv.[3]

[1] Rice's Mysore, III. 96, 97. These chiefs seem to have been of the Kadamba tribe.

[2] Buchanan (Mysore and Canara, III. 168) records an inscription found at Gokarn of a Kádamba Emperor or Chakravarti, an ancestor of Mayur-varmá. The date is 120 of the Kaliyug or B.C. 2980, which must be either a mistake or a forgery.

[3] Fleet's Kánarese Dynasties, 84, 89; Wilson's Mackenzie Collection, New Edition, 59.

The successions of the Goa Kádambas are Guhalla, Shasthadev I. or Chatta, Chattala, and Chattya (1007), Jayakeshi I. (1052), Vijayáditya I., Jayakeshi II. (1125), Permádi or Shivchitta (1147-1175), Vijayáditya II. or Vishnuchitta (1147-1171), Tribhuvanmalla, and Shasthadev II. (1246-1250). Kánarese Dynasties, 90.

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Early Chalukyas, 560-760.

Second Kádambas, 750-1050.

It is doubtful whether the two Banavási and the Goa families of Kadambas or Kádambas were of local origin or were northerners. The legend favours the view that they belonged to one of the Karnátak tribes and suggests that Kadamba may be a Brahmanised form of Kurambar, the widespread and warlike tribe of Kánarese shepherds.[1] According to another tradition Mayur-varmá I. came from Ahikshetra which has been identified with Ahichchhatra or Rámnagar in Rohilkand in the North-West Provinces.[2] But, as has been suggested (Vol. XV. Part I. p. 117), Ahikshetra or Snake-land may be a Sanskrit rendering of Haviga or Haiga, that is North Kánara, for Haiga in Kánarese means the land of snakes.[3] Mayur-varmá is said to have brought with him, or according to other accounts sent for, 5000 Bráhmans from Ahikshetra and established them in his dominions.[4] Traditional details given by Mr. Rice favour the view that these Bráhmans were introduced by sea.[5] They were first distributed in the country along the coast which was divided into sixty-four sections under four centres, Kesargad, Barkur, Mangalor, and Kadaba, each of which was in the hands of a Bráhman governor. From these centres the Bráhmans are said to have spread into southern Tulav and into the Karnátak above the Sahyádris. According to Buchanan's account Mayur-varmá's Bráhmans, like Parashurám's Bráhmans, with whom they are either identified or confused, held the country till they were driven out by a low-caste chief Nanda, a Holayar or Wholliaru. The Bráhmans are said to have been brought back by Nanda's son and to have continued to rule till they were overcome by the Jain family of Gersappa, who rose to power under the Vijayanagar kings (1330-1560).[6] Buchanan also notices a tradition that Mayur-varmá gave his sister in marriage to Lokáditya, chief of Gokarn, and helped him to destroy the Habashika family.[7] Of the fourteen rulers between Mayur-varmá about A.D. 750 and Kirtti-varmá II. in 1068 only the names are known.[8]

Ráshtrakutas, 760-973.

The Ráshtrakutas, who about 760 won their way to supreme power in the Karnátak, have been traced back to about A.D. 375. It is not

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[1] The suggestion that Kadamba is a Bráhmanised form of Kurambar receives some support from a statement of Wilson's (Mackenzie Collection, New Edition, 85, 86), that the first Vijayanagar dynasty (1340-1480), who are believed to have been Kadambas, were a Kuruba family.

[2] Fleet, 84; Rice's Mysore, I. 194. Another account places Ahichchhatra on the bank of the river Sindhu (Fleet, 84; compare Indian Antiquary, IX. 252), and according to Buchanan (III. 163) Ahichchhatra was in Telingana. General Cunningham's discovery that Rámnagar is still known as Ahichchhatra (Ancient Geography, I. 359; Gazetteer N.-W.P., V. 817-823), places the position of Ahichchhatra beyond dispute, though, as noted in the text, it seems probable that the Ahikshetra of this tradition is Haiga or North Kánara.

[3] The suggestion that Ahikshetra is a Sanskrit rendering of the Kánarese Haviga or Haiga receives support from the local history of the Honalli monastery of the representative of the Smárt pontiff at Sonda, in which Gokarn is mentioned as in the land of Ahikshetra. See below Places of Interest, Sonda. [4] Buchanan, III. 163.

[5] Mysore, I. 194. [6] Buchanan, III. 163. [7] Buchanan, III. 111.

[8] The names are: Mayur-varmá I., Krishna-varmá, Nága-varmá I., Vishnuvarmá, Mriga-varmá, Satya-varmá, Vijaya-varmá, Jaya-varmá I., Nága-varmá II., Shántivarmá I., Kirtti-varmá I., A'ditya-varmá, Chattaya Chatta or Chattuga, Jayavarmá II. or Jayasimh, Taila I. or Tailapa I., Kirtti-varmá II. or Kirttideva I. (1068-1077). Fleet's Kánarese Dynasties, Table after p. 86.

Chapter VII. History.

Ráshtrakutas, 760-973.

certain whether they were northerners or a family of Rattas or Radis, the widespread tribe of Kánarese husbandmen who formerly were the strongest fighting class in the Karnátak and Maisur. This is Dr. Burnell's view.[1] Mr. Fleet seems to incline to a northern origin and to trace the name to *Ráshtrakuta* or *Ráshtrapati*, a title meaning a district-head who is subordinate to some over-lord.[2] The later inscriptions state that the family was of the lunar race and descendants of Yadu. The Ráshtrakuta king who overthrew the power of the Chalukyas in the Karnátak was Dantidurga or Danti-varmá II. An inscription of his, dated 753, states that he easily defeated the army of the Konkan and skilfully put to flight the kings of Kánchi and Keral, the Cholas, the Pándyas, Shri-Harsha, and Vajrata. His successor and uncle Krishna I., who continued to press on the defeated Chalukyas, is noticed as establishing himself at the hill or hill-fort of Elápura, which Mr. Fleet inclines to identify with the Kánara town of Yellápur, but which in Professor Bhándárkar's opinion is the great Ellora near Aurangabad.[3] It is said to have had a famous temple of Svayambhu-Shiv, which is Professor Bhándárkar's opinion, is the great Kailás Cave at Ellora. Under the successful Ráshtrakuta king, who is known by his title of Amoghavarsha I. (851-877) and who established the Ráshtrakuta capital at Málkhed about ninety miles south-east of Sholápur, the Banavási Twelve-thousand, the Belgali Three-hundred, the Kundarage Seventy, the Kundur Five-hundred, and the Purigeri that is the Puligere or Lakshmeshvar Three-hundred were governed as under-lord by one Bankeyarasa of the Chellketan family.[4] Another inscription at Kyásanur near Hángal, mentions the governor of the Banavási province as Shankaraganda also of the Chellketan family. These inscriptions are undated; they probably belong to some time between 860 and 870. Two other inscriptions show that, till about the close of the ninth century, the Chellketan family continued to govern the Banavási province under Amoghavarsha's son and successor Krishna II. who is also called Akálavarsha I. These inscriptions are at Kyásanur near Hángal and at Tálgund in Maisur. The Kyásanur inscription records that Mahásámantádhipati Shankaraganda, probably the Shankarganda who is mentioned as his father's feudatory, was the feudatory of Akálavarsha I. and governed the Banavási province under him. The Tálgund inscription, the date of which is illegible in the photograph, mentions the same Shankarganda as the feudatory of Akálavarsha I. in charge of the Banavási province. A third inscription at Ádur near Hángal, dated 904 (S. 826 *Raktákshi Samvatsar*), mentions under Akálavarsha I. some other Mahásámanta of the Chellketan family whose name is doubtful, as governing the Banavási twelve

Chellketans, 850-950.

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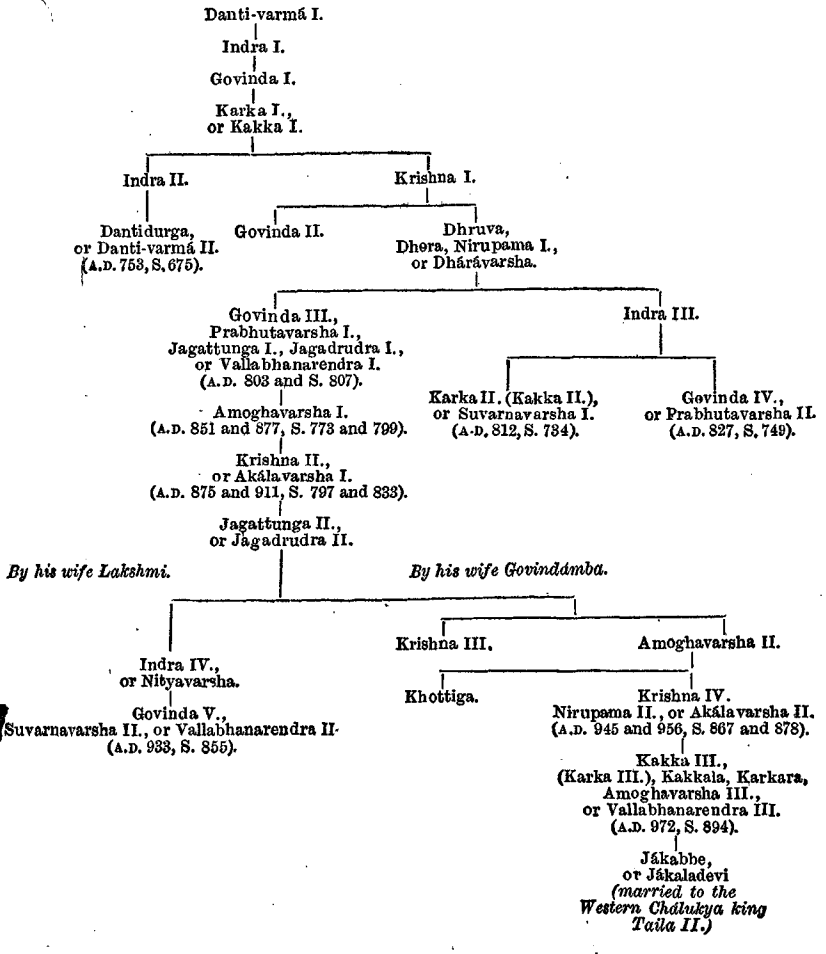
[1] South Indian Paleography, p. x. [2] Fleet's Kanarese Dynasties, 32.
[3] Indian Antiquary, XII. August number. In the September number Mr. Fleet accepts Professor Bhándárkar's interpretation.
Buchanan (Mysore, III. 215) records from Sonda an inscription found at a Jain monastery, dated 804 (S. 727) in which Chámunda Rája, who is styled chief of all the kings of the south, mentions advantages gained by his ancestors Sadáshiv and Ballál over the followers of Buddha. There is apparently some mistake in the reading either of the date or of the name of the king. [4] Fleet's Kánarese Dynasties, 35.

housand.[1] This same family with the title of Mahásámanta, in the rson of Kali-vitta, had the government of the Banavási province 945, during the reign of the Ráshtrakuta Krishna IV.[2]

In 973 under Krishna's son Kakka or Karka III., the power of the áshtrakutas was overthrown by Taila II., the founder of the second ynasty of Chálukyas. These revived Chálukyas changed the family-ame from Chalukya to Chálukya, a change which according o Mr. Fleet shows that they were not the direct descendants of he original family. Taila seems to have established his power over s much of Kánara as was formerly under the Ráshtrakutas. At the lose of the tenth century the Banavási province is mentioned as overned by Taila's under-lord Bhimarasa, who was called Tailapana-nkakára or Tailapa's champion. Under the revived Chálukyas the

[1] Fleet's Kánarese Dynasties, 35, 36.

[2] The Ráshtrakuta family-tree is:


Danti-varmá I.
Indra I.
Govinda I.
Karka I., or Kakka I.
Indra II.
Krishna I.
Dantidurga, or Danti-varmá II. (A.D. 753, S. 675).
Govinda II.
Dhruva, Dhera, Nirupama I., or Dhárávarsha.
Govinda III., Prabhutavarsha I., Jagattunga I., Jagadrudra I., or Vallabhanarendra I. (A.D. 803 and S. 807).
Indra III.
Amoghavarsha I. (A.D. 851 and 877, S. 773 and 799).
Karka II. (Kakka II.), or Suvarnavarsha I. (A.D. 812, S. 734).
Govinda IV., or Prabhutavarsha II. (A.D. 827, S. 749).
Krishna II., or Akálavarsha I. (A.D. 875 and 911, S. 797 and 833).
Jagattunga II., or Jagadrudra II.
By his wife Lakshmi.
By his wife Govindámba.
Indra IV., or Nityavarsha.
Govinda V., Suvarnavarsha II., or Vallabhanarendra II. (A.D. 933, S. 855).
Krishna III.
Amoghavarsha II.
Khottiga.
Krishna IV. Nirupama II., or Akálavarsha II. (A.D. 945 and 956, S. 867 and 878).
Kakka III., (Karka III.), Kakkala, Karkara, Amoghavarsha III., or Vallabhanarendra III. (A.D. 972, S. 894).
Jákabbe, or Jákaladevi (married to the Western Chálukya king Taila II.)

Chapter VII. History.

Second Chálukyas, 973-1192.

Kánara uplands, most of which were included in the Banavá Twelve-thousand, formed part of the Kuntala country, the centre head-quarters of Chálukya power.[1] The Kánara lowlands, or least the part of them called the Hayve Five-hundred, the territo between Hángal Banavási Balagámve and the coast, correspondin to the Ankola, Kumta, and Honávar sub-divisions, were considere one of the Konkanas. In 1005, under Taila's son and successo Satyáshraya II., Bhimarája, Taila's champion, was still governing Banavási and the neighbouring districts of Kisukad and Sántalige During the next twenty years (1000-1020) the Chálukyan power was well upheld by Vikramáditya V. (1008-1018), and, under his successors Akkádevi and Jayasimh III. (1018-1042) it was extended by the conquest of the seven Konkanas (1024). The under-lords a Banavási seem to have been changed. In 1019 from Balagámve or Balipura[2] in Maisur, Kundamarasa, also called Sattigana-chatta, with the title of Mahámandaleshvar and of the family of the Kádambas of Banavási and Hángal, was governing the Banavási Twelve-thousand, the Sántelige Thousand, and the Hayve Five-hundred to the borders of the western ocean. In 1034 and 1038 mention is made of Mayura-varmá II. of the Kádambas of Banavási, with the title of Mahámandaleshvar, governing the Hángal Five-hundred. In 1039 Vinayáditya, the founder of the Hoysala dynasty, as Máhamandaleshvar of Vikramáditya VI., governed the South Konkan apparently including the North Kánara coast.[3] Under Jayasimh's son and successor Someshvar I. (1042-1068) Chálukyan power was further extended to the east and the north, and their capital was established at Kalyán about forty miles north of Gulbarga, and the city was so beautified that according to their own account it surpassed in splendour all other cities of the earth. In upland Kánara

Hoysalas, 1039.

[1] The chief divisions of Kuntala were, the Banavase Twelve-thousand, the Pánungal Five-hundred, the Puligere Three-hundred, the Belvola Three-hundred, the Kundi Three-thousand, the Toragale Six-thousand, the Kelavádi Three-hundred, the Kisukád Seventy, the Bágadage Seventy, and the Taddevádi Thousand. Fleet, 42.

[2] Fleet's Kánarese Dynasties, 44. Balipura, more commonly written Balligáve or Balligámve, is about twenty miles south-east of Banavási. In the twelfth century it was so old as to be styled the mother of cities, the capital of ancient cities. Rice's Mysore, II. 368. It abounds in inscriptions and has Bráhmanic temples which for taste and finish are not surpassed in Maisur. According to Buchanan (Mysore, III. 250) the Banavási Kádambas had their capital for a time at Chandraguti hill about ten miles south-west and twenty miles west of Balligáve. Compare Rice's Mysore, II. 369.

[3] The Hoysalas, who are best known as the Hoysalas of Dvárasamudra in Maisur, ruled from about 1039 to 1312. Their name is also written Hoysana, Poysala, and Poysana. They belong to the lineage of Yadu and seem to be connected with the Yádavs of Devgiri (1189-1312) as they both have the family titles of Yádava-náráyana and of Dvárávati-Puravarádhishvar, supreme lords of Dvárávati the best of cities, apparently Dvárasamudra, the modern Halebid in Maisur. Vinayáditya (1039) was the first of the family to secure any considerable share of power. The two chief men of the family were Vishnuvardhana from about 1117 to 1138 who was independent except in name, and Ballála II. (1192-1211) who overthrew the Kalachurya successors of the Chálukyas and also defeated the Yádavs of Devgiri. His son Narsimh II. (1233) was defeated by the Yádavs, and his great-grandson Ballála III. by Ala-ud-din's general Malek Káfur in 1310. They sustained a second and final defeat from a general of Muhammad Tughlik's in 1327. The following are the successions: Vinayáditya (1047-1076), Ereyanga, Ballála I. (1103), Vishnuvardhana (1117-1137), Narsimh I., Ballála II. (1191-1211), Narsimh II. (1223), Someshvar (1252), Narsimh III. (1254-1286), and Ballála III. (1310). Fleet's Kánarese Dynasties, 64; compare Wilson's Mackenzie Collection, New Edition, 64.

their authority was well maintained. In 1045, from his capital at Balagámve, Harikesari, with the title of Mahámandaleshvar, was governing the Banavási Twelve-thousand.[1] In 1053 Someshvar's chief queen Mailaldevi, of the Ganga family, was entrusted with the government of the Banavási Twelve-thousand, and she seems to have continued to govern it till 1055 under the name of her son Vikrama afterwards Vikramáditya VI. (1073-1126) and with the help of Harikesari of the Banavási Kádambas. In 1068 the Banavási Twelve-thousand was under the management of the Mahámandaleshvar Kirtti-varmá II. of the Banavási and Hángal Kádambas. The Banavási Kádambas at this time and on till the beginning of the thirteenth century held an important position. They were entitled to have the musical instrument called *permatti* played in front of them, to carry the banner of a monkey or of the monkey-god, and to use the signet of the lion. Their family god was Vishnu under the name of Madhukeshvar of Jayantipura or Banavási. One of their family titles was *Banavási-puravarádhishvara* or Supreme lord of Banavási the best of cities. Kirtti-varmá was succeeded by his uncle Shánti-varmá II., and he by his son, grandsons, and great-grandson till 1203.[2]

Kádambas, 1050-1200.

In 1075, during the rule of Someshvara's son and successor Someshvara II. (1069-1075), who was an unimportant king, Udayáditya of the Ganga family, who had fought with success against the Chera, Chola, Pándya, and Pallava kings, was governing Banavási and the neighbouring districts. Under Someshvar II.'s successor, the great Vikramáditya VI. (1073-1126) who usurped his brother's authority, Banavási played an important part. It was apparently as governor of Banavási that, while still young, Vikramáditya established his fame and popularity, commanding many successful expeditions, defeating the Cholas and plundering Kánchi, lending help to the king of Málava, attacking the king of Simhala or Ceylon, destroying the sandalwood of the Malaya hills, slaying the king of Kerala, and conquering the cities of Gángakunda, Vengi, and Chakrakota. He seems at first to have thought of establishing himself in independence at Banavási, and it was probably with the object of strengthening his power in that neighbourhood that he gave his daughter Mailaldevi in marriage to Jayakeshi II. of the Goa Kádambas. After deposing his brother Someshvar II. (1073), Vikramáditya gave up the idea of making Banavási a separate capital. Still Banavási continued to be the head of one of his most important provinces. The Banavási command was always held by one of his chief feudatories. In 1076 it was governed by the Mahámandaleshvar Kirtti-varmá II.

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[1] According to an inscription published in the Asiatic Researches, IV. 433, about the middle of the eleventh century, Shri Dev Pála of Kausamba on the Brahmputra travelled on a pilgrimage from the source of the Ganges to Gokarn on the ocean and overran all the kingdoms on the way. Bird's Mirát-i-Ahmadi, 55.

[2] The details are, Taila II. (1099-1135), his sons Mayur-varmá III. (1131) and Mallikárjuna I. (1135), and their nephew Kámdev (1181-1203). Fleet, 86. Buchanan (Mysore, III. 233) records a later inscription dated 1207 (S. 1130) from Hángal in Dhárwár. Wilson (Mackenzie Collection, New Edition, 62) notices Kádamba inscriptions at Banavási, Sávanur, and Gokarn in the twelfth, thirteenth, and fourteenth centuries.

Chapter VII. History.

Second Chálukyas, 973-1192.

of the Banavási Kádambas and in 1077 by the Mahápradhán and Dandanáyak Barmadev. Between 1079 and 1081, with the title of Yuvaráj or heir-apparent, it seems to have been held by Vikramáditya's half-brother, Jayasimh IV. Jayasimh rose in rebellion. He gained to his side many of the local chieftains, and advanced to the Krishna, where he was defeated and taken prisoner and the rebellion crushed. In 1088 Banavási was governed by the Mahámandaleshvar Shánti-varmá II., also called Sánta or Sántaya, of the Banavási Kádambas, the uncle of Kirtti-varmá II. Between 1100 and 1136 the Banavási Twelve-thousand and the Pánungal or Hángal Five-hundred in Dhárwár were under the Kádamba Taila II. He seems to have made Pánungal or Hángal, which is also called Virátakota and Virátanagara, his head-quarters, as in 1103, the Mahápradhán and Dandanáyak Anantapála and in 1114 the Mahápradhán and Manevergade or chamberlain Govinda were governing at Banavási.[1] At the close of and probably during the greater part of Vikramáditya's reign (1073-1126) the South Konkan and apparently the coast districts of North Kánara were held by his son-in-law the Goa Kádamba Jayakeshi II. Jayakeshi styles himself Konkana-Chakravarti or Emperor of the Konkan. In 1126 he is described as governing the Konkan Nine-hundred, the Palasige Twelve-thousand, the Hayve or Payve Five-hundred, and the Kavadidvip Lac-and-a-quarter.

Hoysalas, 1117-1137.

During the peaceful reign of Vikramáditya's son and successor Someshvara III. (1126-1138) Tailapa II. continued to govern Banavási and Hángal, his sons Mayur-varmá III. and Mallikárjuna II. being associated with him between 1131 and 1133. About this time the province of Banavási, and apparently the lowland parts of Kánara, were overrun by the Hoysala chief Vishnuvardhana, of whom only two dates are recorded, 1117 and 1137, though he probably continued in power for several years later. Vishnuvardhana, who was the grandson of Vinayáditya the founder of the Hoysala family, made himself independent though he continued to use no higher title than Mahámandaleshvar. He established himself in the territories of the Maisur Gangas. According to one inscription Kánchi or Conjeveram fled before him, Kongu was shaken to its foundations, Virátkot or Hángal in Dhárwár cried out, Koyatur probably Coimbatur was destroyed, Chakra-kota made way for him, and the Konkanas threw down their arms and fled into the sea. His head-quarters were at Belur or Belápur in Maisur. He is said to have taken Banavási and Hángal from Tailap II. the Kádamba. He did not hold the Banavási districts for any length of time, and it is doubtful whether he ever held the North Kánara coast. One inscription gives him Hayve or Haiga, but according to another his western boundary was the Bárakanur pass to the Konkan. The most important fact in Vishnuvardhana's reign was his conversion from

[1] Buchanan (Mysore, III. 302) records from Kudali in Maisur a copper-plate, dated A.D. 1120 (S. 1043), in the reign of Purandara Rája, a Kádamba of Banavási. This chief has not been identified. The date falls within the time of Taila II.

ainism to Vaishnavism. He is said to have become the patron of he great Vaishnav reformer Rámánuj and to have treated the Jains ith great cruelty, a persecution from which, except in the coast istricts of South Kánara, they seem never to have recovered. His coast capital is said to have been at Barkar about forty iles south of Bhatkal,[1] but his change of religion from ainism to Vaishnavism greatly lessened his power in Tulav r South Kánara.[2] Someshvara III. was succeeded by his eldest on with the title of Jagadekamalla II. (1138-1150). Under this ing the rule of the Chálukyas was maintained, though in the outh it suffered from the attacks both of Vishnuvardhana and f the Goa Kádambas. Towards the close of his reign (1148) Jagadekamalla, whose chief capital was Kalyán, formed a provincial pital at Kadalipura, the Sanskrit translation of Bálehalli the illage of plantains, in the Hángal sub-division of Dhárwár. In 1143 the Banavási Twelve-thousand was governed by the Dandanáyaka Bommanayya and in 1144 by Mallikárjuna I. the on of Taila the Kádamba. Jagadekamalla in 1150 was succeeded his younger brother Taila III., who about 1161 lost his power, tly owing to a defeat by an eastern king of the Kákatya family,[3] d partly to the revolt of his chief commander Bijjala of the alachuri family. Taila did not long survive his overthrow; he was ead in 1162. In 1152 the Banavási Twelve-thousand was governed y Dandanáyaka Mahádeva, and at the time of Taila's overthrow 1162) by the Dandanáyaka Barmarasa.[4]

Kalachuris, 1160.

After 1161, Bijjala, the Kalachuri, thoroughly established his power n the Chálukya dominions. Inscriptions of his occur near Banavási oth at Balagámve in Maisur and at Annigeri in Dhárwár, which or a time was his capital. In 1161 the Dandanáyaka Barmarasa was is under-lord at Banavási, and in 1163 Kásapayyanáyaka was overnor of the Banavási Twelve-thousand. Bijjala lost his life wing to the revolution caused by the rise of the Lingáyat faith.

[1] Buchanan's Mysore, III. 113. Wilson's Mackenzie Collection, New Edition, 65.
[2] Mysore, III. 113.
[3] The Kákatyas or Telinga kings of Varangal (1070-1320) are said to have at one ime heldthe Kánara coast. Wilson's Mackenzie Collection, New Edition, 62, 73, 74.
[4] The Kalachuris or Kalachuryas have the title of *Kálanjara-puravarádhishvara*, that s Supreme lord of Kálanjara the best of cities. The original stock therefore started rom that city, now the hill-fort of Kálanjar in Bundelkhand. An account publi-hed y General Cunningham (Arch. Report, IX. 54) shows that in the ninth, tenth, and leventh centuries a powerful branch of the family held Bundelkhand which was also alled Chedi. This family seem from their era, which is called either the Kalachuri the Chedi era, to date from as early as A.D. 249. Their capital was at Tripura, now evar, about six miles west of Jabalpur. Members of this Tripura family of Kalachuryas everal times intermarried with the Ráshtrakutas and Western Chálukyas. Another anch of the tribe in the sixth century had a kingdom in the Konkan, from which y were driven by the early Chálukya Mangalish, uncle of Pulikeshi II. (610-634). e Kalachuryas call themselves Haihayas and claim descent from Yadu through ártavirya or Sahasrabáhu-Arjuna. There was another branch of Haihayas whom the estern Chálukya Vinayáditya (680-696) conquered, and one of whose family was e wife of Vinayáditya's grandson, Vikramáditya (733-747). The Haihayas seem iginally to have been a foreign race. They are classed with Shakas, Yavanas, ámbojas, Páradas, and Pallavs, and when overthrown by the mythical king Sagara, e said to have been forced to wear their hair after a particular fashion. Rice's ysore, I. 179; Indian Antiquary, IV. 166.

Chapter VII. History. Kalachuris, 1160.

The founder of this new sect was Basava, the son of an Árádhya Shaiv Bráhman who was born either at Bágevádi or in the neighbourin village of Ingleshvar in Kaládgi. Basava rose to power at Kalyá by marrying the daughter of the minister and by giving his beautif sister in marriage to Bijjala. Soon after his sister's marriag Basava succeeded to the post of minister, and after securing his pow by filling all subordinate offices with his adherents, he started h new sect, which, in the first instance, is said to have done away wit distinctions of caste and the observance of ceremonial impurit His followers were known by carrying a movable *ling* whic they wore round the neck, instead of, like the A'rádhy Bráhmans, on the upper arm. Bijjala, distrusting the sprea of Basava's power, tried to seize him. Basava escaped an defeated first a party sent after him, and afterwards the ma army under Bijjala. He brought Bijjala back with him to Kalyá and, according to the Jain account, caused him to be assassinate about 1167.[1] Then, fearing the wrath of Bijjala's son Ráy Murári Sovi or Someshvar, Basava fled west to Kánara an sought refuge in the town of Vrishabhapura, also called Ul at the crest of the Sahyádris fourteen miles west of Yellápur. R Murári pursued and laid siege to the town, and Basava despair leaped into a well and was killed.[2] After Basava's defe Someshvar established his power over the parts of Maisur an of Dhárwár in the neighbourhood of Banavási, where in 116 Dandanáyaka Keshav or Kesimayya and in 1174 the Mahá mandaleshvar Vyayapándya were his governors. About 1175 Som eshvar was succeeded by his brothers A'havamalla and Singhana, wh seem to have shared the government. In 1179 the Mahápradhár and Dandanáyak Keshiráj was governing the Banavási province and there are grants in the Dhárwár and Maisur neighbourhoo of that year and of 1180. Shortly after this, about 1182, wit the help of Dandanáyaka Barmarasa, apparently the man wh had been governor of Banavási on Taila's overthrow in 1161 Someshvar IV., son of Taila, established himself in the neighbour hood of Banavási and made Annigeri in Dhárwár the capital of a independent state. Barmarasa was dignified with the title o Chálukya-rájya-pratisthápaka, that is Establisher of Chálukya sovereignty. In or soon after 1183 the portions of the Chálukya territories which remained to the Kalachuryas were wrested fro them by the Hoysalas of Dvárasamudra under Ballála or Vira Ballála. In 1184 Barmarasa is mentioned as governing at the capital of Annigeri and the Mahámandaleshvar Kámadev of the Kádamba family as governing Banavási, Hángal, and Puligere In the early years of his rule Kámadev was successful. H conquered the countries of Male, Tulu, the Konkanas, and th Sahyádris, and gained for himself the title of Tailamana-Ankaká or Tailama's champion. He was attacked by the Hoysala Vira

[1] Rice, I. 211.

[2] The Lingáyats deny the truth of this story, and say that Basava was absorbe into a *ling* in the temple of Sangameshvar at the meeting of the Krishna and th Malprabha.

Ballála (1192-1211) about 1192 and Banavási was taken. In 1196 Ballála advanced against Hángal. He was at first repulsed, but in a second attack the Kádambas were defeated and their general Sohani was slain. Kámadev struggled on till about 1202.[1]

Vira-Ballála was the grandson of Vishnuvardhana, who, about fifty years before, had for a short time overrun the Kádamba province of Banavási. He was also known as Giridurgamalla or the Conqueror of Hill-Forts, and was the first of the Hoysala family who assumed kingly titles. His inscriptions are found at Balagámve, Hángal, Annigeri, and other places near Banavási. Besides overcoming the Kalachuris he defeated, with the loss of its commander, an army sent against him by Bhillama (1188-1193) the founder of the Yádav dynasty of Devgiri or Daulatabad in the North Deccan (1188-1312). He also defeated the Chola and Pándya kings, took Uchchangi part of the Konkan, and the provinces of Banavási and Pánungal or Hángal. In 1192 he had an officer with the title of Mahápradhán or Dandanáyak, Ereyana or Eraga by name, governing the Banavási Twelve-thousand and the Sántalige Thousand. He did not subdue the Kádamba ruler of Hángal until after 1196. In 1203 his Dandanáyak Kamathada Mallisetti was governing the Sántalige Seventy and the Nágarakhanda Seventy in the Banavási country. He had local capitals at Lakkundi and Annigeri in Dhárwár. About 1216 Ballála II. seems to have been defeated by the Devgiri Yádav king Singhana II. (1209-1247). Ballála seems to have been driven to the south of the Tungabhadra, and neither in his reign which lasted till 1233, nor in his son Narasimh II.'s reign which lasted till 1249, nor during the reign of his successor Someshvar (1249-1268), is any attempt to recover their lost power in the Karnátak recorded. In 1277 Someshvar's successor Narasimh III. (1268-1308) tried to take Banavási, but the attempt was defeated by the Yádav general Saliva Tikkama, who is called the establisher of the Kádamba kings and the overthrower of the Hoysala kings. After this defeat no further notice of the Hoysalas occurs till Ballála III.'s destruction by Malik Káfur and Khwája Háji, the generals of Alá-ud-din Khilji of Delhi in 1312.[2]

Though the inscriptions acknowledge no connection, two of their titles, Yádav-Náráyan and Dvárávati-Puravarádhishvar, seem

[1] According to Wilson (Mackenzie Collection, 66) under Vira-Ballála and Vira Narasimh, Ballála power extended over the Karnátak and the whole of Kánara. Buchanan (III. 216) records from a Jain monastery in Sonda an inscription, dated 1198 (S. 1121), in which Sadáshiv Rája of Sudhpura, that is Sonda, who mentions no superior but takes no very high titles, praises his Teacher Shri Madabinava Butta Kalanka, who is said to have bestowed prosperity on the Ballála Rája.

[2] Malik Káfur laid waste the Hoysala kingdom, defeated and captured Ballála III., and took and sacked his capital Dvárasamudra. The Hoysalas never recovered this defeat. Ballála III. was set free and continued to rule for a time at Beláпura. But the kingdom was finally annexed to the Muhammadan empire by Muhammad Tughlik (1325-1351) in 1327. The Hoysalas then retired to Tonnur near Seringápatam and continued to exercise some sort of authority for fifty, or according to Bishop Caldwell (Tinnevelly, 44) for sixty years longer. The Hoysalas have the special interest that when they were overthrown by Malik Káfur, they were building the wonderfully rich and elaborately ornamented temples, which are now the well known ruins of Halebid. Compare Rice's Mysore, I. 219.

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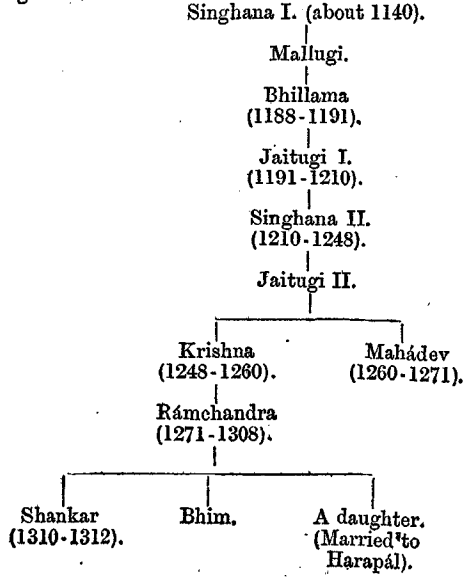
Devgiri Yádavs, 1188-1318.

to show that the Yádavs of Devgiri, who, early in the thirteenth century, drove the Hoysalas out of the Karnátak, were of the same stock as the Hoysalas. As far as present knowledge goes the Devgiri Yádavs ruled first at Tenevalage, where in 1189 Bhillama (1188-1193) was the chief of a considerable territory. It was in his reign that about 1192 the Hoysala king Ballála defeated the Yádavs at Lakkundi in Dhárwár. For some years (1187) before this defeat the Yádavs had a viceroy whose capital was at Annigeri in Dhárwár, and other inscriptions show that at this time he held Kaládgi. One of Bhillama's inscriptions mentions his grandfather Singhana I. as the founder of the house, and records that he subdued the king of the Karnátak, probably some success against the Hoysala king Vishnuvardhana (1137). Of Singhana's son Mallugi, who was the father of Bhillama, nothing but the name is recorded.[1] Bhillama's son Jaitugi I. (1192-1209), who, as commander of his father's army was defeated at Lakkundi in Dhárwár about 1192, does not seem to have attempted to restore Yádav power in the Karnátak. His capital seems to have been at Vijayápura or Bijápur in North Kaládgi, afterwards (1490-1686) the seat of the famous Adil Sháh dynasty. Jaitugi's son Singhana II. (1209-1247) greatly extended Yádav power. He moved his capital north to Devgiri, and at the same time brought much of the Karnátak under his rule. Among other kings he claims to have defeated Ballála or the Hoysalas. In 1216 he had a manager of customs, the Mahápradhán Hemmayyanáyaka, in the Banavási country, and in 1219 the whole of the Banavási Twelve-thousand was under him. The Kádambas seem to have aided the Yádavs against their enemies the Hoysalas, as from 1215 to 1251 Vira Mallideva or Mallikárjuna II. continued in the apparently independent command of the Banavási

[1] The Devgiri Yádav tree is :



Twelve-thousand and the Pánungal or Hángal Five-hundred. At the close of Singhana's reign (1247) his viceroy Báchirája, with the titles of Mahápradhán and Senápati, was governing the Karnátak and other countries from Lakshmeshvar or Pulikaranagara in Dhárwár. Inscriptions show that his territories included Balagámve, Ánivatti, and Yalavál. Singhana was succeeded by his grandson Krishna (1248 - 1260), whose father Jaitugi II. apparently died during Singhana's lifetime. Krishna, who is also named Kanhara, Kanhára, Kandhara, and Kandhára, ruled at Devgiri. In 1253 the south of his dominions was under Chaundarája, the son of the general Vichan who is recorded as the conqueror of the Rattas, Kadambas, Pándyas, and Hoysalas. Krishna was succeeded by his brother Mahádev, also called Uragasárvabhauma. He reigned for about ten years (1260-1270), and seems to have maintained his power in Banavási and the neighbourhood. In 1271 Rámachandra or Rámadev, the son of Krishna, wrested the kingdom from Amana, Mahádev's son. His inscriptions occur in several places in Dhárwár and in Balagámve, Harihar, and Dávangere in Maisur. In 1277 he had a contest with the Hoysalas, who seem to have made an attempt to restore their power in the neighbourhood of Banavási. Rámchandra is described as seizing the goddess of the sovereignty of the Hoysala kings, and his viceroy the Mahámandaleshvar Saliwa-Tikkama is (1277) called the establisher of the Kádamba kings and the overthrower of the Hoysala kings. Rámchandra's power probably extended over the whole of North Kánara. In 1297, in a manuscript written at Suvarnagiri in the Konkan, probably Suvarndurg in North Ratnágiri, he is styled Emperor or Chakravarti and deserved the title as his rule was acknowledged over the whole of the Deccan, the Konkan, and the Karnátak. Three years before this his power had been broken by Alá-ud-din Khilji, who in 1294, coming by forced marches from Karrah-Mánikpur on the Ganges, surprised Rámchandra or Rámadev as he is called by Ferishta at Devgiri, took the city, and forced Rámadev to pay tribute and acknowledge the supremacy of the Khilji Emperors of Delhi.[1] Between 1295 and 1306 the Yádavs were not again molested and seem to have maintained their supremacy in the south. In 1306 Alá-ud-din sent another expedition, under Malik Káfur, against the Yádavs and subdued a great part of the Marátha country. Rámchandra submitted and was continued in power till his death in 1310. He was succeeded by his son Shankar. In the same year (1310) Alá-ud-din again sent Malik Káfur and Khwája Háji with a large army into the Deccan. Shankar was ill-affected to the Musalmáns, but did not venture to oppose them, and Malik Káfur leaving a force to watch Shankar pressed south and conquered Ballála III. the Hoysala ruler of Dvárasamudra. He returned to Delhi in 1311. Next year, as Shankar withheld his tribute, Malik Káfur returned to the Deccan, seized Shankar and put him to death, and, laying waste Mahárashtra

[1] According to Ferishta (Briggs, I. 310), Rámadev had to buy peace at the cost of 300 *mans* of pearls and 2 *mans* of diamonds, rubies, emeralds, and sapphires, 1000 *mans* of silver, and 4000 pieces of silk, besides a long list of other precious commodities to which, he says, reason forbids us to give credit.

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and the Karnátak from Cheul and Dábhol on the coast of Kolába and Ratnágiri to Mudgal and Ráichur, took up his residence in Devgiri and realized the tribute from the princes of Telingana and the Karnátak.[1] Taking advantage of the disturbances at Delhi, which followed the death of Alá-ud-din Khilji (1297-1317), Harapál or Haripál, Rámchandra's son-in-law, drove out many of the Muhammadan garrisons and established his power over portions of the former territories of Devgiri. In 1318, Mubárik, the third son of Alá-ud-din who had established himself on the Delhi throne, marched against Harapál, caught him, flayed him alive, and set his head over the gate of Devgiri. Though in the Marátha country some branches of the family continued to hold positions of local importance and respect, the Devgiri Yádavs never again rose to power. In 1338 Muhammad Tughlik (1325-1351), struck with its central position and the strength of its fort, made Devgiri his capital and changed its name to Daulatabad or the City of Wealth. Three attempts to force the people of Delhi to settle at Daulatabad failed, and a few years later (1250) the Deccan passed out of Muhammad's hands and formed the territory of the Bahmanis (1250-1490), who soon established their power over the Deccan. With the Karnátak, at least with the parts as far west as the Kánara frontier, the Bahmanis had little connection, as those districts already acknowledged the over-lordship of the powerful dynasty of Hindu kings of Vijayanagar about thirty-six miles north-west of Bellári.

In the absence of evidence as to whether the Yádavs held the coast of Kánara in the thirteenth century, the account of a sea invasion of the Kánara coast is of interest. About 1252 the nephew of the Pándyan prince of Madura is said to have brought a sea force against Kánara, reduced the whole coast to his power, and introduced an addition of ten per cent in the land assessment.[2]

The wealth and strength of the Yádavs on the north and the wealth of the Hoysala Ballálas on the south, and the rich temples in Maisur and in Dhárwár which belong to about the thirteenth century make it probable that Kánara shared in the prosperity which the Venetian traveller Marco Polo describes as marking Malabár about 1290. It was rich in pepper, ginger, cinnamon, turbit, and Indian nuts, and had also a manufacture of delicate and beautiful cloth. Ships came from many quarters, from the great province of Manzi in South China, and from Aden and Alexandria, but the China trade was ten times as important as the trade with the Red Sea. The China ships brought copper, silk and gold cloth, sandals, gold, silver, cloves and spikenard, and carried

[1] In his account of Malik Káfur's conquest of Dvárasamudra, Ferishta (Briggs, III. 373-374) notices that the Musalmán army passed to the coast and built a small mosque there. He adds, the mosque remains entire in our days (1630) at Set Band Rámeshvar. Colonel Briggs adds, this point must be Rama's Cape in Kánara, south of Goa, and not Rámeshvar at Adam's Bridge. But it appears from Amir Khusru's (1325) Tárikh-i-Álái (Elliot and Dowson, III. 90, 92) that Malik Káfur passed south to Madura and did not visit the coast of Kánara.

[2] Elphinstone's History, 238-240; Wilson's Mackenzie Collection, xcvi.; Wilks' South of India, I. 152. This reference seems doubtful as according to Bishop Caldwell (Tinnevelly Manual, 42) Pándya power decayed in the twelfth century.

away coarse spices. The people were idolators with a language of their own, a king of their own, and no tribute to pay. It was a great kingdom, but the coasts were infested with corsairs who sallied forth in fleets of more than a hundred vessels. They took their wives and children with them and stayed at sea during the whole summer. Twenty or thirty of the pirate craft, five or six miles apart, made a line and covered something like a hundred miles of sea so that no merchant ships could escape them.[1]

The Bahmani dynasty which ruled the Deccan from 1343 to about 1490 seem never to have extended their power so far to the south-west as Kánara. Apparently during the whole of this time, and on at least to 1565, Kánara and the Bombay Karnátak were under the rule of two dynasties of Vijayanagar or Anegundi kings of which the first lasted from about 1330 to 1480 and the second from about 1480 to 1580.[2] Vijayanagar the City of Victory, originally Vidyá-gar the City of Learning, stands on the right or south bank of Tungabhadra, in rugged picturesque country, about thirty-six north-west of Bellári. It and its suburb Anegundi on the hern bank of the river form one of the finest ruins in India.[3] empire, which is probably the richest and most powerful which ruled over the south of India within historic times, was founded two brothers who are generally known as Hakka and Bukka. ey are described as the sons of Sangama, a prince of the Yádav ne and lunar race, who is described in one inscription as Sailanka-náth a and whose father's name seems to have been Kampa. As their

[1] Yule's Marco Polo, II. 324, 325. According to a tradition which was generally believed at Kánanur in the early part of the sixteenth century and which the peculiar architecture of certain temples and tombs at Mudbidri in South Kánara seems to support, a great Chinese fleet came to Western India in the twelfth century and the people settled along the whole western coast, (Three Voyages of Da Gama, 147; Fergusson's Architecture, 270-276). Some Musalmán and Portuguese writers have vague references to Chinese at Cheul in Kolába and at Gogho in South Káthiáwár see Bombay Gazetteer, XI. 469,470). But no sign or tradition of a Chinese settlement has been traced on the coast of North Kánara.

[2] Buchanan (Mysore, III. 113) places a Yavan dynasty at Anegundi between 782 and 836, and Mr. Rice (Mysore, I. 222) describes Anegundi as the traditional site of an early Yavan dynasty of whom little is known.

[3] Newbold (Journal Asiatic Society, Bengal, XIV. 518) gives the following description of the Vijayanagar ruins: The whole of the extensive site occupied by the ruins of Bijánagar on the south bank of the Tungabhadra, and of its suburb Anegundi on the north bank, is occupied by great bare piles and bosses of granite and granitoidal gneiss, separated by rocky defiles and narrow rugged valleys, encumbered by precipitated masses of rock. Some of the larger flat-bottomed valleys are irrigated by aqueducts from the river, and appear like so many verdant oases in this Arabia Petræa of Southern India. Indeed some parts of the wilderness of Sinai reminded me, but on a far grander scale, of this huddled assemblage of bare granite rocks on the banks of the Tungabhadra. The formation is the same, the scantiness of vegetation, the arid aspect of the bare rocks, and the green spots marking the presence of springs few and far between in the depths of the valleys, are features common to both localities. The peaks, tors, and logging stones of Bijánagar and Anegundi indent the horizon in picturesque confusion, and are scarcely to be distinguished from the more artificial ruins of the ancient Hindu metropolis of the Deccan, which are usually constructed with blocks quarried from their hills, and vie in grotesqueness of outline and massiveness of character with the alternate airiness and solidity exhibited by nature in the nicely poised logging stones and columnar piles, and in the walls of prodigious cuboidal blocks of granite which often crest and top her massive domes and ridges in natural Cyclopean masonry.

Chapter VII. History. Vijayanagar Kings, 1330-1480.

earliest inscriptions are found in the north and west of Maisur, Mr. Rice thinks they may be descended from feudatories of the Hoysala Ballálas; according to another tradition they were of the Kákateya or Warangal family; and according to a third account they belonged to the Banavási Kadambas.[1] Bishop Caldwell accepts the second of Mr. Rice's traditions, that they came from Warangal in the Nizám's Dominions which had been taken by the Muhammadans in 1323.[2] The brothers Hakka or Harihara and Bukka are said to have been helped by a sage named Mádhav, who according to one account was minister of prince Sangama and according to another was the head of the great Smárt monastery of Shringeri in West Maisur.[3] He was enlightened enough to see that the only safety of the Hindu religion lay in the protection of a powerful monarch. The Vijayanagar sovereigns adopted the *varáha* or boar as the emblem on the royal signet, and their family god was Virupáksha, a local Shiv, in whose honour their grants are signed Shri Virupáksha. In inscriptions the epithets Vi... Pratápa Praudha Deva are those commonly applied to the Vijayana... kings[4] who were known as Ráyas, a southern form of the title R... Harihara was the eldest of five brothers the fourth of whom, Ma... conquered the Kadamba territories and ruled as viceroy in the Shim...

[1] Rice's Mysore, I. 197, III. 98, and Madras Journal of Literature and Scie... 1878, 141. It may be noticed that the Russian traveller Athanasius Nikitin, who v... in the Deccan in 1474, calls the ruler of Bichenegher, the Kaadam king. Majo... India in the XVth Century, 29.

[2] Tinnevelly Manual, 45, 47. Buchanan (Mysore, III. 97) makes them of the Kuruba or shepherd caste. His story (Mysore, III. 115, 116) is the same as that adopted by Bishop Caldwell. They were the treasury guardians of Pratáprudra, king of the Andhra country, or Warangal, who was overthrown by the Musalmáns in 1323. They came to Shri Maha Vidyáranya, a Maha Svámi and eleventh successor of Shankaráchárya, and asked his help. He visited Gôd and, according to his orders, Vijayanagar was begun and finished after seven years in 1335. The pontiff crowned Hakka and gave him the name of Harihara Ráyaru. The Portuguese historian Faria (Kerr, IV. 399) says Kánara, properly Charnataca, had no power till Boka a shepherd built Vijayanagar.

[3] Mádhav was a successor of Shankaráchárya and head of the great Shringeri monastery in the Kadur district of Maisur. He was a man of great learning. According to Dr. Burnell he was the same as Sáyana, the famous commentator on the Vedas. Rice's Mysore, I. 223.

[4] Mr. Rice (Mysore, I. 224) gives the following table of the Vijayanagar kings. He notices that some of the dates are doubtful and that most of those handed down by tradition are wrong:

Vijayanagar Kings, 1336-1587.

Harihara, Hakka, Hariyappa	1336-1350
Bukka, Vira Bukkanna	1350-1379
Harihara II.	1379-1401
Deva Ráya, Vijaya Ráya, Vijaya Bukka...	1401-1451
Mallikárjuna, Vira Mallanna, Praudha Deva	1451-1465
Virupáksha	1465-1479
Narasa, Narasimh	1479-1487
Vira Narsimh, Narsimh II.	1487-1508
Krishna Ráya, Achyuta Ráya	1508-1542
Sadásiva Ráya (Ráma Rája regent usurps the throne till 1565)	1542-1573
Sri Ranga Ráya (Tirumala Rája, brother of Ráma Rája, 1566)	1574-1587
Vira Venkatápati	1587

[5] The Tamil honour-giving plural of Ráya is Ráyar and the Telugu plural ... Ráyalu. Caldwell's Tinnevelly, 47.

district of north-west Maisur. That Vijayanagar power was soon carried to the western coast is shown by the African traveller Abu Abdullah Muhammad, better known as Ibn Batuta, who visited the Kánara coast in 1342. Ibn Batuta came to the island of Sindábur, apparently Chitakul or Sintakura, the modern Sadáshivgad close to Kárwár, which he notices was the head of thirty-six inland villages. He did not stop at Chitakul, but dropped anchor at a small island near it, apparently Anjidiv, in which was a temple and a water-cistern. He landed on the island and found an ascetic leaning against a wall and placed between two idols. He seemed to be a Moslem but would not talk. He next came to the city of Hinaur, that is Honávar, on an estuary which received large vessels. The people were Moslems of the Sháfai or Arab sect, famous sea-fighters, the men peaceful and religious, the women chaste and handsome. Most of them, both men and women, knew the Kurán by heart. There were twenty-three schools for boys and thirteen schools for girls.[1] The ruling chief was Jamál-ud-din Muhammad Ibn. He was subject to an infidel king called Hariab, that is Hariap or Hariappa (1336-1350) of Vijayanagar. Jamál-ud-din was one of the best of princes. He had an army of about 6000 men and the people of Malabár, though a brave and warlike race, feared the chief of Honávar for his bravery at sea, and paid him tribute. Ibn Batuta went on to Calikat and came back to Honávar where he found the chief preparing an expedition against the Island of Sindábur or Chitakul. They went with a fleet of fifty-two vessels and found the people of Sindábur ready to resist them, but after a hard fight carried the place by assault. Ibn Batuta started for Honávar and after a second visit to Kalikat came back to Chitakul, but as he found the town besieged by an infidel king he left for the Máldiv Islands. He describes Malabár from Sindábur to Kaulam or Quilon as all shaded with trees. At every half mile there was a wooden rest-house, a well, and a Hindu in charge. He gave water to Hindus in vessels and poured it into the hands of Musalmáns. In most parts the Musalmán merchants had houses and were respected. In all the country there was not a span free from cultivation. Everybody had a garden with a house in the middle and round it a fence of wood. People travelled on beasts of burden, the king alone on a horse. Traders were carried on men's backs and nobles in a box on men's shoulders. Merchants walked followed by two or three hundred carriers. Thieves were unknown because death was the punishment of theft.[2]

Of Bukka or Vira Bukkanna (1350-1379), Hariappá's brother and successor, Buchanan records an inscription, dated 1374 (S. 1297) from Kupatura or Kupgadde ten miles south-east of Banavási in the reign of Vira Buka Rája of Hasinávali, the Sanskrit of Anegundi the Elephant Pit.[3] Another inscription of the same year (1374, S. 1297) found at Gokarn records a grant by Shri Vira Bukka Ráya by the favour

[1] Yule's Cathay, II. 416

[2] Lee's Ibn Batuta, 164, 166, 167, 174. Yule (Cathay, II. 444) identifies Sindábur with Goa. It seems to be the same as the Portuguese Sintakura that is Chitakul now Sadáshivgad.

[3] Mysore, III. 233.

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of the feet of Virupáksha, the local Shiv of Vijayanagar.[1] Buchanan records a third grant, also found at Gokarn, by the son of Harihara Ráya to support an inn.[2] This falls within the reign of Harihara II. (1379-1401). He found a third inscription at Gokarn, of Buka Ráya Trilochia son of Harihara Ráya, king of Haiva, Tulav, and Konkan,[3] and another at Gersappa dated 1409 (S. 1322) in which by order of Pratáp Deva Ráya Trilochia, king of Vijayanagar, the Jain chief of Gersappa granted lands to a temple of Gunavanti at Gersappa.[4] This mention of a Jain under-lord of the Vijayanagar kings at Gersappa supports a tradition which Buchanan learned from the Bráhmans of Bhatkal, that, under the Vijayanagar kings there were local chiefs at Bhatkal, at Shiráli about five miles further north, at Chandávar about ten miles east of Kumta, at Gersappa, and at Mirján, though the Bráhmans made out that these chiefs were of the Bráhmanic and not of the Jain faith. These Jain chiefs were probably, as in other parts of the Vijayanagar territory, styled Náiks.[6] According to Musalmán accounts about 1368 Bukka suffered a series of defeats at the hands of Muhammad Sháh Bahmani (1358-1375.)[7]

Harihara II. (1379-1401), the third in succession and his son Deva Ráya (1401-1451) greatly extended the power of Vijayanagar. Harihara is said to have conquered Chola, Kerala, and Pándya on all sides by his victories causing the days to appear cloudy to the tearful blinded wives of the Yavans or Musalmáns. During these two reigns their power extended over the whole of Kánara. This part of the Karnátak entirely escaped the bloody wars between Vijayanagar and the Bahmani kings which from time to time laid waste the borders of the Krishna and the Tungabhadra. The land seems to have been well governed and prosperous as the Musalmán historians give wonderful accounts of the wealth of Vijayanagar at the beginning and at the close of the reign of Deva Raya (1401-1451).[8] During

[1] Mysore, III. 170.

[2] Buchanan (Mysore, III. 110) mentions a revenue accountant in Kánara whose records went back to the conquest of the country by Harihara Ráyalu in 1335. In support of the truth of these accountant's records Sir T. Munro explains (Report of 31st May 1800) that the value of the land had led the accountants to take the greatest care of their papers. They were written in black books which lasted more than a century; two or three copies were made, and when a book became worn a fresh copy was taken and a memorandum entered in the title-page mentioning in the Shálivábana era the year in which it was written, and the year in which the original had been written. Many of these books had lately been lost, but enough remained to make a complete abstract of the land-rent during 400 years. Arbuthnot's Life of Munro, I. 163. [3] Mysore, III. 170. [4] Mysore, III. 174. [5] Mysore, III. 165.

[6] Rice (Mysore, III. 98) says the Vijayanagar kings governed outlying districts by chiefs called Náiks. Bishop Caldwell (Tinnevelly Manual, 62-69) notices that Náyak, which in Sanskrit means leader or chief, was in Southern India the hereditary title of certain Telugu castes. In Telugu the masculine singular is written Náyudu and in Tamil Náyakkan. It is the same word as the Malayálam Náyar or Nair. Buchanan (III. 123) notices that in South Kánara the Vijayanagar kings allowed the Jain chiefs to manage their own affairs. These local under-lords were also styled Páligárs which in Tamil is Páláyakára, in Telugu Pálegádu, and in Kánara Pálegára. The word properly means the holder of a camp or military grant. Bishop Caldwell (Tinnevelly, 58) notices that the Vijayanagar or Telugu Pálegár was supposed to be the lord of thirty-three villages.

[7] Briggs' Ferishta, II. 317, 326; Elliot and Dowson, VI. 231, 232.

[8] Ferishta (Briggs, II. 386) tells how Firoz Sháh Bahmani (1397-1422), when he visited his father-in-law Deva Ráya in Vijayanagar, found the road for six miles out

the reign of Deva Ráya, Vijayanagar was visited by two strangers *Nicolo Conti an Italian*, who was in India between 1420 and 1440, and *Abd-er-Razzak*, the ambassador of the Persian king Sháh Rukh *to the king of Kalikat* who was in Vijayanagar in 1443. Nicolo Conti *reached Heli that is Mount Dely on the Malabár coast and from there went 300 miles inland to Vijayanagar or Bizenegalia. The city was sixty miles round and was said to contain 90,000 men able to bear arms. The king had 12,000 wives of whom 4000 went on foot and served in his kitchen, 4000 went on horse-back, and 4000 t in litters. Of the litter ladies 2000 were chosen as wives on dition that they would burn when the king died.*[1] Nicolo was h impressed by a great car-festival. Two chariots crowded n priests and dancing-girls were dragged along, people throwing nselves under the wheels that they might be crushed to death. rs, and this was esteemed a higher sacrifice, drew a rope through bodies and hung from the car like ornaments.[2] Abd-er- k, the Persian ambassador, reached Vijayanagar from Man- n his way he passed through Bednur whose houses were s, its beauties like houris, and its temples and other gs marvels of sculpture and painting. He found Vijayanagar, he arrived at the end of April 1443, an exceeding large and lous city, the seat of a king of great power whose kingdom ched from Ceylon to Kulburga and from Bengal to Malabár. st of the land was well tilled and fertile and there were about 0 sea-ports each equal to Kalikat.[3] There were 1000 elephants nd an army of over a million men. There was no more absolute *áii* in India than the king of Vijayanagar. The city had seven rtified walls one within the other. The first or outmost circle nclosed a space eight miles (2 *parasangs*) across. Between the first, cond, and third circles of wall were fields and gardens, and from e third to the seventh or inmost circle the space was closely owded with markets and shops. The seventh or central circle s on a hill. In it was the palace of the king and four markets th a lofty arcade and magnificent gallery at the head of each. he markets were broad and long. There were always sweet fresh owers and the different crafts had separate quarters. Many streams owed along polished and level stone channels. On the right of the palace, which was the loftiest building in the city, was a pillared hall where the minister did justice. On the left was the mint with hollow chambers full of masses of molten gold. Opposite the mint was the police office with 12,000 soldiers. Behind the mint was a market 300 yards long by twenty broad, where the dancing-girls lived, very beautiful, rich, and accomplished. The king was eedingly young, of a spare body, rather tall, and of an olive colour. ing Abd-er-Razzak's stay at Vijayanagar, the brother of the king d many of the leading nobles and all but succeeded in assassinating

Nicolo Conti, 1420-1440.

Abd-er-Razzak, 1443.

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he city-gate spread with cloth of gold, velvet, satin, and other rich stuffs. The princes rode between ranks of beautiful boys and girls who waved plates of gold silver flowers over their heads and threw them to be gathered by the people.

[1] Major's India in the XVth Century, III. 6.

[2] Major's India in the XVth Century, III. 28. [3] Elliot and Dowson, IV. 699, 103.

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Vijayanagar Kings, 1330-1480.

Abd-er-Razzak, 1443.

the king. The king sat on a throne of gold inlaid with jewels and the walls of the throne room were lined with plates of gold. During part of the time Abd-er-Razzak was there a Christian was minister.[1] There was a wonderful festival at *Dasara* time or *Mahánavami*, the September full-moon. The great plain near the city was filled with enchanting pavilions covered with most delicate and tasteful pictures of animals, and there was one pillared mansion nine stories high for the king. For three days, with the most gorgeous display, dancing-girls danced and sang, fireworks blazed, and showmen and jugglers performed wonderful feats. Abd-er-Razzak left Vijayanagar on the 5th of November 1443 and reached Mangalor on the 23rd of the same month. It was impossible within reasonable space to give an idea how well the country was peopled. All the people, high and low, even the workers in the market-places, wore jewels and ornaments in their ears and round their necks, arms, wrists, and fingers. From Mangalor he went to the port of Honávar or Hinawar and there arranged for a vessel to take him back to Persia. He started on the 28th of January and reached Ormuz on the 26th of April after a voyage of sixty-five days.[2]

During the reigns of Dev Ráya's successors Mallikárjuna (1446-1465) and Virupáksha (1465-1479), the power of Vijayanagar greatly declined. On the coast their greatest loss was the capture of Goa by the Musalmáns in 1470.[3] Formerly trade was distributed among the different Kánara ports, but, after the Musalmán conquest, trade was compelled to centre at Goa. In 1479 the old Musalmán traders of Honávar migrated to Goa and were so important an addition that the new, now the old or Musalmán, town of Goa was built to receive them.[4] According to the Russian traveller Athanasius Nikitin, who was in the Deccan about 1474, the king of Bidar attacked the very powerful Hindu prince Kadam and took his capital Bicheneghur, a vast city surrounded by three forts and crossed by a river. In the capture 20,000 people were killed.[5] It was perhaps in consequence of the ill-fortune of Mallikárjuna and Virupáksha that in 1479 the old family was set aside and a new dynasty founded by Narasa or Narsingh. According to one account Narsingh (1479-1487) was the slave of the last king Virupáksha; according to another account he was a chief of Telingana; and according to a third of Tulav or South Kánara. He is said to have been a Yádav of the family of Krishna Ráya and the son of Shekhara and Bukkama. His conquests extended over the whole of the south and he is said to have founded Seringapatam in Maisur. Narsingh was succeeded by Vira Narsingh or Narsingh II. who ruled from 1487 to 1508 and from whom the early Portuguese called the whole of Southern India the kingdom of Narsinga.[6] Of Narsingh Bucha

[1] Major's India in the XVth Century, 41.
[2] Elliot and Dowson, IV. 103-125; Major's India in the XVth Century, III. 1.
[3] Briggs' Ferishta, II. 485.
[4] Commentaries of Dalboquerque, II. xcix. According to Faria (Kerr, VI. Goa belonged to the Moors of Honávar before it was taken by the Bahmanis.
[5] Major's India in the XVth Century, IV. 29.
[6] It is doubtful whether there were two rulers of the name of Narsingh.

records the following grants from Kánara: In the temple of Dháreshvar, about six miles south of Kumta, in 1499 (S. 1422) a copper-plate grant by Deva Ráya Wodeyar Trilochia which is said to be a name of the Vijayanagar kings because they governed the Telugus, Tamils, and Karnátakas;[1] also in the temple of Dháreshvar 1501 an order from Trinetra Solva Narasingha Náyaka, king of ee seas and of Anegundi to Devarasu Wodeyar to grant lands to hmans;[2] also in the same place and date, a grant by Solva Deva a Wodeyar Rája of Nagar that is Vijayanagar, Haiga, Tulav, Konkana. At Beidaru or Bednur Buchanan also found an iption dated 1506 (S. 1429) in the reign of Jebila Nara- ha Ráya, the great king of Vijayanagar in which Kedali Basvapa Wodeyar was appointed Rayada of Barkaru with orders to the lands of the gods and of Bráhmans.[3] It seems also to een during the reign of Narsingh in 1499 (S. 1422) that Sadá- áyak, the founder of the family of Kilidi, Ikkeri, or Bednur was n power on the southern borders of North Kánara.[4]

The Portuguese, 1498.

g the reign of Narsingh II. an event occurred which deeply the future of the Vijayanagar territories on the Kánara Vasco da Gama sighted Mount Dely in South Kánara on the f August 1498.[5] On his return from the Malabár coast, which d been forced to leave before the proper season, Vasco da Gama ed at the islands off Kundápur now named the St. Mary Isles, and the approval of the people, whose friendship he won by the gift rts and other articles, set up a cross and called the island El on de Sancta Maria.[6] He next called at Anjidiv and remained from about the 25th of November to the 10th of December. The guese were greatly pleased with Anjidiv. There were good -springs and the upper part of the island had a fine stone cistern. e was also much wood. The only person on the island was a almán beggar or Jogi who lived on rice and herbs which he received passing boats.[7] While the Portuguese were on the island they e supplied with fish, fowls, and vegetables by fishermen who d on a river about a mile distant, named Cintacola, that is takul, now Sadáshivgad, at the mouth of the Aliga or Kálinadi er.[8] The news that Portuguese ships were anchored at Anjidiv ead along the coast. From Honávar a corsair named Timoja, that Timmaya, came with eight boats covered with branches, so that y looked like a floating island, in the hope of surprising them; but boats were met and scattered by the Portuguese artillery.[9] When

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rnell (Dravidian Paleography, 55) carries on Virupáksha the last of the earlier nasty to 1490. The Portuguese historian Faria-y-Suza (Kerr, VI. 399) says the one was usurped by Narsingh, after whom the city was called Narsingh instead of agar.

[1] Mysore, III. 164. [2] Mysore, III. 164. [3] Mysore, III. 109.
[4] Mysore, III. 254. [5] Three Voyages of Vasco da Gama, lxxx.
[6] Castanheda in Kerr's Voyages, II. 385. The St. Mary Isles are about twenty s south of Bhatkal.
[7] Castanheda's fuller account is given under Places of Interest.
[8] Vasco da Gama's Three Voyages, 242-244.
[9] Three Voyages of Vasco da Gama, 244. Castanheda says these boats belonged to Zamorin. Kerr's Voyages, II. 336.

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Chapter VII. History.

Vijayanagar Kings, 1480-1580.

The Portuguese, 1498.

news of the strange ships reached Goa, Sabayo, that is Yusuf Adil Sháh of Bijápur, but it was more probably the Sabayo's local governor, ordered a Musalmán Jew, who was at the head of his navy, to take some boats, find out who the strangers were, and if possible bring them prisoners to Goa. The Jew hid his vessels near the mouth of the Kálinadi. But the Portuguese were warned by their friends the Hindu fishermen, and when the Jew in a small b passed their ships as if by accident and hailed them in Castilian, appeared to be delighted and persuaded him to come on bo When the Jew was secured, Vasco da Gama flogged him fo treachery, and then with the Jew's help destroyed the Goa boats carried him to Portugal, where he was baptised under the n of Gasper da Gama.[1] When Vasco da Gama returned in 1503 he near Anjidiv some thievish craft belonging to Timmaya of Ho a great sea-robber who paid part of the plunder to the l Gersappa who ruled the country.[2] The pirate boats were into the Honávar river. On entering the river the Por were attacked from palisades by small guns and arrows. They landing, and the people fled leaving some vessels on the bea with goods which the Portuguese burned. They then went another creek to Honávar town which was large and had many fi men. They fell on it, and, as the people fled, burnt the town a that was in it. Next day they reached the port of Bhatkal. were many Moorish ships, because this was a great place for lo rice, iron, and sugar, which were sent to all parts of India. found cannon planted on a wall upon a rock at the bar and the p threw stones at the ships. They pushed on, and landing drov Moors from some wharfs leaving behind them large quantities o and sugar. The Portuguese returned to their boats and went river to the town. On their way they were met by an envoy the Bhatkal chief who had been sent to declare his master's willing to submit to the Portuguese. Da Gáma said that he had no wi

[1] Three Voyages, 244, 246, 253. Castanheda's version is somewhat diffe According to him Vasco was ashore cleaning the bottom of his ship when stranger arrived. He came and embraced them all and professed to be an Ita Christian. Gasper seems to have come back to India with Cabral in August 1 See Kerr's Voyages, II. 387, 390, 405. According to Varthema (1505, Bad Edition, 116) the captain of Goa at this time was a Mameluke, that is a Gree Circassian Musalmán of Christian birth, and 400 of the garrison were Mamelukes. the condition of the people the only reference that has been traced in the accou the first voyage is that the Moor merchants were rich, but the people of the cou had no profit or income, only enough to keep them in life. Three Voyages, 154. applied to Malabár rather than to Kánara.

[2] Gasper Correa (Three Voyages, 309) calls Timmaya a foreign Moor. He seem have been a Hindu. At the time of the arrival of the Portuguese trade was m troubled by pirates. Some from Goa, taken by the Portuguese in 1498 at Chita had javelins, long swords, large bucklers of board covered with hide, very l and long bows, and broad-pointed cane arrows. Three Voyages of Vasco da G 252. Others from Honávar in the same year are described as ornamented v flags and streamers, beating drums and sounding trumpets, and filled with ro Kerr's Voyages, II. 387. Further south, the pirates of Porca on the Malabár c in 1514 had small vessels called *katurs* like brigantines easily rowed. They went bows and arrows and so crowded round any ship they found becalmed, that made it surrender by shooting arrows. They took the vessel and set the peopl on shore, and what they stole they shared with the lord of the country. Sta Barbosa, 17.

…n and would make a treaty on four conditions: that the chief …ute, did not trade in pepper, brought no Turks, and had no …s with Kalikat. The chief said he could not pay a money …e, but would give a thousand loads of common and 500 loads … rice a year. He could give no more because he was a tenant … king of Vijayanagar to whom the country belonged. When …ma was satisfied that these statements were true he received …e and confirmed the treaty.[1] In 1505 Dom Francisco d' …la, the first Portuguese viceroy, built a fort at Anjidiv, set a …n of eighty men in it, and left two brigantines to protect trade.[2] … Almeida was at Anjidiv building the fort, ambassadors came … Honávar bringing presents and a friendly message from the … Several merchants also waited on him, and Moors brought … from Chitakul or Cintacora, where the Bijápur king had … a fort and garrisoned it with 800 men. From Anjidiv …nt to Honávar, and being ill-received, attacked it. …fended themselves bravely and discharged prodigious …ws by one of which Almeida was wounded. Both the … ships took fire and the Portuguese for a time were …ed by the smoke. Lourenco, the viceroy's son, who was …1508) killed in the great fight with the Egyptian and …ts at Cheul in Kolába, made a circuit through the woods …nd the town. He came across a detachment of the enemy …n the point of being defeated, when his father came to his …mmaya, the governor of the city and the owner of several …me out and made excuses for his chief. As he was a man …eful manners and appearance, and as he engaged that his … should become a vassal of the Portuguese, Almeida agreed …ke a treaty.[3] During the same year (1505) an ambassador … Narsingh, who styled himself king of kings and over-lord of …ng of Honávar, reached the Portuguese viceroy at Kánanur.[4] …iceroy gave him a prompt audience on board one of his ships. …ambassador said that his master was anxious to come to any …ment which would favour trade between his subjects and the …guese. He gave the viceroy leave to build a fort in any … of his dominions except at Bhatkal, because he had ceded …kal to another. Finally, to tighten the bond of union between … and the king of Portugal, he offered his sister, a princess of rare …ty, in marriage to the prince of Portugal. These words were …mpanied by very rich presents.[5]

Varthema, 1503.

Of the district of Kánara and of its over-lord Narsingh of …ayanagar, the Italian traveller Varthema, who was in Kánara …ut 1503, gives interesting particulars.[6] He mentions that

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[1] Vasco da Gama's Three Voyages, 310-312.
[2] Castanheda in Kerr's Voyages, VI. 79. The early Portuguese fleets found Anjidiv …st convenient station for watering and refitting. Details are given under …div. [3] Kerr's Voyages, VI. 80.
[4] According to Cardinal Luiz (Os. Portuguezos, Lisbon, 1848, I. 66) the Vijayanagar …ssador came to Anjidiv. But two embassies are not likely to have been sent.
[5] Os. Portuguezos, II. 139, 140.
[6] Varthema's dates are difficult to follow. Mr. Badger fixes his time in Kánara at … p. 177.

Chapter VII. History.

Vijayanagar Kings, 1480-1580.

Varthema, 1503.

Centacola, that is Chitakul, had a pagan lord who was not
In the city were many Moorish merchants, and a great qu
cow-beef, much rice, and the usual good Indian fruit. The
were tawny, and went naked, barefoot, and bareheaded. Th
was subject to the king of Bathacala that is Bhatkal. N
Chitakul was Anzediv or Anjidiv, an island half a mile fr
mainland and inhabited by Moors and pagans. The wate
excellent but the air was not wholesome, nor was the island
There was a good harbour between the island and the mainlan
day from Anjidiv was Onor or Honávar whose king was a pag
subject to king Narsingh. He was a good fellow, a great fr
the Portuguese, who went naked except a cloth round his midd
had seven or eight ships which were always cruising about
air was perfect and the people long-lived. There were wi
stags, wolves, lions, and many strange birds, and man
and parrots. They had beef of cows, that is red cow
in abundance. There was a great deal of rice, and ro
fruit flourished throughout the year.[2] Bathacala
very noble city, five days distant from the Deccan. It
city, very beautiful, about a mile from the sea, along
which was the only approach and passed close to the w
was no sea-port. The king who was a pagan was sub
Narsingh. The people were idolators after the manner o
of Kalikat.[3] There were also many Moorish merchants
according to the Muhammadan religion. It was a district
traffic with quantities of rice and abundance of sugar, esp
sugar candied according to the Italian manner. There were few
mules, or asses, but there were cows, buffaloes, sheep, oxe
goats. There was no grain, barley, or vegetables, but nuts a
after the manner of Kalikat and the other usual excellent fr
India.[4] Varthema went from Kánanur fifteen days east to Bis
that is Vijayanagar. He describes the city as belonging to th
of Narsinga very large and strongly walled. It stood on the
of a mountain with three circles of walls, the outmost circle
miles round. The site was beautiful, the air the best ever
and round the city were hunting places and fowling places
seemed a second paradise. The land was rich and there
much trade and every delicacy. The king and all his kingdom
idolators, worshipping the devil in the same way as the peop
Kalikat. He was the richest king Varthema ever heard of.
Bráhmans said he had £4000 (*Pardaos* 12,000) a day. He
always at war. He had 40,000 horsemen, whose horses were w
£100 to £266 (*Pardaos* 300-800) for horses were scarce,
elephants, and some dromedaries. He was a great friend of

[1] Badger's Varthema, 120. [2] Varthema, 121-122.

[3] Varthema (Badger, 151) noticed at Kalikat a very great number of merchant
Bathacala or Bhatkal.

[4] Badger's Varthema, 119-120. Mr. Badger takes these details as applyi
Baitkul, that is Kárwár. It is true that Varthema, who was travelling south, me
Bathacala before he mentions Chitakul, Anjidiv, or Honávar. It is also true t
makes the chief of Chitakul subject to the king of Bathacala. Still the want of a
the mile up the river, the walled town, the likeness to Kalikat, and the five
from the Deccan, all suit Bhatkal, and do not suit Baitkul cove near Kárwár.

Chapter VII. History. Vijayanagar Kings, 1480-1580.

ans, and the Portuguese did him much honour. He wore a gold brocade, and when he went to war a quilted dress of with an over-garment full of golden piastres and hung with The ornaments on his horse were worth more than an city. He rode out with three or four kings, many lords, and six thousand horse. The men of condition wore cloth of n their head and a short shirt; their feet were bare. The n people were naked except a cloth round the middle. g was everywhere safe except in some places from lions.[1] eview of India at the time of the establishment of e power on the Kánara coast, Faria mentions Onor that is nd Baticale that is Bhatkal. He also mentions the river la that is Chitakul opposite Anjidiv.[2]

the Sabaia, that is Yusuf Adil Sháh (1489-1510) of ent a fleet of sixty sail against Anjidiv under a renegade Antonio Fernando, who had taken the Musalmán name The Portuguese garrison, whose commander was noble Genoese, though ill-equipped and taken by nded the island with such gallantry that Abdulla with- ida, the Portuguese viceroy, seeing how liable it was to how large a garrison it required, ordered the Anjidiv destroyed.[4] In 1508 Portuguese ships are mentioned as et cloves at Baticala or Bhatkal, a fortress ninety miles oa.[5] In this year the Portuguese were threatened by the of Egypt and Gujarát, and they are said to have owed ya timely news of the movements of the Egyptian fleet. he close of 1508 the Egyptian and Gujarát fleets defeated uguese at the mouth of the Cheul river. Though is they suffered severely, and partly from the well-founded ns of the Gujarát king that the Egyptians were likely to ot less dangerous enemies than the Portuguese, the fleets w to Diu and in February 1509 were totally defeated by rtuguese viceroy Dom Luiz d'Almeida. In reward for his lness in warning them of the movements of the Egyptian fleet, rtuguese agreed to help Timmaya to attack his rival the chief of al. When the Portuguese reached Honávar they found that arrel was over and their services were not required. King ngh was dead and his son Krishna (1508-1542), after his llation, had come to Gokarn to weigh himself against gold. Out spect for their over-lord the rival chiefs had stayed their quarrel.[6]

Krishna Ráya, 1508-1542.

rishna Ráya succeeded in 1508 and ruled apparently till 1542. ording to one account he was a younger son, and according to ther account an illegitimate son of Narsingh. The mother of elder son is said to have persuaded Narsingh to order Krishna

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dger's Varthema, 125-131.

[2] Kerr's Voyages, VI. 83, 86.

ria knew that the origin of the Ali Adil title Sabayo, that is Savai, was Sava in where Yusuf the founder was brought up. Kerr, VI. 130; compare Briggs' ta, III, 8.

stanheda in Kerr, VI. 9; Baldæus, 95, 96. In the Three Voyages of Vasco ma, p. 231, a saying of Almeida's is quoted, 'I built the castle of Kánanur and ntled Anjidiv.'

mmentaries of Dalboquerque, II. 53

[6] Mr. Mack's History.

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Vijayanagar Kings, 1480-1580.

Krishna Ráya, 1508-1542.

Ráya's death, but his life was saved by his father's minister
Rája whose talents afterwards added greatly to the succ
Krishna Ráya's reign.[1]

Of Krishna Ráya's rule in Kánara Buchanan records the fo
inscriptions: A stone grant found in Gokarn dated 1519 (S.
by Ratnappa Wodeyar and Vijayappa Wodeyar of Barkaru,
tories of Sri Vira Krishna Ráya of Vijayanagar;[2] an insc
at Baidara or Bednur, dated 1523 (S. 1445) in the t
Devarasu Wodeyar Rája of Sanghitapura, the son of San
Wodeyar, an under-lord of Krishna Ráya, the chief of rájás
a king equal to Parmeshvar;[3] a grant to the village a
of Gokarn dated 1529 (S. 1452) by Mahámandaleshva
Devarasu Wodeyar, king of Vijayanagar, Haiva, Tul
Konkan;[4] at Gokarn a copper-plate land grant da
(S.1450) by Krishna Ráya[5] and in 1539 (S.1462) at D
about six miles south of Kumta a grant by Krishn
Wodeyar Trilochia.[6] According to Mr. Rice, probably
the history of the south did any of its political divis
extent and power the Vijayanagar of Krishna Ráya.
he severely defeated the Muhammadans, and for lon
defeat a good understanding prevailed between the
Vijayanagar and Bijápur.[7] He kept possession of all the c
to the Krishna; eastwards he captured Warangal and as
Cuttack where he married the daughter of the chief.
great patron of Sanskrit and Telugu literature and had ei
at his court.[8] Besides being a successful warrior Krishna i
to have made an excellent land revenue settlement in Maisu
the Karnátak. Buchanan mentions the tradition,[9] and, in su
it, records that revenue papers in the possession of a B
accountant at Gokarn showed a revenue settlement in lan

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[1] Mr. Rice (Mysore, I. 231) notices as a serious difficulty that in Krishna's g
name of Achyuta Ráya also occurs. He seems to incline to the opinion th
names refer to Krishna Ráya. According to Dr. Burnell, Krishna's reign ende
and Achyuta ruled from 1534 to 1542. Caldwell's Tinnevelly, 46. One of Bu
inscriptions given in the text, if accurate, shows that Krishna was ruling
(S. 1462). [2] Mysore, III. 171.

[3] Mysore, III. 109. Sanghitapura is the modern Hadwali, about twelve miles
Bhatkal. [4] Mysore, III. 171. [5] Mysore, III. 168. [6] Mysore, III.

[7] Of this great victory the Portuguese historian Faria-y-Suza (Kerr, VI. 179)
the following details. In 1520, Krishnaráo, king of Vijayanagar, collected 35,000
730,000 foot, and 586 elephants with 12,000 water-carriers and 20,000 dancing-gi
recover the great castle of Rachol, that is Ráichur, which Bijápur had taken fro
Adil Sháh came to relieve Ráichur, but was defeated and forced to fly, forty Portu
in his army fighting with great valour. Krishnaráo pressed the siege but with no
cess till Christopher de Fiqueredo and twenty Portuguese came with horses. Fique
asked the king if he might attempt to assault the fort. Krishnaráo agreed and
second assault being well backed by the Vijayanagar troops, was successful.
after Adil Sháh sent an embassy to Krishnaráo, asking for the restoration of pris
and plunder. Krishnaráo agreed on condition that Adil Sháh would acknowled
supreme authority as Emperor of Kánara and come to kiss his foot. This deg
condition was accepted but its performance was delayed. Meanwhile Ray de
who commanded in Goa, taking advantage of the decline of Bijápur power, took
of the country near the isle of Goa.

[8] Rice, I. 230; Tinnevelly Manual, 48. According, apparently to inscriptions (
Mysore, I. 230), Krishna conquered as far as Sálsette. This must mean the Portu
possessions in Goa. Goa Sálsette formerly included a much larger tract of land
it now includes. Dr. G. Da Cunha. See below p. 115, 116. [9] Mysore, I. 268.

which, according to tradition, dated from the time of Krishna An inscription near Balagámve, across the Maisur border navási, records that the government demands from the between Nagar and Vereda had been settled by a Jain ring the reign of Krishna Ráyaru.[2] Mr. Rice also notices Vijayanagar kings introduced a regular system of land Maisur,[3] and from the inquiries he made on taking Kánara in 1799, Sir T. Munro came to the conclusion he Vijayanagar kings Kánara enjoyed remarkable Land was valuable and much sought after.[4] Mr. Rice a paper in the Mackenzie Collection the following e revenue management of the Vijayanagar territory: he revenue the Government advanced money to small hat they might add to their stock and spread tillage. d ponds and water-channels and dug wells. They s to heads of villages and helped them to induce people uring states to settle and till waste lands. The growth ed in trade was encouraged. Seeds and plants were he people were taught how to grow sugar, indigo, and were encouraged to settle by the grant of advances, peace the state cattle were used to carry grain from arts to trade centres.[5]

Dalboquerque, 1508-1512.

at first he seems to have been less well disposed to the e than his father, Krishna Ráya maintained friendly with the Portuguese. It was beyond doubt greatly owing guese horses, weapons, and artillerymen that he was so l in his wars with Bijápur, the deadly enemy of Portuguese Towards the close of 1508, the year of Krishna Ráya's n, the great Afonso Dalboquerque, the conqueror of Goa, and Malacca, and the establisher of Portuguese supremacy stern seas, came to India. Almeida, the former viceroy, a rrior and lover of power, was very unwilling to make way boquerque and he did not actually become viceroy till ber 1509.[6] Soon after his arrival Timmaya of Honávar on Dalboquerque and tried to induce him to attack Goa.[7]

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ler this settlement government took one-half of the estimated produce of s and one-fourth of rice land. There was a shop-tax and no house-tax. Prices l to have been much the same at the time of the settlement as they were in Buchanan, III. 171, 172. [2] Buchanan's Mysore, III. 234.

ce's Mysore, I. 471. [4] Munro to Board of Revenue, 31st May 1800.

ice's Mysore, I. 479-480. The truth of this account may perhaps be doubted. It s closely to correspond to what Bishop Caldwell describes (Tinnevelly Manual, 55) ratives from the Mackenzie Collection, little better than pure invention, dating from eginning of the present century and attributing to an early ruler the characteristics ims of a good English Collector. Whether Bishop Caldwell is correct or not in stimate of these papers, Sir T. Munro has shown beyond doubt (Life, I. 65) that moderate rents were introduced into Kánara early in the fourteenth century ere not raised till after the overthrow of Vijayanagar power. The Kánara eem to have been fixed specially low because of the difficulty of the country, ance from head-quarters, and the turbulence of its people. In the neighbour- Vijayanagar the land rates were much higher (Munro's Life, I. 63, 64).

ia in Kerr, VI. 126.

n. Dalb. II. 53. Faria (Kerr, VI. 129) describes Timmaya as a powerful pirate s anxious to be friendly with the Portuguese because he had been spoiled of his ance.

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Vijayanagar Kings, 1480-1580.
Dalboquerque, 1508-1512.

At the close of 1509 or early in 1510 Dalboquerque sent two a... sadors to king Krishna at Vijayanagar, Frey Luiz a Fr... friar and Gasper Chanoco, proposing an offensive and ... league against Yusuf Adil Sháh of Bijápur, offering a mo... the horse trade between Ormuz and Bhatkal, and askin... build a fort at Bhatkal.[1]

In 1510, when Afonso Dalboquerque was at Mirján o... Sokotra in the hope of destroying the power and trade of... the Red Sea, he was met by Timmaya who dissuaded hin... to seek the Moors at Sokotra when he had them at h... Yusuf Adil Sháh was dead and Goa was dead with him... was not strong, the defenders were few, the Portuguese... easily pass the Goa bar as there was twenty-one feet of ... tide. In consequence of Timmaya's advice Dalboquer... his course and bore down on the castle of Chitakul (25... 1510). As they were casting anchor Timmaya came ... boats and a large body of men from Honávar. Tim... his assurance that the king of Goa was dead, the ... defended, the garrison in arrears, and the peop... Dalboquerque called his captains and they agreed ... be attacked. Timmaya sent men by land who fell upo... of Chitakul in which was a commandant and a body of m... fortress was on the bank of the river which divided Hon... Goa. The garrison fled and Timmaya's men threw down p... fort, set fire to the buildings, and carried off some pieces o... which the Turks had placed there.[3] On the 1st of March (1... Portuguese captured the fort of Panjim close by the ... of the Goa bar, and two days later the town and f... surrendered without further struggle.[4] Within a year or tw... its capture by Dalboquerque the strength and importanc... had greatly increased. According to the Portuguese ... Duarte Barbosa, who was minutely acquainted with the we... of India between 1500 and 1514, the Sabayur Delca... is Yusuf Adil Sháh (1489-1510) of Bijápur, was very fond ... and at one time thought of making it his head-quarters. ... him it was a great place of trade with many Moors, white... and rich merchants, and many great gentile merchants. T... good port flocked ships from Mecca, Aden, Ormuz, Cambay... the Malabár country. Sabayur Delcani lived much in Goa... kept there his captain and men-at-arms, and without his lea... one went out or in by land or by sea. The town was large ... goodly buildings and handsome streets and a fine fortress. T... were many mosques and Hindu temples. After the defeat of... Egyptian fleet at Diu in 1509 Sabayur called all the Rumis, th...

[1] Com. Dalb. II. lxv.; Os. Port. III. 26. Mr. Mack calls Gasper, one ... ambassadors, a converted Jew of Bhatkal. If this is correct he probably w... Jew admiral of Goa who was taken by Vasco da Gama in 1499 and made a Ch... under the name of Gasper. (See above p. 102). To the conditions mentioned ... text Mr. Mack adds a provision that Krishna should show favour to the Ch... religion.

[2] Faria in Kerr, VI. 129.

[3] Com. Dalb. II. 86.

[4] Com. Dalb. II. 89, 91; Faria in Kerr, VI. 131.

ks and Mámelukes, to him and treated them with great honour.[1] oped with their help to defeat the Portuguese. Much money collected, great ships and handsome European-like galleys and ntines were built, and much artillery of brass and iron was red. When the preparations were well advanced they set out ook all native craft that plied under a Portuguese pass.[2]

r the surrender of Goa Dalboquerque made liberal arrange- for the land revenue, reducing the amount by fifty per cent trusting the collection to Hindus under Portuguese supervi- In April he sent Diogo Fernandes de Beja with 200 men Chitakul and remain there. But Diogo found the fort to be held and went back to Goa.[4] Before two months ports reached Goa that Adil Sháh had collected a great e recovery of Goa and that the advance guard was at hand. In May 1510 the main body of the Bijápur Goa territory by the pass of Agáshi.[5] The fort was ter a siege of twenty-one days Dalboquerque was w to his ships.[6]

time a letter reached Dalboquerque from king s Basvaráj of Gersappa saying that king Krishna hat Bijápur was seeking his alliance against the hat Krishna had refused saying that Bijápur had Goa and he was delighted that his friends the Portu- hold it; that he meant to help the Portuguese to keep nd that he had told the Gersappa chief to give the any assistance he could. The Gersappa chief declared ess to help the Portuguese with his own body and with all rces of his kingdom.[7]

aya had hoped that when the Portuguese took Goa they nd it to him. To this Dalboquerque would not agree, and ne treated him with courtesy and made him the chief man ingdom of Goa, Timmaya was disappointed. And when he at as soon as the main body of the Bijápur troops entered e Portuguese had to take to their ships (20th May 1510), he to doubt whether he had been wise in allying himself with He wrote to king Krishna to say that if he brought a strong he and not the Portuguese would be masters of Goa.[9] After loning the fort of Goa the Portuguese spent the rest of June art of July in their ships in the Goa river. On the 21st of July oquerque attempted to cross the bar; but it was still too y and he was not able to leave till the 15th of August.[10] At et, on the day they started, the Portuguese were cheered by

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umi, properly an inhabitant of Anatolia in Asia Minor, in this case is Mameluke r than Turk. There were Europeans in the Egyptian fleet at Diu as the guese found books in Latin, Italian, and Portuguese. Faria in Kerr, VI. 119. anley's Barbosa, 74-77. [3] Com. Dalb. II. 127. [4] Com. Dalb. II. 135. m. Dalb. II. 125. According to Faria (Kerr, VI. 133) one detachment of the ir army was commanded by the mother and women of the Bijápur king who ined their troops out of the gains of 4000 prostitutes who followed the army. ria in Kerr, VI. 133. [7] Com. Dalb. II. 139. [8] Com. Dalb. II. 105, 106. m. Dalb. III. 36. [10] Com. Dalb. II. cxxvi.

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Dalboquerque, 1503-1512.

falling in with a fresh fleet of five vessels from Portugal, and toge anchored at Anjidiv on the 17th August.[1] Dalboquerque sailed to Honávar on the 19th. At Honávar he found Braz Vieira officer he had placed in command of Chitakul, who, as he coul return to Goa on account of the Bijápur army, had made his by land to Honávar. Timmaya, who was also in Honávar, on board with the welcome news that as soon as the Deccan had withdrawn from Goa the people of the country had rise driven out the Bijápur posts. Dalboquerque sailed on to Ká promosing to return and once more drive the Musalmáns Goa.[2]

In September an envoy was sent to Bhatkal to make a t the chief on two conditions, the payment of a yea of 2000 bags (84,000 lbs.) of rice, and leave to build a Portuguese factor.[3] The envoy was also ordered letter to Timmaya telling him that Dalboquerque preparations for the attack on Goa, that with the l and of the chief of Gersappa he was confid and that he sent two Portuguese officers and s soldiers to captain and support the Hindus who were t Goa.[4] Lourenco Moreno, Dalboquerque's envoy, fou chief disinclined to accept Dalboquerque's proposed that he could do nothing without the leave of th king. Timmaya and the Gersappa chief, on the oth busy making ready and intended to help the Portu expedition against Goa.[5] This news reached Dalb Kánanur early in October.[6] When preparations were co his way north to Goa, Dalboquerque called at Honávar there met by the chief of Gersappa and Timmaya who, a to one account was being married to the daughter of the Dalboquerque explained to them his determination to re and expected Timmaya to accompany him. But on th north at Anjidiv they found that Timmaya held back.[8] T the end of November Dalboquerque entered the Goa river the 25th of the month had driven the Bijápur troops out of t and island.[9] When the city submitted it was strengthened castle and yielded a yearly revenue of 20,000 ducats. The much trade with Malabár, Cheul, Dábul, Cambay, and Diu, large traffic in horses.[10] In this year, apparently after the s conquest of Goa, Merlao that is Malhárráo, the chief of Hon was ousted by a younger brother and retired to his uncle at Bha Dalboquerque upheld Malhárráo and sent ships to bring him Bhatkal and men to meet him at Cintacora that is Chitakul.[11]

[1] Com. Dalb. II. 199-200. Another account (Ditto, lxxxvii.) says they retire Chitakul.
[2] Com. Dalb. II. 201-203. [3] Com. Dalb. III. 226-227. [4] Com. Dalb. II. 226
[5] Com. Dalb. II. 241. These preparations seem to have been for the bene Krishnaráy not of Dalboquerque. [6] Com. Dalb. II. cxxvi. 241.
[7] Com. Dalb. III. 2; Faria in Kerr, VI. 135. [8] Com. Dalb. III. 3, 7
[9] Timmaya came too late to be of service. Mádhavráo, the nephew of the H chief, who was in command of three vessels of Timmaya's, greatly disting himself. Faria in Kerr, VI. 146.
[10] Stanley's Barbosa, 74-77. [11] Com. Dalb. III. 26.

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her tried to stop Malhárráo on his way at Caribal, perhaps vad or Kárwár, and at Ankola, but failed.[1] At Goa, on his ing to pay £3000 (*Pardaos* 40,000) a year, Dalboquerque nted Malhárráo manager of the Goa territory.[2] Before the e of the year (1510), Dalboquerque received letters from Fray iz at Vijayanagar. He had been well received by all except by e king. He found the king collecting troops and intending to rch towards the west coast, apparently on the advice of Timmaya the Gersappa chief, who had written to say that if the king ght a strong force he and not the Portuguese might hold Goa.[3] and his advisers seemed to incline towards an alliance with At least they were unwilling to commit themselves by with the Portuguese. On hearing how matters stood, ue ordered Fray Luiz to return to Goa. He opened s with Ismail Adil Shah (1510-1534), as his object was sion among the native chiefs by offering each of them d a monopoly of the horse trade. As soon as the news capture of Goa (25th November) reached Vijayanagar, mbassadors to Goa. Dalboquerque refused to receive that as he had no answer to his embassy he could come . Hearing from his ambassadors that Dalboquerque had dly offers to Bijápur, Krishna at once sent a fresh embassy erque with power to conclude a treaty of friendship and out the trade in horses. The ambassadors brought word Luiz had been killed by a Turk and it was reported that áh had ordered his murder.[4] Dalboquerque received the adors graciously and concluded a treaty with Krishna.

e following year (1511), when the affairs of Goa were in Dalboquerque sailed for Malacca, and on the 25th of July aptured that famous port, then one of the chief centres e in the east. In Dalboquerque's absence Ismáil Adil acked Malhárráo, the manager of the Goa lands, defeated d forced him and Timmaya to fly to Vijayanagar, where e well received. Timmaya soon after died, and Malhárráo chief of Honávar and remained staunch to the ese.[6] The Bijápur troops continued to invest Goa till the August 1512, when, on Dalboquerque's return from Malacca, ere driven out of the Portuguese territory.[7] While uerque was absent in Malacca (1511-1512) an ambassador rom Vijayanagar with Gasper Chanoca whom Dalboquerque nt there just before leaving for Malacca. The ambassador, g Dalboquerque had left, returned to Vijayanagar. At the of 1512, when the affairs of Goa were settled, Dalboquerque more sent Gasper to king Krishna and asked him to grant a

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. Dalb. III. 27.
. Dalb. 27-28. He is styled governor of the Nequibares, apparently of the is or Goanese Hindus who in another passage (Dalb. III. 21) are described as men and captains of Hindus. According to Faria (Kerr, VI. 136) Timmaya e governor and Mádhavráo was his deputy.
Dalb. III. 36. [4] Com. Dalb. III. viii. and 38. [5] Com. Dalb, III. 120, 124.
Dalb. III. 188.
Dalb. III. 204-242 and xliii.; Faria in Kerr, VI. 146.

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house in Bhatkal, promising in return to send to Vijayanagar horses that came to Goa. Afonso did not trust in the king Vijayanagar, but he had faith in the chief of Gersappa, and had told by the king of Portugal to strive to keep on good terms the Vijayanagar king as he was a Hindu.[1] Three days later embassy came from Vengapur, that is Bankápur in Dhárwár,[2] congratulate Dalboquerque on his success at Goa. The ambassado brought sixty beautifully trapped horses and asked that they mig have the management of the lands of Goa and that they might ha 300 horses a year. Dalboquerque gave them the horses because chief was a useful ally as his land was a safe road to Vija and his people were skilful saddle-makers.[3]

Kánara, 1514.

About the time when Portuguese power was firmly in Goa, the Portuguese traveller Duarte Barbosa gave the account of Kánara and of its over-lord the king of He calls the coast of Vijayanagar the kingdom of Tul Tulavnád and describes it as containing many rivers with much trade and shipping and many rich me mentions four places on the Kánara coast, Cintacola Mergeo river or Mirján, Honor or Honávar, and Batecala Chitakul was on the north of the river Aliga, t Kálinadi, which separated the kingdom of Decani or Bij the kingdom of Narsinga or Vijayanagar. Chitakul was at the mouth of the river on the top of a hill. It belong Zabayo that is Adil Sháh, and for the defence of the co was always guarded by horse and foot soldiers. South of th in Vijayanagar or Narsinga's territory was the very large river Mergeo, which produced a great quantity of common rice. Malabárs came in their boats bringing cocoanuts, oil, and palm and taking the cheap rice. Beyond Mergeo, on another rive the sea, was the good town of Honor which the Malabár Povaran.[4] Many Malabárs came bringing cocoanuts, oil, a molasses, and wine, and took away the cheap brown rice. Thi further, on another small river near the coast, was the lar of Batecala, that is Bhatkal, of very great trade, inhabited commercial Moors and Gentiles. The town stood on a level p country and was without walls. There were many gardens r very good estates, with fresh plentiful water. The town paid tribute to the king of Portugal. The governor, named Dam probably Dharmakirti, was rich in money and jewels. He himself king but he ruled in obedience to his uncle the king of Na Many ships gathered from Ormuz to load very good white rice, in powder of which there was much, much iron, and some spice drugs, of which myrobalans were the chief. Formerly many h and pearls came to Batikala but they now went to Goa. In sp the Portuguese some ships went to Aden. The Malabárs br cocoanuts, palm-sugar, oil, and wine, and some drugs; they too

[1] Com. Dalb. III. 246-247.

[2] Bankápur is six miles south-east of Shiggaon, the head-quarters of the B sub-division of Dhárwár.

[3] Com. Dalb. III. 248.

[4] That is Ponavar. H and R change according to the usual Kánarese rule,

ır, and iron. There was much sale of copper which was used as ey and made into caldrons and other pans, and much sale of ksilver, vermillion, coral, alum, and ivory. Duelling was very mon. On account of anything they challenged one another, l the king granted them arms and a field and fixed a time for ling each other and gave each a second to back his man. They ught bare to the waist and below the waist wrapped many folds cotton cloths tightly round them. Their arms were swords, cklers, and daggers. They entered the lists with great pleasure, t saying their prayers. In a few passes they killed each other presence of the king and many people, no one speaking except onds, each of whom encouraged his own man.[1]

d the great range of hills was full of wild boars, large deer, ounces, lions, tigers, bears, and ashy animals like horses blue bulls. In the hilly parts were several good villages of water and delicious fruit. The upland plain was ndantly supplied with many cities, villages, and forts. ch cultivation of rice and other vegetables and many es, pigs, goats, sheep, asses, and small ponies. All field arrying was done by buffaloes, oxen, asses, and ponies. l the villages were of Gentiles with a few Moors, as e lords were Moors. Bijanaquer that is Vijayanagar was round surrounded by a very good wall on one side, a river nd side, and a mountain on a third side. It was very d very populous. There were many large and handsome and wide streets and squares. The king, a Gentile called , that is Ráyalu, always lived in the city.[2] He lived very usly and seldom left his palace. He was nearly white, well- nd had long smooth black hair. The attendance on the s by women who all lived in the palaces. They sang and nd amused the king in a thousand ways. They bathed d the king went to see them bathe and sent to his chamber that pleased him most, and the first son he had from any of erited the kingdom. Many litters and many horsemen stood oor of the palace. The king kept 900 elephants each worth 2000 ducats and 20,000 horses worth 300 to 600 ducats and the choicest worth 1000 ducats.[3] The king had more than men, horse and foot, and 5000 women in his pay. The went with the army but did not fight, but their lovers fought em very vigorously. When the king, which occasionally ned, went in person to war he camped at some distance the city and ordered all people to join him within a certain er of days. At the end of the days he gave orders to burn the city except his palaces and some of the nobles' palaces, that ght go to the war to die with him. Among his knights many

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ey's Barbosa, 78-81.

lu is the Telugu form of the Tamil Ráyar, the honorific plural of Ráy or t seems to explain Moor's remark (Narrative, 183) that the chief of Anegundi (1790) called Rayeel.

sa's ducat is probably the gold Pardao or Pagoda. Compare Badger's , 115.

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Kanára, 1514.

had come from different parts to take service and did not ceas
live in their own creeds. In times of peace the city was filled v
an innumerable crowd of all nations. There were very rich l
Gentiles, many Moorish merchants and traders, and an infi
number of others from all parts. They dwelt freely and safely
what creed they chose, whether Moor, Christian, or Gentile. T
governors observed strict justice and there was an infinite trad
Great quantities of precious stones poured into Vijayanagar, jewe
from Pegu, diamonds from the Deccan and also from a Vijayanaga
mine, and pearls from Ormuz and from Cael in South India. Sil
and brocades were brought from China and Alexandria and
scarlet cloth from Europe, and there was a great import of
copper, quicksilver, vermillion, saffron, rose-water, pepper,
sandal and aloewood, camphor, and musk. The Gentiles of
like the king were fair, well-proportioned, with good Po
like features and long smooth black hair. Among the ric
wore a cap of silk or brocade, cloaks of cotton stuff or
shirt of cotton silk or brocade, a tight waistcloth of m
sandals. Their bodies were anointed with white sand
camphor, musk, and saffron; their ears, necks, wrists, a
were covered with jewels; and they were followed by t
one carrying a sword, the other an umbrella of silk wit
jewelled fringes. The women, who were pretty and o
presence, wore a robe girt round the waist and the u
drawn over the shoulder and breast leaving one arm and
bare. The head was bare and on their feet were well-
leather sandals. Their hair was combed and plaited and in
many flowers and scents. They had numbers of jewels in t
and ears, and round the neck, arms, fingers, and waist.[1]

When Portuguese power was firmly established a tribute
was yearly levied from the small coast chiefs. The river of
paid 400 to 500 bales of rice; the port of Agrakona two mil
of Gokarn, 300 bales; the river of Ankola, 700 bales; t
of Mirzi, 500 bales; the river of Kombatem that is Ku
bales; the chief of Honávar, 2000 bales, and the queen of I
2000 bales.[2] For some years before 1540 the Gersappa quee
to have withheld her tribute as on the 2nd of November of t
the viceroy Don Estavao da Gama made a treaty with the qu
agreed to pay 2000 bales of rice a year and 8000 bales f
tribute. She also bound herself not to export pepper.[3] Tw
later (1542), the queen of Bhatkal withheld her tribute a
viceroy De Souza (1542-1545) wasted her territory with fir
sword.[4] On Krishna's death in 1542 Ráma Rája of Vijaya
probably the son of Timmarája Krishna's minister (1508-
assumed control of the kingdom, though he continued to ca
affairs in the name of Sadáshiva Ráya, Krishna's son or ne
whom he kept in confinement. Rám Rája was a strong an
ruler, whose anxiety to reduce the power of Bijápur led

[1] Stanley, 84-98.
[2] Subsidios Para a Historia da India Portugueza: Lisbon, 1868, P. II. 246
[3] Subsidios, II. 257-258. [4] Mickle's Lusiad, I. clix.

1547 to propose an alliance with the Portuguese. The great Dom João da Castro, who was then viceroy, on the 17th September 1547, received the Vijayanagar ambassador Frarcao, perhaps Parshotam, with much ceremony and an alliance was concluded between the viceroy and Sadáshivráo king of Vijayanagar.[1] The provisions of this treaty were that the Portuguese should send Persian and Arab horses to Vijayanagar and should not let horses go to Bijápur; that the king of Vijayanagar should not allow grain to pass from his kingdom or from the kingdom of Bengnapur that is Bankápur in Dhárwár to the country of Adil Sháh, but that all grain that came for export to Bánda, now in Sávantvádi, should be sent to Honávar Ankola, where were Portuguese factors, and should be sold to but to Portuguese traders; that the king of Vijayanagar revent saltpetre and iron passing through Obely that is he Bijápur country, and send it to the Portuguese factors and Ankola; that the king of Vijayanagar should order now came from his country to Bánda for ought to the Portuguese factors at Honávar and d there be exchanged with copper, tin, coral, ercury, and silk from China and Ormuz, and with other se from Portugal; that if any Turkish ship came to any ar port shelter should be refused, and that if any ship should be captured and made over to the Portuguese; Portuguese and the Vijayanagar king should together war on Adil Sháh; that if land was taken between the ris and the sea, and between Bánda and the river Chitakul takora, it should be given to the Portuguese because this ry formerly belonged to Goa; and that all other land that be captured should be given to Vijayanagar.[2]

Da Gastro, 1547.

s Sadáshivráv, the successor of Krishnaráya, no grants are from Kánara. But Buchanan found at Gokarn, dated 1472) by Solva Krishna Devarasu Wodeyar, the son of a Ráya, and king of Vijayanagar, Haiva, Tulav, and Konkana, to a Gokarn temple of land in the Goa principality, in the ám of Sashisti.[3] He also records in a temple at Banavási ption in the reign of Venkatádri Dev Mahárája dated 1551 ,[4] and in a temple of Dháreshvar near Honávar a grant 57 (S. 1481) of Solva Krishna Devarasu.[5] After the death shna Ráya (1542) the power of Vijayanagar rapidly declined. iva, the son either of Krishna Ráy or of his colleague Achyuta, s descendants continued nominally to reign till 1573. But were under the power of Ráma Rája, who is supposed to have the son of Krishna Ráy's Bráhman minister, Timma Rája. ijayanagar there was bitter rivalry between Rám Rája and ala Rája, the uncle of Sadáshiva. At last Tirumala was ed and committed suicide, and Rám Rája seized the supreme

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[1] ortuguezes, VI. (1850), 25-26. [2] Subsidios, II. 255, 257.
re, III. 170. Ashtagrám is Ashtagrar, one of the five Portuguese divisions Mahals. It lies to the south of Sálsette and was conquered in 1763 by the ese viceroy Manuel de Saldanha de Albuquerque from the Sonda chief Savái adáshiv. Dr. G. Da Cunha. [4] Mysore, III. 234. [5] Mysore, III. 164.

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Sack of Vijayanagar, 1565.

power. He was an able ruler, but his arrogance brought on him the united strength of the four Musalmán powers of Bijápur, Golkonda, Ahmadnagar, and Bedar. This ended in 1565 in the complete overthrow of Rám Rája at Talikot, ten miles south of the Krishna near Ráichur, which was followed by the capture and sack of Vijayanagar, when booty was obtained sufficient to enrich every man in the victorious army.[1] Though the overthrow of the power of Vijayanagar was complete, the jealousy of the two leading Musalmán confederates, the Bijápur and the Ahmadnagar kings, prevented either of them from annexing any part of the conquered territory. A year after the battle, Tirumala Rája, the brother of Rám Rája, returned to the capital. But failing to restore it retired to Penukonda about 140 miles to the south-east.[2] Ven the other brother established himself at Chandragiri in th Madras Karnátak. As late as 1576 grants continued to b the name of the nominal sovereign of Vijayanagar.

Frederick, 1567.

In 1567, two years after its sack by the of the Deccan, Ahmadnagar, Bedar, Golkonda Venetian traveller Cæsar Frederick visited Vijay horse merchants from Goa. According to Frederick, for thirty years before its conquest by the Musalmáns, governed by three tyrant brothers Rámráj, Timmaráj, and V They had been captains of the former king Krishna (15 and kept his son the rightful king (Sadáshiv Ráy) showing him to the people once a year. Of the three Rámráj sat on the throne and was king, Timmaráj was th governor, and Venkatráv was the chief captain. At the ba Talikot in 1565 Rámráj and Venkatráv were slain, and Ti escaped with the loss of an eye. The wives and children three brothers, with the prisoner king, fled from Vijayanaga the Musalmáns arrived. The Moors stayed in Vijayanaga months, searching under houses and in all places for money the Musalmáns were gone, Timmaráj came back and beg

[1] Rice Mysore, I. 233.

[2] Wilks' Mysore, I. 61. Pelagonda is described by the Italian traveller Ni in 1430, as a very noble city eight days from Vijayanagar. Major's Ind Century, II. 7.

[3] Rice's Mysore, I. 233. Sadáshiva was succeeded by his son Sri R continued to rule for eight successions, when they fled before the Mogh relations at Chandragiri. Six years later, as Chandragiri was taken by the army, he fled to Sivappa Náyak of Bednur who gave him the govern Sakráypatna. Another member of the family continued to rule at Anegund the river from Vijayanagar, till they were destroyed by Tipu in 1776. Mysore, I. 234. Moor in 1790 (Narrative, 183) notices that there was still sentative of the old family at Anegundi. See below p. 119.

[4] Of the effect of the battle of Talikot the Portuguese historian Faria-y-Suza VI. 422) writes: The trade of India in 1566 was reduced to a very low ebb desolating war between Vijayanagar and the Musalmán kings of the Decca Vijayanagar king, who was then ninety-six years old was at first successful the end was defeated and slain. The Musalmáns spent five months in pl Vijayanagar, though the natives had previously carried away 1550 eleph of money and jewels, worth above a hundred millions of gold, besides the ro which was of inestimable value. In his share of the plunder Adil Sháh got a as large as an ordinary egg with another of extraordinary size though sma other jewels of prodigious value. The victors partitioned the dominions o king among his sons and nephews.

people the city, tempting merchants by the promise of great prices. Frederick's business in Vijayanagar was over in one month, but he had to stay seven months (December to July), because the country was full of thieves who ranged up and down. The son of Timmaráj had put to death the prisoner king, and the barons would not acknowledge him, so the country was divided and lawless. Timmaráj's son had retired to the castle of Penegonde, eight days inland from Vijayanagar. Vijayanagar though empty was not destroyed. The circuit of the city was twenty-four miles and walls were certain mountains. The houses were standing, of the city there was nothing but tigers and other wild st of the houses were plain with mud walls, but the palaces were of lime and fine marble. Of all the s Frederick had seen, the Vijayanagar palace was the re were five great outer and four small inner gates, the ll guarded and the city safe from thieves, the Portuguese eping in the streets for the great heats and never rm. In July, Frederick and two Portuguese merchants o start for Goa. The merchants were in palanquins ers carried by eight bearers, as the Venetians carry Frederick was on an ox of commodious pace, and he had x for his victuals and baggage. As it was winter (July) it fifteen days to get to the coast, and the place they reached Goa but Ankola in Kánara. Before he had gone much an half way, Frederick lost both his bullocks. The victual was weak and could not go; the riding bullock when ing across a river found an island with grass in the middle, mained there and in no wise could Frederick come at him. heavy rain he had to travel seven days on foot, fortunately people to carry his baggage. The journey was full of Every day they were taken prisoners by reason of the ssension in the kingdom, and every morning they had to nsom before they were allowed to leave. Another not less trouble was that when they passed into a new governor's hich they did every day, they had to get new money, as l governor though tributary to Vijayanagar stamped his n. At length they reached Ankola on the sea, a country queen of Gersappa, tributary to Vijayanagar. One of his ions, who had nothing to lose, took a guide and went to Goa. ck and his other friend stayed at Ankola where they were by another horse merchant, two Portuguese soldiers from n, and two Christian letter-carriers. The whole party arranged t together for Goa, and Frederick went with them in a very alanquin of cane with eight bearers. In one of the canes of lanquin he hid his jewels. At the mountain which divided a from the Deccan, Frederick, who was behind the rest, was ed by eight thieves, four with swords and targets and four bows and arrows. His bearers fled and the robbers rifled his uin but did not find the jewels. When the robbers were the bearers came back and in four days carried him to Goa.[1]

[1] Cæsar Frederick in Hakluyt's Voyages, II. 348, 349.

Chapter VII. History.

Vijayanagar Kings, 1480-1580.

Kánara, 1567.

For about twenty years after Dom João da Castro's treaty in 1547 no reference has been traced to any unfriendliness between the people of Kánara and the Portuguese. In 1568 or 1569 Dom Luiz Ataide besieged and took Honávar and built a fortress on the Honávar river.[1] In 1569, according to Ferishta, the queen of Honávar made a treaty with Bijápur and tried to take the Portuguese fort but failed.[2] In 1570, as part of the great league of Ahmadnagar Bijápur and Kalikat against the Portuguese, it was agreed that Bijápur should get Goa, Honávar, and Barkalur. The [illegible] of Gersappa joined the league and declared war against the Po[illegible] In the history of the Portuguese in India there ar[illegible] brilliant and successful achievements than Mascarenha[illegible] Cheul against Ahmadnagar, and Dom Luiz de Ataide's [illegible] Goa against Bijápur. Though so hard pressed in Go[illegible] was able to send succour to Honávar and the attack[illegible] the following year when the Bijápur troops had wit[illegible] Goa the viceroy brought a fleet to Honávar, destroye[illegible] and Bijápur ships, and sacked and reduced to ashes th[illegible] was then rich and populous. The fort after being bo[illegible] four days capitulated, and George de Moira was left to [illegible] with 400 men half of whom were Portuguese.[5] During[illegible] on Honávar, Dom Luiz, who was a man of dauntles[illegible] sailed in a brigantine seated on a chair with a famous harp[illegible] him. When the balls began to whistle past his ears th[illegible] stopped, and Dom Luiz asked him to play on as the air was e[illegible] One near him prayed him to take care of himself. If he we[illegible] all would be lost. 'No such thing,' said the viceroy, 'th[illegible] men enough to succeed me.'[6]

The Portuguese, 1560-1600.

In a Portuguese map of about 1570, published in th[illegible] volume of the Commentares of Dalboquerque, the only places [illegible] in the Kánara coast are Angediva, Onor, and Batecalla, [illegible] Barro's map, about 1580, shows only Anchidiva and Bateca[illegible] Barros describes Kánara as beginning at a river called t[illegible] which runs west from the Sahyádris, where was a fortre[illegible] Chittykula or Sintakura which jutted out opposite the [illegible] Anjidiv.[8] South of Chitakul he mentions Ankola, [illegible] (Agrakona), Mergen, the city of Honávar the head of the [illegible] of Batekala, and Batekala.[9] These cities were subject to t[illegible] of Vijayanagar, a powerful king who next to Bahádur of [illegible] (1526-1536), was the richest ruler in India. About 1584 th[illegible] two references to the pirates of the Ratnágiri and the Malabár [illegible] who with varying names seem under a succession of chiefs to[illegible] continued to harass trade. In 1584 the pirate chief of Sangam[illegible] in Ratnágiri was so troublesome that Bijápur and the Port[illegible]

Pirates, 1584.

[1] Instruccao de Marquez Alorna, Nova Goa, 1856, 9, 10. Briggs' Ferisht[illegible] 520, 521. According to Ferishta the Portuguese had a fleet of 130 sail ar[illegible] Europeans besides natives. [2] Briggs' Ferishta, III. 520, 521.
[3] Faria in Kerr, VI. 427. [4] Faria in Kerr, VI. 427. [5] Os Portuguezes, V[illegible]
[6] Faria in Kerr, VI. 45. [7] Lisbon Edition of 1777.
[8] Decadas de Barros, First Dec. P. II. 293, Lisbon 1777, Book IX. Chaps. 1 a[illegible]
[9] Decadas, II. 319.

combined against him, Bijápur destroying his land force and the Portuguese his fleet of pirate vessels.[1] On the Malabár coast, under a Musalmán captain Khoja Ali, the Nayers did the Portuguese much injury. They ranged all the coast from Ceylon to Goa four or five boats together each with fifty or sixty men.[2]

Towards the close of the sixteenth century (1590) Jean Hughes de Linschot mentions a Portuguese fort at Honávar.[3] It yielded much pepper, 7000 or 8000 Portuguese quintaux a year, which was held to be the best pepper in India. The ruler of the country was the queen of Batikala. She arranged with the factor who lived at Honávar, but the pepper had always to be paid six months in advance. Rice also grew in abundance. For the rest Honávar was seldom visited except when the ships were lading. The trade was formerly small but of late had increased. In 1599 Fulke Greville, in the Memoir which supplied the information on which the ... ures of the first English East India Company were ... d, ... the queen of Batikala selling great store of pepper ... se at a town called Onor which they hold in her

... league against the Portuguese in 1570 shows that ... and Bijápur were able to overcome the rivalry ... ved the Vijayanagar dynasty from entire destruction ... ttle of Talikot. In 1573 their advance towards friend- ... further, and they agreed that Ahmadnagar should ... stwards and Bijápur southwards.[5] Bijápur captured Adoni ... ri and its supremacy is said to have been acknowledged ... e west coast from Goa to Barkalur in South Kánara.[6] This ... rted by the agreement already noticed between Bijápur ... queen of Gersappa. But though they may have received ... he local evidence seems to make it doubtful that Bijápur ... tually overran and held the coast districts of Kánara ... beginning of the seventeenth century. The local Hindu ... inued for a time to acknowledge the supremacy of the ... r kings. By degrees those of power and energy set ... hadow of control and declared themselves independent.[7]

... Kerr, VI. 463.

... tch in Hakluyt's Voyages, II. 398. Pyrard de Laval a few years later ...): During the six summer months the Malabár pirates cease not to roam ... Portuguese and Indian boats. They are great fighters and beat the ... oftener than the Portuguese beat them. Voyages, 323.

... ation, 21. The famous English captain Davis about the same time (1590) ... Honávar as a chief place of trade. Voyages, 130.

... 's Annals of the East India Company, I. 125.

... Ferishta, III. 135. [6] Rice's Mysore, I. 235.

... nan (Mysore, III. 125) notices that the Hindus place the fall of Vijaya- ... nty years later than the Musalmáns, that is about 1584. A Vijayanagar ... ntinued at Seringapatam till 1610 (Rice's Mysore, I. 234), and the Ikkeri or ... iefs went on styling themselves under-lords of Vijayanagar till about 1650 ... 3). A representative of the old Vijayanagar kings continued to hold a small ... round Anegundi till near the close of the eighteenth century. He was ... known in the Deccan by the title of Rayil. They had a mint at Anegundi ... rly income of about £25,000 (Rs. 2,50,000). They were said to possess a ... of the revolutions which had happened within the limits of their former ... Moor's Narrative, 183. Under the name of Alpatan, apparently the city,

Chapter VII. History.

Bijápur, 1600-1670.

Sonda, 1560-1763.

Of the local families which rose to power in Kánara, one, the Sonda or Sudha chiefs, were in the north of the district, and two, the Jain chief of Bhatkal and the Lingáyat chief of Ikkeri, were in the south. Probably from about 1570 the Sonda or Sudha chiefs paid tribute to Bijápur.[1] Buchanan gives an account of the family of the Sudha or Sonda chief, which he received from the priest of the Sonda family. He correctly describes it as true but inaccurate.[2] According to the priest of the Sudha chiefs,[3] in the time of the Vijayanagar king Krishna Ráyaru (1508 - 1542), upland Kánara belonged to local chieftains of the Kadamba family who were Jains by religion. Krishna's father, who was long childless, promised the succession to his sister's son Arsappa Náik. Afterwards, when sons were born, Krishna made Arsappa ruler of Sonda.[4] He ruled fro 1555 to 1598, continuing to pay allegiance to the defeated princ of Vijayanagar. He is described as driving out the Jains a bringing Havig Bráhmans, from below the Sahyá occ waste lands. Buchanan records two grants of this On a stone found at Banavási, dated 1578 (S. 1501), Imodi Arsappa Náika of Sudha;[5] the second o the Teribidi monastery at Sonda, dated 1592 (S. Arsappa Rája of Sudha by the appointment of Śri Venkatappati, who is given all the titles of the Vijay reigns.[6] For three more successions the Sudha family hold as feudatories or Náiks, probably of Bijápur rat

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Anegundi was described by Emmitt about 1790 as a number of rugged hi with temples. It had been enclosed by a wall about eight miles in circ Several streets thirty to forty-five yards wide could be traced, some of the rice. There were a number of streams the remains of old canals. Emmitt outside of the line of walls a paved road, a gateway, and temple-cr These remains in Rennell's opinion may have been part of the ancient c gateway may have belonged to the outmost ring of wall which according had a circuit of twenty-four miles. Moor's Narrative, 185, 186.

[1] Major Munro's letter to the Madras Board of Revenue, 31st May 1

[2] Mysore, III. 215.

[3] The Sonda or Sudha family tree is :

Imodi Arasappa Náik (1555-1598).
|
Rámchandra Náik (1598-1618).
|
Ragonáth Náik (1618-1638).
|
Mádhu Linga Náik (1638-1674).
|
Sadáshiv Ráya (1674-1697).
|
Baswa Linga Ráya (1697-1745).
|
Imodi Sadáshiv Raya (1745-1763).

[4] Wilson (Mackenzie Collection, New Edition, 62) refers to the Sonda ch branch of the Vijayanagar kings who settled at Sonda after the downfa Vijayanagar kings about 1580.

[5] Buchanan's Mysore, III. 234.

[6] Mysore, III. 216. This agrees with Mr. Rice's list of the Vijayanag (Mysore, I. 224) in which Venkatappati succeeds in 1587.

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Vijayanagar. It was not till the decay of Bijápur power in 1674 that Sadáshiv changed the dependent title of Náik into Rája.[1] It was during the rule of Arsappa, the first Sudha chief, that, as has been noticed, in consequence of an agreement with Ahmadnagar, Bijápur captured Adoni near Bellári and turning west spread their power along the coast from Goa to Barkalur in South Kánara, including the provinces of Sávanur, Sonda, and North Kánara.[2]

Bijápur, 1600-1670.

Bhatkal, 1500-1600.

The Sonda chiefs, whose lands lay entirely above the Sahyádris, probably continued to pay tribute; but the southern chiefs seem to have succeeded in avoiding tribute. In the south of the district were two rival families, the Byrasu Wodeyars of Karkala in South Kánara, and the Keladi, Ikkeri, or Bednur chiefs of West Maisur. cording to Buchanan, the Byrasu Wodeyars of Karkala repre- d the B ála kings;[3] according to Mr. Rice they belonged to nasty;[4] and, according to local tradition the founder was a dancing-girl, who so pleased one of the gs that he granted her the land between Kárwár r to the north of Honávar. According to a fourth were descended from Jenaditta, a North Indian ndicant.[5] The traditions, though they differ as to agree that the last of the family had seven daughters m was called Baira Devi. When the chief died his s divided among his seven daughters, and Krishna yanagar (1508-1542) is said to have remitted their use they were ladies. On the defeat of Rám Rája of r the Byrasu Wodeyars seem to have at once thrown off iance, as Buchanan records from Bhatkal an inscription, (S. 1479), in which Baira Devi acknowledges no superior.[6] daughter lived at Bhatkal in the extreme south of ara; the second married a descendant of Itchappa the Gersappa, who seems to have been the tributary chief of s marriage produced only one daughter, and as the other all childless, the daughter of the Gersappa chief to the whole possessions of the Karkala family. To ded Haiga, and during the latter part of the sixteenth d from Kumta to Barkur in South Kánara without ng any superior.[7]

Bednur Chiefs, 1560-1763.

s and the destroyers of the Bhatkal Jains were the Keladi in north-west Maisur about twenty miles south of About 1560 they moved ten miles further south to d again in 1639, as their power increased, they went enty miles further south to Bidara Halli, the Bamboo also called Bidanur or Bednur, on the border of South well placed for trade near the Hosangadi pass.[8] The

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an, III. 217. Mr. Fleet (Ind. Ant. V. 208) notices a grant of a Sudhápur u, which he identifies with Ragonáth Náyak who governed Sudhápura yanagar in 1616-1636 (S. 1541-1561). Vijayanagar must mean Bijápur. South of India, I. 40. [3] Mysore, III. 166. [4] Mysore, II. 353-373. I. 353-373. [6] Mysore, III. 134. [7] Buchanan's Mysore, III. 132-166. Mysore, II. 383. Bednur had long been a place of importance. Abd-er- Persian ambassador, describes Bednur in 1444 as a city with houses like beauties like houris. It had a temple with wonderful sculptures. Elliot , IV. 104.

Chapter VII. History.

Bijápur, 1600-1670.

Bednur Chiefs, 1560-1763.

founder of the Keladi family is said to have been a Malava Gauda called Bhadraiya, who discovered a treasure, sacrificed two of his slaves, and built a fort.[1] In 1560 Malava Gauda went to Vijayanagar and gained from Sadáshiva Ráya the title of Sadáshiva Náik and the grant of Barkur, Mangalor, and Chandragutti in north-west Maisur.[2] Soon after 1560, Sadáshiva's successor moved his capital to Ikkeri. For a time both in South and in North Kánara the local Jain chiefs were able to hold their own. At last, apparently in the early years of the seventeenth century, Venkatappa Náik, who is said to have been helped by a revolt of the Halepáiks, attacked and defeated Baira Devi of Bhatkal and Gersappa. Almost all the Jains of Haiga are said to have perished.[3] According to local accounts, in 1608, immediately after the defeat of Baira Devi, Venkatappa was attacked by a Bijápur force, which he is said to have defeated, at Chandávar in the north of Honávar, prevented from [illegible] of Mirján where they built a strong castle.[4] There is [illegible] that the Musalmáns were led by one Sarpanmalik or the [illegible] a fated child who got his name because he was once [illegible] in the forest guarded by a cobra. This favourite sign [illegible] greatness seems to have been applied to the Bijápur general [illegible] title Sherif-ul-Mulk lent itself to be twisted into Sarpanmalik. [illegible] appa of Ikkeri continued to style himself the under-[illegible] Vijayanagar kings long after the decay of their power. [illegible] protected the Vijayanagar viceroy who was driven out [illegible] patam.[5] In 1618 entries in the Kánara accounts show [illegible] Náik adding a tax of fifty per cent to the former [illegible] In 1639 Venkatappa removed his capital to Bednur[7] [illegible] the same time declared himself independent.[8] At this [illegible] management of the state was in the hands of Sh[illegible] man of great talent, who succeeded to the chiefship in [illegible] continued to govern till 1670.[9] Before the close of his [illegible] added to his dominions the whole of South Kánara [illegible] Kánara up to the Gangávali river, the castle of Mirján [illegible] surrendered by the treachery of its Moor governor.[10] [illegible] distinguished for the excellent revenue regulations which [illegible] duced.[11] During the greater part of the seventeenth century [illegible] decay of Bijápur power, the lowlands of Kánara, between [illegible]

[1] Rice's Mysore, II. 355. According to another account there were two [illegible] Chavda Gauda and Bhadra Gauda who found a *ling* in an ant's nest, and [illegible] and a treasure. Rice, II. 379. Jain accounts make the founder a scion [illegible] Humcha family. Rice, II. 355.

[2] Rice, II. 355. Buchanan (Mysore, III. 254) and Wilks (South of India, [illegible] 1499 (S. 1422) as the date of the founder of the family. Munro, Letter to Board, [illegible] May 1800, para. 8, gives 1587 as the date of Sadáshiv Ráy's grant of Kánara. [illegible] to Wilks (I. 36) the founder was a rich farmer who was made governor of [illegible] 1560 and threw off his allegiance.

[3] Buchanan, III. 134, 166 and 173; Munro to Board, 31st May 1800, para. [illegible]

[4] Buchanan, III. 173. [5] Rice, II. 355. [6] Wilks' South of India, [illegible]

[7] Rice, II. 376; Wilks (South of India, I. 57) makes this 1646; Buchanan (III. 254) gives 1645 (S. 1568). Coins struck at Bednur continued to be called [illegible] coins.

[8] Rice's Mysore, I. 243. [9] Buchanan, III. 127 and 134; Rice, I. 4[illegible]

[10] Buchanan, III. 127; Fryer's East India and Persia, 162. [11] Rice, I. [illegible]

1650 as far south as Mirján, and between 1650 and 1672 as far south as the Gangávali river, seem to have been under Bijápur rule. According to a Hindu chronicle found by Buchanan in a village accountant's records, Sherif-ul-Mulk, the Bijápur governor of Phonda, established Bijápur power as far south as the Mirján river and there built a strong fort. According to this account the Musalmáns held the north of Kánara for seventy-two years.[1] Buchanan notices that the land rates which were in force near Kárwár, when the English took possession in 1800, had been introduced by Sherif-ul-Mulk the governor of Phonda.[2] About 1650 (H. 1044) the Musalmáns are said to have introduced a revenue settlement in the districts of Mirján, Ankola, Phonda, Kárwár, and Siveshvar, which was in force in 1800 and Kárwár is said to have been the chief port in the Bijápur kingdom.[3] During the seventeenth while the Musalmáns held the north coast districts of tary chiefs of Sonda seem to have been allowed to above the Sahyádris. Ariappa, the founder of the eeded by his son Rámchandra Náik in 1598. On 8 (S.1541) Rámchandra was succeeded by his son he in 1638 (S.1561) by his son Mádhav Linga Náik, a Lingáyat or Shivabhakta, and governed till 1674 uring the first half of the seventeenth century Kánara s Mirján continued under Bijápur, managed partly y through hereditary vassals called *desáis*, of whom the nda and of Kárwár were the chief.[4] In 1637, after the madnagar and the favourable treaty with the Moghals, ressed its conquests south, and chiefly by the vigour and Sháhji, Shiváji's father, overran the east of Maisur and into a province.[5]

Seventeenth Century.
Bijápur, 1600-1672.

Sonda, 1600-1700.

B Kánara was visited by the Italian traveller Dela Valle. was a small place more of huts than houses. The fort on s held by the Portuguese. Inside the fort were horses, d well arranged quarters, and there were fine streets e square where the people of the town took shelter during iege. There were two churches, one to St. Catherine the t. Antony.[6] There was another big city of the Bráhmans shot of Honávar.[7] In 1623 the ruler of Honávar was a Náik. He had been a noble of the Vijayanagar nd was now independent. He had subdued many other even defeated the Portuguese. So powerful was he that guese determined to send him an embassy. The embassy the 14th of October 1623 and was accompanied by Dela s the Portuguese were on bad terms with Adil Sháh, whose between them and Venkatappa's territory, the embassy

Dela Valle, 1623.

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ls of the seventy-two years are, thirty-five years of *havaldárs*, thirty *íl mokásis*, one year and a half of a *thándár*, and short periods of leaders tioned by name. Buchanan's Mysore, III. 173.
III. 180; compare III. 214.
III. 173. Buchanan notices that Haidar resumed one-half of the grant or and that Tipu seized on the rest. Ditto.
Historical Fragments, 35, 37.
lysore, I. 237. [6] Dela Valle's Letters, III. 182. [7] Dela Valle, III. 186.

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Seventeenth Century.

Dela Valle, 1623.

went by sea in frigates. They took some horses with them for sale.[1] They landed at the mouth of the Gersappa river, and with sail and oar passed nine miles to Gersappa. This had once been a famous city, the seat of a queen, the metropolis of a province. The last queen had married a foreigner of low birth, who was ungracious enough to take the kingdom to himself. The queen sought help from the Portuguese, but they did not help her. The husband called in Venkatappa who seized the kingdom. The city and palace had fallen to ruin, and were overgrown with trees; nothing was left but some peasants' huts. Nine miles beyond Gersappa the country was most pleasant, waving land covered with leafy forests, crossed by beautiful streams, whose shady banks were green with bamboos and gay with flowers and creepers. It was the most beautiful river Dela Valle had ever seen.[2] So famous was the country for its pepper that the Portuguese called the queen of Gersappa Rainha da P... the Pepper Queen.[3] The ascent of the Sahyádris ... through beautiful thick forest with streams, herba... At the top of the hill was a narrow door and a fortr... and curtains. It was once called Garekota and was ... Gontadanagar.[4] It was in the charge of a Musa... Venkatappa's, who as a great favour had been allow... mosque.[5] The embassy reached Ikkeri, then Venkat... quarters, about twenty-five miles south-east of Gersapp... journey was fruitless, as the chief refused to receive the ... because the Portuguese had not sent ships to buy peppe... their embassy was refused in 1623, the Portuguese were ab... a treaty in March 1631, under which, besides the grant of th... Kamboli and the fort of Barkalur in South Kánara, the ... Kánara king allowed the felling of timber, took off duties at ... and on the export of pepper, and agreed to pay the Portug... bales of rice every year.[7]

The English, 1638-1660.

In 1638 the English, who had been established in Su... 1612, opened factories at Kárwár and at Bhatk... factories were founded by Weddel of Sir William ... company.[8] In 1646 Courten's agent at Kárwár offe... the factory to the president of the London Company at ... the offer was declined.[9] About 1650, Schultzen, a Du... describes Honávar as once celebrated for trade and sh... now much weakened as the Portuguese had drawn all t... the coast to Goa.[10] The Portuguese power in Honávar ... off since the arrival of the Dutch about 1600. They ...

[1] Dela Valle, III. 174. [2] Dela Valle, III. 195. [3] Dela Valle, ...
[4] Dela Valle, III. 200. [5] Dela Valle, III. 203.
[6] Dela Valle, III. 190. Dela Valle describes Ikkeri as in a beautiful pla... fortified gates and three ditches. There was no outer wall, only a d... fence. Inside was a stone wall but weak. The palace was said to h... fortifications. The town was very large but had not many houses. It ... in broad shady streets, and there were many pools of water and a ... Ditto, 220.
[7] Instruccao, p. 8. [8] Bruce's Annals of the East India Company, I. ...
[9] Bruce's Annals of the East India Company, I. 419.
[10] Schultzen's Voyages, Amsterdam, 1676, 160, 161.

two churches, one dedicated to St. Antonio and the other to St. Catherine. Many Portuguese *cassados* or settlers, literally married men, lived there in great luxury. The town consisted more of huts than of houses. The same writer described Batikala or Bhatkal as formerly independent but made tributary by the Portuguese.[1] He notices that large numbers of the Kánarese along the coast had allowed themselves to be baptised and instructed in Christian doctrine, and that there were many churches and convents.[2] In 1653, the Bednur chief with the help of the Dutch, drove the Portuguese out of the Honávar fort.[3] In 1660, according to Baldæus, Kánara was rich in rice and other produce and had a healthy strong people capable of any kind of work.[4] The boundary between Bijápur and Shivappa Náik of Kánara was the Mirján river. He notices Cintapur or Chitakul as a Bijápur town close to the sea; he describes Anjidiv as full of woods and bush and extraordinarily rich in fish; Honávar [illegible] were the only towns of importance.[5]

The English, 1638-1660.

wár appears in the list of the London Company's before 1660 the Kárwár factory had greatly prospered. ns in Western India were exported from Kárwár. The ry was inland to the east of the Sahyádris at Hubli in at other centres where the company had agents and many as 50,000 weavers.[7] Between 1662 and 1664 the jidiv was held by the strong English force which had receive Bombay from the Portuguese. As the Portuguese give up Bombay the English were forced to retire to nd there in about two years (1662-1664) the unhealthiness mate reduced their numbers from 500 to 119.[8]

Shiváji, 1665-1675.

665, under their great leader Shiváji (1627-1680), the ás appeared devastating in Kánara. After making a raid n Barkalur in South Kánara, Shiváji dismissed the greater his fleet at Gokarn, scoured the country, and exacted a ion from Kárwár, towards which the English factory paid e did not then take possession of any part of the district.[10] váji's raid the factory at Kárwár seems to have been closed. entioned as being re-established in 1668.[11] In 1670 the e English factory at Bhatkal, which had been started only with a strength of eighteen Englishmen, were attacked and

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n's Voyages, Amsterdam, 1676, 160.
n's Voyages, Amsterdam, 1676, 160.
East India and Persia, 57. Instruccao de Marquez Alorna, Nova Goa,
Thevenot (Voyages, V. 269) says: There are many Portuguese at Honávar; much better than the town. This is somewhat difficult to explain as details generally belong to about 1666. Like Schultzen he may refer to ese landholders who remained after the Portuguese had lost the fort.
and Coromandel Coast, Amsterdam, 1672, 68.
and Coromandel Coast, Amsterdam, 1672, 98; Baldæus in Churchill's I. 557, 558.
Indian Navy, I. 54. It had been closed in the previous year.
n's New Account, I. 267. Hamilton (Ditto) says that about 1660 s pillaged and the weaving country laid waste by a Moghal army. This a confusion with Shiváji's raid on Hubli in 1672. See below p. 126.
are given under Anjidiv.
[9] Grant Duff's Maráthás, 91 note.
Duff's Maráthás, 90, 91.
[11] Bruce's Annals, II. 202.

Chapter VII. History. Seventeenth Century. *Shiváji, 1665-1675.*

killed by the people who were enraged because a bull-dog belonging to one of the factors had killed a sacred cow.[1] On April 20th 1671, the Portuguese concluded a treaty with the Bednur chief under which they were allowed to establish factories at Honávar, at Barkalur in South Kánara about twenty-five miles south of Honávar, and at Mangalor on the Malabár coast. The chief also agreed to pay a yearly tribute of 1500 bales of rice.[2] Under a further treaty on the 15th of December 1678 the Portuguese were allowed to build factories and churches at Mirján, Chandávar, Honávar, and Bhatkal, and at Kalyánpur in South Kánara.[3] In 1672 Ali Ádil Sháh of Bijápur died leaving no heir but a child named Shikandar. Taking advantage of the discord at Bijápur, Shiváji sent an army into the rich manufacturing districts of Dhárwár, sacked Hubli, and laid the country waste, destroying everything which he could not carry away.[4] Shiváji also incited all the dependants o[f] Bijápur t[o] In July 1673 the Phaujdár or governor of Kárwár re[volted] subordinate officers who were loyal to Bijápur, atta[cked] who would not join him, and laid siege to the E[nglish] because the factors would not supply him with ammu[nition]

Fryer, 1672-1676.

About the end of November 1673 the well k[nown] traveller Fryer visited the Kánara coast on his way Between two islands near Bhatkal in the south, skulking Malabár prows waiting their booty.[6] Honá barren land, was divided between the Dutch and the P It had a castle without soldiers and a town with poor The castle had been built by the Portuguese and seize Kánareens with the help of the Dutch between whom Portugals the town was divided. The Naers had no fo Honávar and the Moors not much. Many of the people had the Christian faith; those who had not were the most i religious of any of the Indians, being marvellously convers the devil. The people had good laws and obeyed them, and without guides on broad roads not along bye-paths as in Fryer went up the Mirján river in a vessel rigged like a b Mirján was in the same dominions as Honávar but wa fragments of a town. On landing Fryer was welcomed the Gentile princes of Mirján, who, like an Italian prince ashamed to be a merchant. He was seated under a shad a carpet spread on the sand with his retinue standing aro He was waiting for the protector of Kánara, for the Rája o was then a minor. The protector came anon with l

[1] Bruce's Annals, II. 202; Hamilton's New Account, I. 267, 283.
[2] Instruccao, p. 8. [3] Instruccao, p. 8.
[4] Fryer's East India and Persia, 58; Orme's Historical Fragments, 34; 644; Grant Duff's Maráthás, I. 188.
[5] Orme's Historical Fragments, 35-38, 40.
[6] East India and Persia, 57. The Malabár pirates, he says, are the worst on this coast going in fleets. They are set out by the great men ashore. At sea near Goa Fryer was attacked by a large boat of Malabár pirates sixty fighting men besides rowers who threw stink pots and plied ch small shot, flung stones, and darted long lances, and were with difficult (Ditto, 151, 152). [7] Fryer, 57.

guards armed with swords and gauntlets, partisans adorned with bells and feathers, as also were the horses that carried his *lascarry* or army with such trappings as the finest tram horses in England then wore. The protector, rowed by a gang of thirty-six in great pomp, ventured off to see the English ships. His music was loud and with kettledrums made a noise not unlike English coopers driving home hoops on their hogsheads. He went aboard two or three ships who entertained him with their guns and cheers presenting him with scarlet cloth.[1] At Mirján, pepper, saltpetre, and betelnut were taken in for Surat. After leaving Mirján Fryer's fleet met the Revenge, an English man-of-war pink, with twenty-two guns and seventy odd men, commissioned from the President at Bombay to scour the seas for pirates. A little further was Anjidiv, an island d for the burial of some hundred Englishmen. Kárwár, with a ent woody shore, with islets scattered to and again, ef port of Bijápur, a perfect monarch who hardly Moghal. Lately a grand traitor Shiváji, carrying a mighty torrent, had become master of it and to Gujarát. Shiváji had well nigh forced the at Kárwár and had done other outrages on the was everywhere named with terror. The people were partly Gentoos.

ntinued his attacks on the Bijápur territories in Kánara. tempt on the important hill-fort of Phonda failed.[2] A ault was more successful, and by 1675 he had gained n of Ankola, Pundit that is Phonda, Cuderah or Kádra, and r Shiveshvar. In the same year the town of Kárwár was use the castle was not surrendered; the English factory but no violence was done to the factors; and the country the Gangávali river became subject to Shiváji.[3] The ánara, that is of Bednur, sent gifts to Shiváji, prayed ection, agreed to pay a yearly tribute, and allowed an *kil* of Shiváji's to live at her court.[4] It was believed Shiváji intended to take Bednur and add Kánara to his t the intention was never carried out.[5]

r 1675 Fryer paid a second visit to Kánara. He came y with the chief of the Kárwár factory. On the way, r in Ratnágiri, they passed Shiváji's navy thirty small ssels, the admiral wearing a white flag aloft. At Kárwár the factory and Fryer were met on the river by the

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els, 57, 58.

he Phonda pass in the south-east corner of Ratnágiri commands one tes into North Kánara. Shiváji attacked it in March 1675 and after great he end of April, whether by treachery, assault, or surrender is not known. rical Fragments, 52. In 1683 it was attacked and so nearly taken is de Tavora, the Portuguese Viceroy, that Sambháji had the site moved he south to a hill named Madangad. Orme's Historical Fragments, Careri (1695) in Churchill, IV. 216.

Orme (Historical Fragments, 52) says Mirján, but the Bednur chief quered up to the Gangávali.

f, I. 188. [5] Orme's Historical Fragments, 234.

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Fryer, 1672-1676.

governor with two barges, and on landing were welcomed by the ordnance of the English House. The English House was on an arm of the river about three miles from its mouth,[1] surveying a pleasant island stocked with game. It was in a delicate mead the land of Cutteen Esquire, to whom it had long before been given by the king of Bijápur.[2] The house had only lately been built. It was a stately mansion, four square, and guarded by bulwarks at the commanding corners. Two years before when Shiváji attacked the place the house was not finished, but, though the town was burnt the factors were able to defend themselves with the help of a small pink or gunboat. Since Fryer had been at Kárwár in 1673 Shiváji's power had greatly increased. Besides the Kárwár castle, about three miles up the river from the English House, he had taken Ankola Pundit that is Phonda the chief place of Bijápur power, Cud that is Kadra on the Kálinadi about sixteen miles and Semissar or Shiveshvar across the river from strong places.[3] Shiváji had a governor of the tov a commandant of the castle, and over them t of a flying army. Almost all the places of hands of Bráhmans who acted neither for the p for common honesty but for their private interest asked merchants to come and settle only to r turmoil them on account of customs. Openly they zealous for their master's dues, but, in the corner, they to themselves than for their master. It was a grievous lo much of the coast had fallen into Shiváji's power; wher had anything to do trade was not likely to settle. Taxa been much milder and the people far more comfortable king of Bijápur. The Bijápur regent had lately been ass and as both Shiváji and the Moghals were bidding kingdom matters were likely to fall from bad to wors had been aided in the conquest of North Kánara by t lieutenant of the *desái* who had been the local Bijápu When Fryer reached Kárwár, the *dalvi* disgusted wit treatment of him, was moving about the country with a for he would restore his former master. He attacked Shiv in Kárwár town and forced them to retire into the castle sides the fighting men were miserable souls for soldie Britons half-naked and very fierce. They marched wit with a loud noise of music and a tumultuous throng. men women and children, with what little substance th before them and sought shelter under the guns of t House. It was pitiable to hear what the people suff Shiváji's rule. The *desáis* had lands imposed on then the former rates, and, if they refused to take them, they w to prison, famished almost to death, and most inhuma

[1] Hamilton's New Account, I. 268.

[2] Fryer probably refers to Sir William Courten by whose Company was founded in 1638. See above p. 124.

[3] In another passage (p. 155) Fryer says Pundit is the chief strength On its surrender the conquest of the low country beyond Kárwár followe

and tortured till they confessed where their wealth was hid. When Fryer was in Kárwár Shiváji's officers had several Bráhmans in limbo whom they drubbed on the shoulders to extreme anguish and tore their flesh with red-hot pincers. The Desáis in turn did the same to the Combies. The great fish preyed on the little fish both by land and by sea bringing them and their families into eternal bondage.[1]

In February 1676 Fryer with one of the Kárwár factors started on a trip to Gokarn. Near Ankola hill, they experienced a lively portraiture of Hell, as the forest was on fire, apparently purposely burnt, because it had sheltered the rebel *dalvi*. No food was to be had. Through the iniquity of the *dalvi*, the people of a fishing village where the travellers had meant to rest, were left boats, rice, or nets. Fryer and his friends spent the er a mango tree and by daybreak made r found the market half-burnt and the remaining Shiváji had not spared the town when he took s a fine place and of good force commanding to vali, the utmost extent of Shiváji's power south- sions were to be had, but on the strength of some shot Fryer and his friends walked to the Gangávali e ferried over and spent the night in Gongola that is was the first town in the country then called Canatic, y the Konkan up to Gujarát had been so called. ed cheerful and lived in peace under a quiet govern- karn the party changed their English dress for n. They found a great festival, immense crowds of rich offerings. The people annoyed Fryer by the of their behaviour, neither regarding the novelty nor the his Moor's clothes. From Gokarn Fryer travelled over n hill to Tudera that is Tadri at the mouth of the Mirján Tudera they went in the Company's barge or baloon to their brisk Banyan, a young spendthrift whose father l, treated them to dancing wenches. From Mirján they oat to Kárwár. At Kárwár no beef was to be bought; abundant, and the English factors went to the woods, a week at a time. They lived on fish, water-fowl, pigeons, spotted deer, *sámbar*, wild hogs, and some- . Tigers and leopards were common in the woods.[2] e rains of 1676 at Kárwár. The chief products of ere, rice, *náchni*, millet, hemp, turmeric, ginger, and e soil was good, yielding two crops, one which ripened , the other about March. The second crop was grown ns, water being brought along gutters. Through the váji three-quarters of the land was untilled.[3] There rade at Kárwár and the factory was decaying, merchants heart to buy and sell because of the embroils of the e state of the people was wretched. The artisans

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r, 146 - 147. [2] Fryer, 176 - 177. [3] Fryer, 183.

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Fryer, 1676.

could hardly live for the Banians who ground their faces as the Desáis ground the faces of the husbandmen.[1]

Sonda was famous for its pepper, the best and the dearest in the world. The chief lived at Sonda, being tributary or rather feudatory bound by allegiance as well as purse to the princes of Bijápur. The Sonda Rája's pepper-country was estimated to yield a revenue of £1,000,000 (*Pagodas* 30 *lákhs*) of which he had to pay one-half to Bijápur, Shiváji sometimes sharing the tribute. The Sonda chief had 3000 horse and 12,000 foot.[2] In the south of the district according to Fryer, the limits of the Bednur power were along the shore from the Gangávali river to the Zamerhin's country of the Malabárs, and inland up to the pepper mountains of Sonda and the precincts of Sarji Khán, perhaps the Musalmán governor of Sávanur.[3] From Fryer's details it seems that shortly after his acces[sion] Shankar or Somasikara Náik, Shivappa's succes[sor] by his nobles.[4] He was succeeded by his s[on] Basvappa Náik whose mother was managing th[e] the authority of one Timi or Timmaya Náik, 'wh[o] had by his cunning policy more than true prowess himself to be general and protector.'[5] This Timi made an agreement with Sarji Khán, a Bijápur Balál Khán, the Bijápur regent. They advanced no[w] by Balál Khán, and defeated, and Timi was slain. Th[e] confessed that this was a punishment for killing They vowed allegiance to the young prince, and tran[sacted] affairs in his name.[6]

Sonda, 1670-1697.

In 1674, Mádhu Linga Náik, the chief of Sonda, d[ied] succeeded by his son Sadáshiv, who ruled till 1697. S[adáshiv] was the most vigorous ruler of his family, seems by l[uck] spread his power to the sea, as in that year the Ká[nara] complain of the exactions of the Sonda chief.[7] He w[as] in his contests with Sambháji (1680-1690), and afte[r] to have ceased to pay even nominal allegiance to the unlike his predecessors to have claimed the title dependent prince. He divided his territory into U[pper] Ghát and Lowland or Payan Ghát Sonda.[8]

In 1676 the Kárwár factory suffered from the exac[tions] chief.[9] In 1678, on account of the necessity of re[duc]ing 1679, because of the levies of the Portuguese and it was determined to withdraw the establishment.[10]

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[1] Fryer, 193. [2] Fryer, 163. [3] Fryer, 16[3]

[4] Buchanan (III. 127) names him Somashikara and calls him a [bad] character. He was killed in 1670.

[5] Fryer, 162. [6] Fryer, 163. [7] Bruce's Annals,

[8] Under date 1698, but the paragraph is a summary of several [years]. (Maráthás, 172) says the *desái* of Kárwár continued independent a[nd] such circumstances assumed the title of rája.

[9] Bruce's Annals, II. 399; Orme's Historical Fragments, 209.

[10] Bruce's Annals, II. 421 and 443. At the general reduction in [1679] Directors resolved that Kárwár and Rájápur in Ratnágiri should be [left] native agents. Low's Indian Navy, I. 65. It is doubtful if these or[ders] out. Compare Bruce, II. 422, 428, 442, 472.

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Eighteenth Century.

Sonda, 1700-1763.

whole district passed to the British. In the beginning of the eighteenth century in the north of the district, Basava Linga, the Sonda chief, who had succeeded his father Sadáshiv in 1697, continued to rule till 1745. Basava seems to have further increased the power of Sonda to which his father Sadáshiv had so greatly added. The decline of the Maráthás and the friendliness of the Moghals to whom he paid tribute, and of the Portuguese with whom he was in ose alliance, combined to enable Basava to spread his power as far outh as Mirján. According to a local manuscript history, in 1715, the old forts of Kárwár and Kadra, about sixteen miles east of Kárwár were pulled down and in their place new forts were built, Sadáhivgad called after Basava's father at Chitakul on the north or ight bank of the river mouth, and Kuramgad on an island off Sadáshivgad.[1] In 1707 the Portuguese made a fresh treaty with the Bednur chief under which the leave granted to them of holding factories t Mirján, Honávar, Chandávar, and Bhatkal was confirmed.[2] I the Portuguese and the king of Bednur, who was always nd troublesome because Kánara was the granary of all his ours, had a disagreement about a Bednur vessel which was by the Portuguese for trading without a Portuguese pass. iceroy sent a fleet of eleven *pallas* or galivats and 350 men Jose Pereira de Brito, a man of valour. The squadron left the 15th of January 1713, and on the 18th arrived at the river nata or Kumta, the first river in the kingdom of Kánara. even Bednur ships were captured and burnt. From Kumta t went to Honávar, and after doing nothing there passed on five miles south to Barkalur which they burned, capturing a d destroying ten ships and much merchandise. From ur they sailed to Kalyánpur in Malabár which also they yed.[3] These losses brought the Bednur chief to terms. On th February 1714 Keladi Basavappa Náik, king of Kánara, d to be a loyal and faithful friend of the Portuguese; to pay (Xs. 30,000) and 3150 bales of rice towards the Portuguese enses, and to continue to pay 2900 bales of rice a year of which es were to be white and clean. He promised not to allow other ships unfriendly to the Portuguese, to visit his ports. that the Portuguese should establish a factory at Mangalor, sed that their factor should be treated with respect, and or and vicar would settle cases in which Christians were He allowed the Portuguese to build churches where hristians, and engaged that his officers would do the o harm, that he would keep no Christian slaves, that allow Christian men to marry Hindu women, and d send unchaste Christian laymen to the factor of he Portuguese in return agreed to help the king in any he might engage; they promised that every year two should be allowed to go to Ormuz to fetch horses; and their priests would force no one to become a Christian.[4]

Bednur, 1700-1763.

Maráthás, I. 195) says that Sadáshivgad was built by Shiváji. The e been begun by him and finished by the Sonda chief. If Sadáshiv was the builder the fort must have been finished before 1697.

8. [3] Os Portuguezes, VII. 148-153. [4] Os Portuguezes, VII. 157-167.

See Foot Note on page 339

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The English, 1700-1720.

In October 1715, Mr. Stephen Strutt, the Deputy Governor of Bombay, was sent to inquire into charges of mismanagement which had been brought against the Kárwár, Tellicherri, Kalikat, and Angengo factors. Strutt reached Kárwár on the 31st of October and found three Portuguese vessels cruizing at the mouth of the river to keep the coast clear of pirates.[1] He left a list of questions to be answered by the Kárwár factors, and, on his return from the south, seems to have been satisfied with their replies, as, unlike Angengo, Kárwár passed the inquiry without punishment or censure. A long-standing dispute which it was hoped Mr. Strutt would settle was regarding the English ship Monsoon, which had been seized by Ángria in 1707, and immediately after at the request of the English recovered by the Portuguese. Since 1707, the Portuguese had persisted in refusing to give up the ship, and Mr. Strutt's efforts met with as little success as the previous negotiations.[3]

In 1715 the removal of the Sonda chief's fort from old K[illegible]wár, about three miles above the English House, to Sadáshivgad[illegible] mouth of the river, seriously interfered with the safety factory. It was now little more than a genteel prison.[4] Af Sonda Rája's battery at the mouth of the river was com Mr. Taylor, who was then the chief of the factory, was foolish e to annoy Basava Linga by seizing a wreck which came about four miles from the factory.[5] The Sonda chief besieg factory for two months during the rains. Two attempts to the factory, from the storminess of the season and the ineff of some of the troops, were little better than failures, and t with the help of a friendly Musalmán the siege of the fact

[1] Besides the Málvans and the Ángrias who 'very impudently' fired at Mr on his way down the coast, an Arab fleet, including one ship of seventy-fou two of sixty, one of fifty, eighteen of thirty-two to twelve, and some row-b eight to four guns, kept in awe the whole coast of Western India. Hamilton in Low's Indian Navy, I. 91. [2] Low's Indian Navy, I. 83.

[3] The details of the capture of the Monsoon, a characteristic and in it famous case, are thus recorded in the Bombay Quarterly Review, III. 66. beginning of 1707 Baitkul near Kárwár was the scene of the capture of a ship named the Monsoon by the Girrea savages, that is the Shivájis or M Gheria in Ratnágiri. The English ship Aurangzeb starting from Kárwár noticed that a fleet of four grabs and thirty-five galivats under Nilu general of Ángria's fleet, lay in Bed cove, that is in Baitkul. They did the Aurangzeb. Off Anjidiv the Aurangzeb met the ship Monsoo wards. The captain told the supercargoe of the Monsoon that a p waiting off Kárwár and offered to escort him to Cape Ráma. The su did not fear the pirates and the Aurangzeb left. Early in the morning t out and attacked the Monsoon which surrendered after three hours. was brought to Baitkul cove and the Europeans were allowed to go to The chief of the Kárwár factory sent word to the Goa viceroy to fleet and recover the Monsoon. Ángria's fleet after waiting four days started for Gheria. They had to beat against a strong headwind a attacked by some Portuguese ships and fled before the wind back ran the Monsoon on shore. The Portuguese pursued, drove off lightened the Monsoon, and carried her to Goa. The Bombay seven years (1707-1714) tried to persuade the Portuguese to restore t the negotiations failed. [4] Hamilton's New Account, I. 2

[5] The writer in the Bombay Quarterly Review, III. 67, calls the and Captain Low (Hist. Ind. Navy, I. 94) has supposed that the desái w Sávantvádi. Hamilton (New Account, I. 278) distinctly states that th rája of Sonda.

raised, Basava continued so hostile that the Company were forced to remove the factory.[1]

Hamilton, 1720.

Of Kánara, about 1720, Captain Alexander Hamilton has left the following details: The northmost harbour was Sevaseer, that is Shiveshvar, a bad port, with the cover of a castle and a few guns. The next was Kárwár with a good harbour and a river fit to receive vessels of 300 tons. The Rája was tributary to the Moghal. The woods were full of wild beasts, but the valleys abounded in corn and grew the best pepper in India.[2] In the Sonda chief's territories there were three small harbours, Ankola, Cuddermadi ar[illegible]dme, and Mirján, whose river ended his territories.[3] Beyond [illegible]ján began Kánara, which, according to Hamilton, was a better [illegible]ntry than Sonda. Its two chief towns were Honor or Honávar [illegible]re was an old castle, and Batakola or Bhatkal where, about four [illegible]s from the sea, were the traces of an old city. The English often [illegible]e to Batakola for pepper, but they had never settled there since [illegible]massacre of the eighteen factors in 1670. Of the ruler of Kánara [illegible]ilton says: The governor is generally a lady who lives at [illegible]lour or Bednur, two days' journey from the sea. She may marry [illegible]n she pleases, but her husband never gets the title of Rája though [illegible]e have sons the eldest does. So long as she lives neither husband [illegible]n has anything to do with the government. The people are so [illegible]ehaved that robbery or murder is hardly heard of. A stranger [illegible]ss through the country without being asked where he is [illegible]r what business he has. No man except an officer of state [illegible]on an elephant, horse, or mule, and no man may have an [illegible]d over him, though if he chooses he may hold an [illegible]lla himself. In all things else there is liberty and property. [illegible] Hamilton knew Kánara (1700-1720), Kárwár seems to have [illegible]he only English trade settlement. Shortly after Hamilton [illegible], a small factory subordinate to Tellicherri was opened at [illegible]návar, the chief articles which tempted a settlement being pepper [illegible]d sandalwood.[4]

Maráthás, 1720.

In 1720 the north part of lowland Kánara seems to have been ceded to the Maráthás by the court of Delhi as part of the Maráthá's Own Rule or *Sva-ráj* in the Konkan.[5] In 1726 the Peshwa Bájiráo's raid across the Karnátak to Seringapatam caused much distress in the south of the district.[6] At the beginning of 1727, the Honávar

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[illegible]milton's New Account, I. 262-292; Bombay Quarterly Review, III. 67 and VI.

[2] Hamilton's New Account, I. 262.

[illegible]ew Account, I. 278. [4] Honávar to Tellicherri, 9th Jany. 1727.

[illegible]Maráthás, 200. Of the thirteen places mentioned in the Konkan [illegible], Phonda, Akola apparently Ankola, and Kudál in Sávantvádi. In [illegible](Ditto, 224) the Kolhápur territory in the Konkan in 1727 is said to [illegible]i in Devgad in Ratnágiri to Ankola.

[illegible]ff's Maráthás, 218. Of these Marátha raids Wilks (South of India, [illegible]esolation everywhere marks the course of these cool and insatiable [illegible]rátha is destitute of the generosity and honour which belong to a [illegible]e combines the plausible and gentle manners of a swindler, the [illegible]kpocket, and the meanness of a peddler. In the inland countries the [illegible]rátha raids was that when news came to a district of the approach [illegible] people buried their property and fled to the woods carrying with [illegible]n they could. These flights were so common that the special word [illegible]ied to them. Wilks, I. 309.

Chapter VII. History. Eighteenth Century. *Sonda, 1720-1763.*

factors in writing to Tellicherri complain that their transactions had long been at a stand on account of the ravages of Bájiráo.[1] Sonda was plundered and blackmail levied in the country round. So widespread was the alarm that the quiet people of Bednur and Bilgi fled leaving their fields uncultivated. Both the Sonda and the Bednur chiefs agreed to pay the Marátha *chauth* or one-fourth. Sonda is mentioned as suffering from Marátha raids, but Bednur seems not to have again been disturbed though the levy of the Marátha tribute caused the people much misery.[2] The friendship between the Portuguese and the Sonda chief continued. In 173[illegible] (December 4), the treaty which had been passed in 1697 was ren[illegible]ed and the Portuguese were allowed to build a church at Siuvans[illegible] Shiveshvar and to carry timber.[3] In 1739 the Marátha recc[illegible] mention that though the Bednur chief remained neutral the Rája Sonda and the Desái of Kárwár helped the Portuguese in t[illegible] struggle with the Maráthás.[4] On June 4th, 1742, the treaty of 1[illegible] between Sonda and Goa was ratified and the Portuguese were gra[illegible] certain villages, and allowed to trade and to build churches. Sonda chief promised to let no other Europeans settle in his territ[illegible] So long as the rule of Basava Linga Rája continued the En[illegible] efforts to re-open a factory at Kárwár met with no success. Basava's death in 1745, he was succeeded by his son Imodi Sad[illegible] (1745-1763), whom Portuguese writers name Sadáshiv Vo[illegible] and describe as a man of weak mind with no turn for gov[illegible] but a strong liking for ease and luxury. He was in the ha[illegible] favourite named Anamanti Viraya.[6] In 1747 the Portug[illegible] were anxious to take possession of the fort of Pir or[illegible] mouth of the Kálinadi, tried to pick a quarrel with the Sond[illegible] Sadáshiv had seized certain vessels in which merchants of Sur[illegible] Diu were interested and the Portuguese pressed him to restore[illegible] He at first refused, but when the Portuguese fleet appear[illegible] Sadáshivgad the vessels were handed to the commandant of Anjid[illegible] who, not understanding the viceroy's intention, took the ships a[illegible] the chance of securing the fort of Pir was lost.[7] About 1750, Im[illegible] Sadáshiv was attacked by the Maráthás and forced to pay tribu[illegible] The five districts below the Sahyádris were given as a pledge f[illegible] this tribute to one Gopál Rám who restored them when the tribute wa[illegible] paid.[8] In his efforts to raise £10,000 (Rs. 100,000) which were due [illegible] the Maráthás Imodi turned for help to the English. They refused [illegible] lend him the money and he said he would call in the French. T[illegible] threat brought Charles Crommelin from Bombay with instructi[illegible] obtain privileges and counteract the French. Cromm[illegible] himself, but a sum of money left with a native agent was [illegible] spent that a letter came from the chief inviting the E[illegible]

[1] Factory to Tellicherri, 9th January 1727.
[2] Munro to Board of Revenue, 31st May 1800, para. 10.
[3] Instruccao de Marquez de Alogna, Nova Goa, 1856, 15, 17.
[4] Grant Duff's Maráthás, 251. [5] Grant Duff's Maráthás, [illegible]
[6] Eganaphora Indica, Part IV., Lisbon, 1748, 37-38.
[7] Eganaphora Indica, Part IV., Lisbon, 1748, 37-46. The fort of [illegible] to be Sadáshivgad or Chitakul. On the Chitakul hill there is still a *p*[illegible] saint's tomb. See Places of Interest, Sadáshivgad. [8] Buchanan's M[illegible]

heir factory at Kárwár. Robert Holford was sent to open a trade in pepper. He was at first successful, but afterwards, under Portuguese influence, was so constantly thwarted that he asked to be removed. He continued at Kárwár from December 1750 to September 1752, t one time encouraged, at another time rebuffed. He was not allowed o repair the old factory or to fortify his house, and was forced o take down a flag-staff which he had set up according to stom. At last the Portuguese, who were longing for an excuse to lare war with the Sonda chief, took advantage of the fact that a it procession had not been allowed to pass a temple and sent a to Kárwár, and on the 3rd of November 1752, after a slight t, carried Pir hill and greatly strengthened the fort. The bay Government knew that with Pir hill in Portuguese hands agent could have no chance of trade and recalled him, and he d to Bombay in a Portuguese vessel.[1] The English never tempted to open a factory at Kárwár.[2]

Sonda, 1720-1763.

Bednur, 1750-1763.

51, the English chief of Tellicherri concluded a treaty with ief of Bednur under which the Rája agreed to let them d the factory at Honávar, promised not to seize British wrecks, ngaged to give them exclusive trade privileges. In return nglish sent him a field-piece with four gunners and promised to him with stores and munitions of war to help him in a contest e Náyers. In fulfilment of this promise Captain Mostyn at the a few Europeans marched to the fort of Osdrug where the e general and his army were encamped. Their powder was to the weather, they had neither pickets nor advance guards, ery way were unfit to fight the impetuous Náyers. Mostyn, t vain to attempt to introduce order and vigilance, returned ust to Tellicherri.[3]

this time, according to Sir Thomas Munro, the Bednur rnment, though very rich, had not complete control over the local iefs.[4] The population was diminished by frequent revolts of petty iefs and the favourites and dependents of the Bednur chief were llowed to ruin many of the leading families by the levy of exorbitant nes.[5] Extra cesses were imposed and made permanent and were so heavy that if all had been levied little would have been left to the andholders.[6] Still the whole was not levied and land was valuable, eing occasionally sold at twenty-five or thirty years' purchase.[7]

On the 25th of May 1754, the year of one of the Marátha raids e Karnátak and Maisur, the treaty of 1742 between the the Sonda chief was renewed. In November of the on condition that they gave up the fort of Pir, the e granted four villages and allowed to make a fort to e Kálinadi near Baitokula or Baitkul. In February ty was confirmed with slight modifications.[8] In 1755

terly Review, VI. 209-210; Anquetil du Perron's Zend Avesta, naire, ccii.
rterly Review, VI. 210. [3] Bombay Quarterly Review, VI. 210.
Revenue, 31st May 1800, para. 16. [5] To Board of Revenue, para. 16.
Revenue, para. 10. [7] To Board of Revenue, paras. 17 and 20.
[8] Instruccao, 15-17.

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Basavappa Náik, the last chief of Bednur, died. He left an adopted son, a youth of seventeen, named Chan Basavaia, under the charge of his widow, an abandoned woman, who, on her husband's death lived with a paramour named Nimbaia. The young chief remonstrated and on the 17th of July 1757 was murdered by the order of his adoptive mother. The people broke into revolt and in the confusion the Maráthás seized the fort of Mirján.[1]

Du Perron, 1758.

The French scholar Anquetil du Perron, who passed north through the district in February 1758, found that since the murder of the young chief the people had risen in revolt, and that the levies were imposed to raise the tribute of £50,000 to £60,000 (Rs. *lákhs*) due to the Maráthás, caused much injury to trade.[2] In north the Sonda chief was at war with the Maráthás.[3] He had formerly been tributary to the Sávanur chief but now paid tribute to the Maráthás.[4] The places which du Perron mentions on his journey northwards are, Batekol or Bhatkal, a fort built on a river;[5] and Onor or Honávar, with an English factory which did not show from the sea. Close to Honávar were two tiny islands, Kuludurg and Rajamandurg. Komta or Komenta had a Christian church, a river, and a fort on a hill on the sea. Mirján a deep river of the same name had two forts one of which did not s Beyond Mirján was the fort of Kágal. Next came Gokarn, a f temple; then the village and river of Gangávali; then M the river that separated Kánara from Sonda; and then The next place was Anjidiv, belonging to the Portugues fortified, and with the best cotton stockings to be bough coast. Then the Kárwár river where the Sonda chief had fort, but the Portuguese held the mouth of the river. Clos river mouth was Boetakol or Baitkul cove. The Sonda extended to the Asolna stream, five miles north of Cape Ra On the 24th of October 1760, as the Portuguese dreaded a Mar attack on Goa,[7] the treaty of 1756 between the Portuguese and Sonda chief was renewed. And on the 12th of September 1762, t Portuguese agreed to restore the island and fort of Shimpi (Ximpi which they had held for some months.[8]

Haidar Ali, 1763-1782.

The crimes of the Ráni of Bednur and the disordered state of her territory opened the way to its conquest by the great Haidar Ali.

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[1] Wilks' South of India, I. 450; Bombay Quarterly Review, VI. 210.
[2] Zend Avesta, Disc. Prelim. cxcv. cxcvi. cxcix. [3] Zend Avesta, Di
[4] In 1756 the Peshwa directed Balvantráo to besiege Bednur, a year, though they did not succeed in reaching Bednur, they in Grant Duff's Maráthás, 297, 298.
[5] Zend Avesta, Disc. Prelim. cxcix. [6] Zend Avesta, Disc.
[7] Grant Duff, 294. The Portuguese viceroy attacked Phonda, misconduct of his troops was slain. Maisur had been invaded by previous year (1759). Grant Duff, 303. [8] Instruccao, 15-
[9] Haidar Ali, who ruled Maisur from 1760 to 1782, was born in great-grandson of Muhammad Bhelol, a religious emigrant from settled in Kulbarga. His son Muhammad Ali was a customs mess Fatte Muhammad, Haidar's father, distinguished himself in his you lost battle and rose to be Faujdár with the title of Fatte Muhammad mother was the daughter of a Navaiyat merchant. Haidar Ali fir in 1749 at the siege of Devanhalli where he fought as a volunteer u His coolness and courage attracted the attention of his general

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Haidar Ali, 1763 - 1782.

In 1762, the year after he had made himself supreme in Maisur, a visitor came to Haidar who was then in the neighbourhood of Sira in north Maisur, told him that he was the young chief of Bednur whose life the assassin had spared, and asked his help in recovering his territory. Haidar agreed and advanced towards Bednur in January 1763. The city of Bednur lies in a basin encircled by hills three to six miles distant. The country round is hilly and was then so thickly covered with timber and underwood that the Muhammadans had a saying, 'You can pass most of the year at Bedn[illegible] without seeing the sun.'[1] Haidar advanced, rejecting all terms pro[illegible]d by the Ráni. At Kumsi, thirty miles from Bednur, he was [illegible]tunate enough to find an imprisoned minister who undertook to [illegible]uaint him with the resources of the country and to guide him to th[illegible]y by a secret path. As the Maisur army drew nearer, the Ráni [illegible] buy Haidar off with an offer of £576,000 (12 *lákhs* of *pagodas*) [illegible]he afterwards raised to £864,000 (18 *lákhs* of *pagodas*). [illegible]refused and the Ráni fled, leaving orders that on the [illegible] danger the palace and treasury should be burned. Early [illegible] 1763 Haidar reached the first outwork of the city. He [illegible]oisy and feigned attack, and under cover of the confusion [illegible]y of chosen troops by a secret path and entered the city in [illegible]uench the fires which had been lighted by the Ráni's servants. [illegible] had never before been attacked and was full of wealth. [illegible]ople fled to the hills without even hiding their treasure. [illegible]nense wealth of the richest town of the east, eight miles in [illegible]rence and full of rich dwellings, was left without a claimant. [illegible]revented his troops from plundering the city. He set his [illegible]ll the richer buildings and is said to have gained property [illegible] a most moderate estimate was worth at least twelve million [illegible] These riches were the foundation of Haidar's greatness.[2] [illegible]hment sent to the coast took Honávar and the fortified island [illegible]rájdurg; a second detachment captured the Ráni, and she, [illegible]nour, her adopted son, and the pretender, whom Haidar's [illegible]d named Ghaibu Rája or the Come-to-life chief, were [illegible] together in the hill-fort of Mudgeri.[3] Haidar raised [illegible]o the rank of a city or *nagar*, and called it Haidarnagar [illegible]ity. He determined to make it his head-quarters, struck [illegible]int, and at Honávar and Mangalor on the west coast [illegible]ards and naval arsenals.[4]

[illegible] Haidar was placed in command of fifty horse and 200 foot, and was [illegible]vanhalli, a frontier fortress. In 1755 he formed the nucleus of his [illegible]g Trichinopoli. In 1756 he took a leading part in settling the [illegible]tinous Maisur troops. In 1759 he was chosen to command a force [illegible]eat Marátha inroad, was successful, and returned in triumph. [illegible]ding man in Maisur; but he soon after lost all his power which was [illegible]u minister Khanderáo. Haidar was defeated and had to fly. [illegible] and, with the help of the old minister Nanja Rája, he defeated [illegible]me supreme. Rice's Mysore, I. 250-260.

[illegible] India, I. 449. [2] Wilks, I. 450-452.

[illegible] They were released by the Maráthás in 1767. Ditto.

[illegible] Rice's Mysore, I. 260-262. According to Forbes (Or. Mem. IV. 109) [illegible]ncluded 60,000 cavalry and infantry, 300 state elephants, a body [illegible]nd many French officers.

Chapter VII. History. Eighteenth Century. *Haidar Ali, 1763-1782.*

When news reached the English factory at Honávar that Haidar was in Bednur and was lord of Kánara, Stracey, the British resident, shipped his gold to Bombay and with his two assistants travelled to Bednur, and presenting themselves to Haidar, were allowed to continue to trade at Honávar.[1]

After the fall of Bednur, in December 1763, a force under Haibat Jang, better known as Fazal Ulla Khán, was sent against the hill country of Sonda.[2] Savái Imodi Sadáshiv, the Sonda chief, begged the Portuguese to help him, and after a feeble resistance, fled to Shiveshvar on the coast, about eight miles north of Kárwá[illegible]. The viceroy Manuel de Saldanha de Alboquerque sent troops [illegible]old Phonda, Zambaulim or Jaboli, Kanacona and Cape Rámas. [illegible]bat Jang overran all the Sonda territory except the parts held [illegible]he Portuguese. He took the forts of Shiveshvar, Sadáshivga[illegible]d Ankola,[3] and was laying siege to Kolgad when he was rec[illegible] meet the advance of the Maráthás. Savái Imodi Sadáshiv [illegible] with his family and treasure to Goa, where he received a [illegible] and where a representative of the family still lives.[4]

Though he was so successful in Bednur and Sonda [illegible] following years in 1764, 1765, and 1767, Haidar was [illegible] defeated by Mádhav Peshwa (1761-1772), who claimed an [illegible] in Sonda and the right to levy the one-fourth or *chauth* in Mai[illegible] had to buy off the Maráthás by the payment of very large [illegible] In January 1768, during the third year of the first war betw[illegible] English and Haidar (1766-1769), the English tried to en[illegible] Maráthás as allies by the offer of Bednur and Sonda.[6] A [illegible] of ships with 400 Europeans and a large body of sepoys [illegible] to attack Haidar's sea-ports. At Honávar Haidar had b[illegible] make a navy, but his captains were so displeased becaus[illegible] given the command to a cavalry officer that, when the [illegible] squadron appeared, Haidar's fleet of two ships, two grabs, [illegible] galivats joined the English. Fortified Island at the m[illegible] Honávar river and Honávar fort were taken with little lo[illegible] small garrison was left to defend them. The English did [illegible] these places for long. In May of the same year Haidar [illegible] appeared, and in spite of their strength Honávar fort and [illegible] Island yielded almost without resistance.[7] In 1770 [illegible] Peshwa, who was most anxious to take Bednur and [illegible] Maisur and defeated Haidar, but his failing health [illegible] retire to Poona.[8]

Forbes, 1772.

In February 1772, Forbes, the author of the Ori[illegible] passed down the Kánara coast. He notices that Kár[illegible] of importance during the flourishing days of the P[illegible] that the English had formerly a factory there for t[illegible]

[1] Bombay Quarterly Review, VI. 211.
[2] Wilks' South of India, I. 456; Rice's Mysore, I. 262; Grant D[illegible]
[3] Marátha M.S.
[4] Descripçao Geral E Historica by Aragão, Vol. III. 1880, Lisbo[illegible] given under Sonda. [5] Grant Duff, 331, 337. [6] Gra[illegible]
[7] Low's Indian Navy, I. 154; Wilks' South of India, I. 59; Rice'[illegible]
[8] Grant Duff, 346, 347.

pepper. There were a number of Portuguese inhabitants with a bishop in whose diocese were the Roman Catholic churches in Bombay. In the forests near Kárwár, where the *khair* tree was abundant, there was a considerable manufacture of catechu or terra japonica.[1] He notices Onor and Mirzi, the last of which he identifies with the ancient Musiris. The country near was famous for its pepper, cassia, and wild nutmeg.[2] Fortified Island a little to the south of Mirzi was about a mile round, rocky, barren, and so strong as to be deemed impregnable. The whole country was in Haidar Ali's hands. Onor or Honávar was on a river or salt lake whose bar on account of a tremendous surf was most difficult and dangerous to cross. It had a fort on rising ground and was a small town of indifferent hou[illegible]. The best was the English factory where two of the C[illegible]ny's servants lived to buy pepper and sandalwood for the E[illegible]h and Chinese markets. There was a considerable private t[illegible]h Bombay and the north in betelnuts and other articles.[3] [illegible]nds near were well tilled and planted with cocoa and [illegible]ms, pepper, rice, and inferior grains. Its most valued [illegible]was the white sandal tree.[4]

Parsons, 1775.

three years after Forbes (December 1775) the English Parsons visited Kánara. He notices that the Portuguese ended at a small fortified promontory twenty-four miles f Goa. The rest of the coast was in Haidar Ali's hands. ly exception was the island of India Dave, that is Anjidiv, belonged to the Portuguese.[5] On the side next the land were n and castle mixed with verdure, lime, plantain, and cocoa l a few gardens. The island was chiefly used as a place for om Goa and Diu. They were taught to spin thread and l to weave stockings which were the best in India and very About a mile off shore and five miles north of Honávar was Island girt with a stone wall strengthened at proper by armed towers. At the south end the only landing was h eight guns. At Honávar the Union flag was flying at sh factory and Haidar's flag on the castle. Parsons went out four in the afternoon and was well received by the s resident Mr. Tounsend and his wife. The castle and on the north side of the river near the entrance. About o the entrance was a dangerous shoal, with not more than water at low tide. At high tide the rest of the river o eighteen feet deep. It was navigable for large boats inland and was very convenient for bringing down sandalwood of which Haidar had the monopoly. Near e two half built frigates, one of thirty-two the other of uns. They had prows and were what were called finished they would be complete frigates, being very fine mould. The work was surprisingly good. They dside to the river, because their way of launching great beams of wood, grease them, and get elephants sel along the beams into the sea.[6] The coast was no

[1] 03. [2] Or. Mem. I. 304. [3] Or. Mem. 306. [4] Or. Mem. 307.
rsons' Travels, 220. [6] Parsons' Travels, 220-225.

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freer from pirates than it had been in earlier times. The Maráthás held Gheria with as strong and as piratical a fleet as Angria ever owned, and further south the coast suffered from the raids of Maskat pirates.[1]

Haidar Ali, 1763-1782.

During Haidar Ali's government of Kánara, which lasted from his conquest of Bednur in 1763 to his death on the 7th of December 1782, the detailed administration was entrusted to the civil servants of the former government with a separate minister. They were doubtless treated like all Haidar's subordinate officials. Some officers, chosen to enquire into embezzlements, succeeded not only in finding frauds, but in proving evil practices where no evil practices existed. Probity became not only unprofitable but impossible. Those who had levied moderate sums from the people were unable to pay what Haidar demanded and died under the torture;[2] those alone escaped with life who having enriched themselves by exaction succeeded in satisfying Haidar's demands. Officers, tax-gatherers, who had been scourged almost beyond description, were kept in office with the marks of the stripes as a public warning. Naturally the officers meted to the people the same treatment they had received. The evil effects of this system were soon apparent. 'Haidar,' says Munro,[4] 'received Kánara a highly improved country, filled with industrious inhabitants enjoying a greater proportion of the produce of the soil and living more comfortably than the people of any province under any native power in India. Instead of observing the wise and temperate conduct which would have secured to him the enjoyment of these advantages, he regarded Kánara as a fund on which he might draw without limit to meet the expenses of his military operations in other quarters. The whole course of his deputies' administration was a series of experiments to discover the utmost to which the land-rent could be raised without diminishing cultivation. The savings accumulated in better times for some time enabled the people to support the pressure of continually increasing demands; but they could not support them for ever. Before Haidar's death, failure and outstanding balances were frequent.' While Haidar was impoverishing Kánara by these exactions, the death of the able and warlike Mádhávráo Peshwa in 1772, the succession of Náráyan Rao, a minor, and his murder in August 1773, so weakened the Maráthás, Haidar's greatest rivals, that he was able to extend his power as far north as the Krishna.[5]

The English, 1782.

Immediately after the death of Haidar Ali (7th December 1782), in the third year of the second Maráthá war (1780-1784), in December 1782, news reached the Bombay government that Colonel Humberstone had retreated to Palghat and that Tipu had appeared before it.[6] General Mathews was sent from Bombay with a strong naval and military force. He captured the hill-fort of Rájamandrug at the mouth of the Mirján creek, and passing up the river attacked and took the fort of Honávar. He then sent to Paniani for Colonel McLeod. Fro

[1] Parsons' Travels, 218, 239. [2] Wilks' South of India
[3] Letter from the Rev. Mr. Schwartz in Wilks' South of India,
[4] Letter to Board, 31st May 1800, para. 20. [5] Grant Duff's M
[6] Wilks' South of India, II. 52, 53.

d detachments passed to the very strong fort of Honávar. *Honávar Siege, 1784.*
the first of January 1783 the British batteries and the guns
n the ships opened on the fort, and on the sixth a breach
s made and the place was stormed. Except a few who fell in the
ault, the garrison, who numbered about two thousand, were set
liberty. Captain Torriano the commanding officer of artillery
s left in charge of the fort, and the army passed southwards on
fifteenth, detachments having been sent to occupy the forts of
a and Sadáshivgad.[1] By the treachery of the governor,[2] who
ted by Tipu, on the 27th of January 1783, Bednur the
l of Kánara was taken with little loss. Tipu collected a
orce and attacked Bednur. Captain Mathews after a brave
was forced to capitulate on the 30th April 1783, and most of
cers were made prisoners. Tipu sent a large force to North
and, by May, Mirján and the other forts were retaken.
Torriano refused to give up Honávar, and against an army
usand men, he and his garrison of 743 officers and men
only 103 were Europeans, in spite of loss, disease, and
pplies, held out till peace was declared in March 1784.
43 only 238 reached Bombay in April 1784.[3] After the
he second Maisur war (1784) Kánara suffered severely from *Tipu, 1783-1799.*
y and the exactions of Tipu, who suspecting that the native
population had helped the English, determined to force
become Musalmáns. He secretly numbered them, set
over their villages, and on one night had the whole population
d carried to Maisur. The men were circumcised, and men
nd children were divided into bands and distributed over
y under the charge of Musalmáns to whom was entrusted
rts' education in Islám. According to Tipu 60,000, and
to the generally received estimate 30,000 Christians were
the whole province of Kánara. Before a year was over,
and the change of climate are said to have reduced the
10,000, and not 3000 lived to return to their homes when
overthrown in 1799.[4] Besides destroying one of the
ul and hardworking classes in Kánara, Prophet Tipu's
fondness for new measures brought ruin on the traders
ra and poverty on many of its most skilful husbandmen.[5]
enabled strangers to pry into the affairs of a state, and as,
to his gospel of trade, exports strip a country of its best
mports stifle local industries, Tipu ordered that the
Kánara ports should cease. He liked black pepper
for red pepper he believed was the cause of itch;
ered that in all coast districts the red pepper vines
l out.[6] Even the loss of their markets and the loss
vines injured the landholders less than Tipu's

Shaikh Ayáz, a Náyer by birth, one of Haidar's *chelás* or soldier-
of India, II. 453.
y, I. 182. Details are given under Honávar.
278-279. Sir Thomas Munro's Report, 31st May 1800.
the title of Prophet or *Paighambar*; his conduct in other ways
nity. [6] Wilks' South of India, II. 267-268.

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exactions. His one rule of finance was never to have less re
than his father had. His only way to make up for failures
by compelling one set of landholders to pay for the shortcomi
of the rest. He forced those who had means, to pay not
the rents of waste lands but of dead or runaway holders wl
numbers were yearly increasing.[1] The effect of this measure
the opposite of what was intended. The collections fell ten to si
per cent short of the assessment. The land forced on cultiva
ceased to be saleable, and the old class of proprietors disappe

Third Maisur War, 1790-1792.

In 1791, the first year of the third Maisur war (1790-17
the union at Dhárwár of the English detachment under C
Little and the Maratha force under Parashurám Bháu, Sonda
certain to be overrun.[2] Perhaps in the hope that the Maratha
respect them more than they would respect the Sonda chief
17th of January 1791, the Portuguese obtained from Shivá
of Savai Imodi Sadáshiv, the formal cession of his righ
Sonda territory which they had saved from Haidar's c
1763.[3] In 1790 after the fall of Dhárwár (April 4th), P
led his troops to meet the allied or grand army. He jo
at Seringapatam and marched with them to Bangalor
separation of the forces for the rains (July 8th) Parashurán
west with the object of carrying out the long-cherished
scheme of gaining Sonda and Bednur.[4] With Captain
detachment he marched to Shimoga in North Maisur, and
by Captain Little's military skill, in difficult wooded
defeated Tipu's army and took the fort of Shimoga (2nd
1792).[5] From Shimoga, against the orders of his superi
by the hope of plunder, Parashurám marched north-we
the woods to Haidar-Nagar or Bednur, which they reach
28th of January. They destroyed the town, but, befor
was invested, Parashurám heard that Tipu had detached
force to act against him.[6] He at once gave orders to
Seringapatam, where Lord Cornwallis arrived on the 5th of
with the combined army of Hari Pant and Sikandar Sháh
Nizám Ali. After a siege of eighteen days the third M
closed (23rd February 1792) with terms most unfavourable
By the end of March the Maráthás had started for Poona,
completely had Parashurám's troops laid waste their former
march, that during their return a large part of the army
hunger.[8]

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[1] Munro's Letter to Board of Revenue, 31st May 1800, 21.

[2] The details of Captain Little's detachment were the 8th, Capt
11th Captain Alexander Macdonald's, battalions of Native Infan
each; one company of European and two companies of Nativ
six-pounder field pieces. Moor's Narrative of Captain Little's De

[3] Compare Descripçao Geral E Historica by Aragão, III. 24: Li

[4] Moor's Narrative, 72-97. [5] Details are given in Moor's N

[6] Moor's Narrative, 170.

[7] Tipu had to cede one-half of his territory, to pay £3,003,
30,000), and to set all prisoners free. Grant Duff, 494.

[8] Grant Duff, 495. Of Parashurám's invasion of Maisur, Buchan
writes: Parashurám Bháu's (1791-1792) march was as usual ma
famine, and murder. Haidar-Nagar, a town of 6000 houses, wa

the close of the fourth Maisur war (13th February to 4th May), after the capture of Seringapatam and the death of Tipu, la and other territories in the western Karnátak were offered to Peshwa. The offer was accompanied, among other conditions, he demand that the Peshwa should employ no Frenchman in his ice and that differences between the Maráthás and Nizám Ali l be submitted to English arbitration. To these terms Nána vis would not agree. Sonda was refused and became part of y's territories.[1] On the 1st of June 1799 Lieutenant- art of the Bombay army was directed to take possession a including Sonda, and the Maisur Commissioners were d not to interfere with him in its management.[2] In the *Munro, 1799.* onth Captain, afterwards Sir Thomas Munro, was appointed or of Kanára.[3] He was at first under the immediate authority olonel Barry Close, the Resident at Maisur, but, on the 1st of ruary 1800, he was placed under the control and superintendence he Madras Board of Revenue subject to the general political powers the Maisur Resident.[4] Officers commanding troops in Kánara directed to comply with the Collector's requisitions for military Munro[5] found many districts in the occupation of petty chiefs: as in the possession of a *páligar;* Ankola and Sadáshivgad rrisoned by Tipu's troops; and the Rája of Sonda had entered abandoned territory and claimed it as his ancient inheritance. owers of the famous Marátha freebooter Dhundia had burst

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nest women were carried off, and the rest ravished. Such of the men as e Maráthás' hands were killed, and of those who escaped the sword a tion perished of hunger. Every eatable thing was swept away by those om people in Europe are pleased to call the mild Hindu. Colonel Wilks (in Rice's Mysore, I. 315) writing in 1804, thus summarises the effect of the Marátha raids into Maisur during the second half of the eighteenth century: A Marátha army is the most fatal source of depopulation. Gopálráo Hari invaded Maisur in 1760, Bani Visáji Pandit in 1761, Mádhav Ráo in 1765, 1767, and 1770, Tryambak Ráo in 1771, Raghunáth Ráo in 1774, and Hari Pant Phadke in 1776 and 1786. I have investigated on the spot and examined the traces of the merciless ravages of Parashurám Bháu in 1791 and 1792. Many districts once well peopled have not a trace of a human being. Of the ruin it caused Lieutenant Moor, who was with Parashurám's army from 1790 to 1792, gives the following details: On their way south the route of the army (Narrative, 52) was marked by ruin and devastation. Every village and town was razed with the ground and the road strewed with bullocks and horses. In ten miles as many destroyed villages were seen without a soul to tell their names. When (Ditto, 141) we consider the ruin spread by such a host of locusts we are inclined to think the curse of God could not have fallen on the Egyptians in a more terrible form. Even after the war was over, on their way north, the Maráthás continued (Ditto, 225) to plunder the towns and villages on the line of march. It was more like the beginning of a war than the beginning of a peace. The army suffered frightfully from want of grain and from want of fodder. To escape starvation the English contingent was forced to leave the main army. Before they left rice had risen to three five and six shillings the pound (3, 5, 6 *rupees* the *sher*). Scarcely a sound was heard in the once noisy camp. Horses and bullocks were dying everywhere or standing listless and famine-stricken with their melancholy masters seated beside them (Ditto, 228, 229, 231). In spite of the misery he caused, Parashurám was, according to Moor (Narrative, 388), a kind man and was most respected where he was most known. The Duke of Wellington (Supplementary Despatches, I. 345) described the Maráthas in Maisur and eastern Kanára as a curse to human nature.

[1] Grant Duff, 545; Rice's Mysore, I. 290.
[2] Wellesley's Despatches, II. 18, 22. [3] Gleig's Life of Munro, 58, 87.
[4] Letters from Secy. to Govt. to Captain Munro and to the Board of Revenue, 1st Feb. 1800. [5] Letter to Board of Revenue, 31st May 1800, 2 and 3.

from Bednur into Kundápur close to the south of Bhatkal.[1] were pretenders to almost every part of the district. Except w the limits of the old Sonda state, though too strong for the power, these claimants and freebooters were too contemptible made the object of a military expedition. They found Munro and the threat of being treated as rebels forced them to give in

Colonel Wellesley, 1799.

The Sonda territory corresponding to the present sub-divisions of Sirsi, Yellápur, Haliyál, and Supa di without trouble. The chief of Bilgi in the south stru time; but in September had to submit to a detachment troops.[2] The Maráthás and Sonda irregulars were plund country and had almost emptied it of people. In the sam as Colonel Wellesley's detachments began to pour in bo Maráthás and the Sonda troops had to withdraw. Bápuji S the Marátha commandant of Dhárwár, ordered his detachments Haliyál and at Sambráni, about five miles south of Haliyál, maintain their posts against the British. On the 29th of Septem the Sambráni garrison of 300 men who had strongly barrica the village were attacked and the village was carried thou without loss.[3] Hearing of the fall of Sambráni the Haliyál g abandoned their post and on Colonel Wellesley's advance S was taken without a struggle. In October as opposition wa end Colonel Wellesley returned to Maisur leaving troops at Haliyál, at Mundgod twenty miles east of Yellápur, Badnagad fifteen miles north-east of Sirsi.[4] So complete was the country between Sirsi and Supa that in Colonel W opinion the chief of Sonda who had chiefly caused the ruin to be treated as the worst of enemies. He and his plundered and destroyed wherever they had been. To him we due the most disastrous and the most numerous scenes of human misery that Colonel Wellesley ever had the misfortune to witness It was a matter of indifference in whose hands the government wa placed. It was almost literally true that owing to the conduct of the Sonda chief and of Marátha freebooters there was little to govern except trees and wild beasts.[5] By the beginning of October 1799 the Company's rule was firmly established throughout Kánara.[6]

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[1] Dhundia Wágh, a Marátha by descent, served in Haidar's army, but decampe to Dhárwár during the invasion of Lord Cornwallis (1790). In 1794 he was induce to go to Seringapatam, and refusing to embrace Islám was forcibly converted an thrust into prison. He was released by British soldiers at the capture of Seringapatam escaped to the Marátha country, collected a large force, committed many depredations and was in 1800 killed in a cavalry charge led by Colonel Wellesley. (Rice's Mysor and Coorg, I. 297). [2] Suppl. Desp. I. 302, 326.

[3] Suppl. Desp. I. 340, 341. [4] Suppl. Desp. I. 347. [5] Supply Desp. I. 358.

[6] Mr. Francis Newcome Maltby, a former Collector of Kánara, writing in th Calcutta Review, XXI. 336, thus summarises Munro's work in Kánara: 'Whe Munro entered the district, the petty chiefs openly resisted his authority, and the grea body of the landholders revived a practice with which they had been familiar unde weaker governments. They organised a passive resistance, and refused to assemble to settle their rents. But they had to deal with a soldier and statesman gifted beyond other men with the power of using severity and kindness, each in its proper degree. One or two plundering chiefs were hanged, and their bands dispersed, others were pensioned, and the peaceful landholders saw nothing to encourage farther combination in the man who did not even offer to treat for terms, but calmly gave them time to dissolve their confederations.'

Of the state of the district when it came under his charge in 1799, Munro has left the following account: Within the last forty years, except in a few favoured spots, land has ceased to be saleable; the greater part is not only unsaleable but waste and overgrown with wood; the population has diminished by one-third and the value of property has suffered a very much greater reduction. Gersappa and Ankola have only a few beggarly inhabitants, and at Honávar there is not a single house.[1] The north of the district, Lowland or Payanghát Sonda was in the same state as the most desolate districts further to the south. Upland or Bálaghát Sonda was still worse. It was nearly a complete desert. Throughout its whole extent, except a few small openings, it had not a cultivated spot a mile square. The rest of the country was so overgrown with forest that it could be crossed only where roads had been cleared. Most of the villages had thieves in their pay. For four years before the overthrow of Tipu's power three or four thousand banditti had driven out all the Sultán's garrisons, except those at Haliyál and Sadáshivgad. They defeated several parties sent against them, and, though dispersed by a strong detachment, several bands of fifty to a hundred men continued to elude search and commit depredations.[2] In 1800 some still held out. Robberies and murders were frequent; no village was safe without a guard.[3]

Condition, 1799.

In 1801 Kánara was visited by the learned and most observant traveller Dr. Buchanan, whose diary, the result of a residence of about fifteen months, has since remained the standard work on Maisur and Kánara. Buchanan speaks with respect of Major Munro's management of the province. He had not been so liberal in his grants to temples as some officers, but this economy did not seem to be attended by bad results. His conduct seemed to have gained the good opinion of every honest industrious man under his authority.[4]

Buchanan, 1801.

The following account, summarised from Dr. Buchanan's journal,[5] shows the state of North Kánara in the early months of 1801. In the extreme south the Bhatkal valley was excellently cultivated. At the public expense in the fair season dams were made to water the rice fields. There were many cocoa gardens enclosed with stone walls, better than any in South Kánara. Between Bhatkal and Shiráli, five miles (1½ *kos*) to the north, the country was full of bare laterite hills, some of whose sides were terraced for rice. Beileru or Bailur nine miles north (3 *kos*) had beautiful Alexandrine laurel or Calophyllum inophyllum trees. The shore was skirted with cocoa palms and the soil of the plain was generally good; almost the whole was under rice. At Bailur the people in their scattered houses had suffered much from the Maráthás. There were not more than half

Condition, 1801.

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[1] Life, I. 67. [2] Munro's Life, I. 75. [3] Munro's Life, I. 75.

[4] Buchanan's Mysore, III. 33, 131. Munro who was loved in Bellári, was feared in Kánara. He hated its impassable woods and hills, its five months of rain, and its unfriendly deceitful people. On the 7th of June 1800, he wrote, 'Where there has been seven years of anarchy order can be established only by being inflexible; indulgence may be thought of afterwards.' Arbuthnot's Life, I. lxxvii. lxxxv.

[5] Mysore and Canara, III. 166-174, 181-184, 201.

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the number which were wanted to till the ground; and a great part of the cocoa-palms were dead. The roads were good, but not because labour had been spent on them, and every now and again came rivers, hills, and rocks impassable for a cart, difficult even for a bullock. From Bailur about ten miles north Buchanan passed among low bare laterite hills, with only two narrow valleys with a few people and a little good rice land, the barrennest tract he had ever seen. Two miles south of the Honávar lake there was a plain of poor soil with few people. It was impossible without making arrangements beforehand to take cattle across the Honávar lake. Honávar had been demolished by Tipu in 1784; since 1799 five shops had been opened. The pirate craft of the Marátha coast were a great hindrance to trade. They hovered round Pigeon Island and had the impertinence even to enter the rivers and inlets. Eight days before Buchanan was there, they had carried off two boats from Honávar, a week earlier one boat from Manki, and five days earlier one from Bhatkal. In the six miles between Honávar and Haladipura the soil was poor and the country much spoiled by creeks. According to Buchanan the cultivated lands were private property, the holder paying a lump sum for his entire estate. The proprietors, who were Bráhmans, were called *mulgárs* and some of them leased part of their lands to tenants or *genigárs*. Few estates were encumbered with mortgages, as the Bráhmans of Haiga were good economists. The Bráhmans did not work with their own hands; those with twenty ploughs were rich and those with four were fairly off; many had only one plough. In the Bráhmans' farms most of the work was done by slaves. The women slaves got a daily allowance of rice which amounted to nearly fifteen bushels a year, worth something less than £1 8*s.* 6*d.* (Rs. 14½). They were also paid 5*s.* (Rs. 2½) for clothes or altogether about £1 13*s.* 6*d.* (Rs. 16¾) a year. A male slave's allowance was 22½ bushels of rice worth £2 7*s.* 6*d.* (Rs. 23¾). A free male servant hired by the day received four pounds (2 *hanis*) of rice. Free men and slaves worked from five in the morning to seven at night, at noon eating food cooked by the master's people. The tenants held on four to ten years leases. For each crop of rice they paid for the best land eighty-four pounds (2 *morays* or *mudás*), for middling land sixty-three pounds (1½ *moray*), and for poor land forty-two pounds (1 *moray*). The over-holder paid the taxes. If he failed, under what Buchanan calls a miserable system of true Hindustáni invention, a man was billetted on him, and sold the crop and deducted the land tax. If a man gave security and failed to pay, on the third day after his failure, his security was put in confinement. Government never sold land because of arrears of rent, and in bad seasons the government demand was reduced. In private sales land fetched about five times its yearly rental and could be mortgaged for about two and a half times, the lender taking all the profit and the borrower being free to redeem it at any time. The value of land was shown by the number of disputed successions. The families generally lived undivided, the eldest member managing its affairs. A reduction in the export duty on rice and an increase in the demand were making rice a more important crop than it had formerly been.

The cattle were buffaloes and oxen, poor animals, most of them from above the Sahyádris. In the rainy months they were fat and strong; in the dry season though fed with hay and straw they were scarcely able to crawl. Working oxen were fed on rice husks, and working buffaloes on cocoanut-oil cake. Milk and butter were very dear as the few cows were in wretched condition. There were no carts. The Marátha pirates were a great obstacle to trade; people were afraid to build boats. There were no manufactures. Trade had been destroyed by Tipu and the merchants were only beginning to come back. Rice had formerly been imported. Now the number of people was so reduced that rice was one of the chief exports. The other leading exports were cocoanuts, betelnuts, pepper, and sandalwood. Kumta seemed to have once been a place of note. It had been twice burned by Tipu's irregulars. Hegada a little to the north of Kumta was a fine plain with farm-houses built in a style which showed that the people were much better off than was usual in India. Mirzai or Mirján on the north bank of the Tadri was entirely destroyed. In the hilly country to the east of Mirzai or Mirján well watered valleys were not fully cultivated owing to the want of people. North of Mirján the soil was good but was much neglected, because there was no one to till it. The plain of Gokarn was well cultivated, full of rice fields mixed with palm gardens. The Gangávli river had most wretched boats and no trade; its banks were beautiful but rather barren, and its salt was so bad as to be scarcely saleable. The country to the north of the Gangávli river, which according to Buchanan was the division between Haiga or Haiva and Konkana, though larger than the southern district, yielded much less revenue.[1] It was not naturally poorer and the people were by no means richer than those in the south; in fact their houses were not nearly so good. But it had been so long unsettled that it was wonderfully waste. Even of the good lands not more than two-thirds were under cultivation. The country had been laid waste by the Maráthás and by Komárpáik and Halepáik robbers. Munro had lately done good service by sending troops to shoot one Ganesh the Short, a Komárpáik chief who had persisted in his old practice of freebooting too long after the arrival of the English. Ankola was recovering and had forty shops. But the people did not live in towns. A few shops were collected in one place, and all the other inhabitants were scattered on their farms. The country to the north of Ankola was overgrown by trees. Part of it had once been cultivated, and with people enough the whole might be made productive. The only industry was a poor manufacture of catechu out of the *khair* tree, Mimosa catechu. Round Sadáshivgad, much land had fallen into the hands of Government and was waste. This was the result of the raids of Venja Náyak, a Komárpáik chief, who had forced even Bráhmans to join his caste. He had been brought to order by Major Munro and was now quiet. The town of Kárwár, formerly a noted place of European commerce,

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1 Honávar £20,400 (*Pagodas* 51,000); Kundápur £20,000 (*Pagodas* 50,000); and Ankola £11,600 (*Pagodas* 29,000).

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had gone to ruin. Of its former commerce the only trace was a little traffic in salt and catechu. The chief husbandmen were miserably ignorant Habbu Bráhmans who had alienated much of their land to Maráthás, Konkana Bráhmans, and Komárpáiks. Munro had lowered the land rates, but, as what remained was strictly exacted, the revenue had increased. An estate paying £1 12*s.* (*Pagodas* 4) of revenue could be mortgaged for £40 (*Pagodas* 100) and sold for £60 (*Pagodas* 150). The land which had fallen to Government was charged higher rates than the old estates. The farms varied in size from one to five ploughs. The family of the proprietors generally worked on the farm, only a few of the rich employed hired servants. There were no slaves. Men servants were paid £2 8*s.* 4*d.* (*Pagodas* 6), or 16*s.* 1½*d.* (*Pagodas* 2) a year with a daily meal of rice. The oxen were small and wretched, and there were few buffaloes.[1]

The north bank of the Kálinadi or Kárwár river was at first level with pretty good soil. Behind this the country rose in hills. There was apparently little tillage. Owing to disturbances the village of Gopichiti, the first stage from Kárwár, had been deserted for twenty years. But under the security of Munro's authority people had begun to settle. During the second stage, though much of the land had once been tilled, there was not a house for sixteen miles up the north bank of the Kárwár river. Kadra, about twenty miles from the coast, had once been a place of note; all that was left were two houses with one man and a lad, besides women. All the rest had been swept away by a great sickness which had prevailed for several years. The people thought it was the work of some angry spirit; in Buchanan's opinion it was probably due to the spread of forest. Sixteen miles further to Airla-Gotma the country was still without an inhabitant or a trace of tillage. But it was not entirely deserted as small villages were hid in the forest. The people, who had been utterly lawless were reduced to order by Major Munro, and, except from tigers, the roads were now safe for a defenceless man. The country beyond was most unhealthy; for a stranger it was considered certain death.

At the foot and up the Sahyádri spurs to the south of the Kálinadi Buchanan found valleys with rice and plantations of betel and cocoa palms.[2] Further on the pepper hills were miserably neglected. The forests were very stately; but the climate was deadly. The road up the Sahyádris to Kutaki was badly planned. Loaded cattle could pass, and this the people thought was all that could be required of a road. Above the top of the Sahyádris, though the country was level and the soil good, there was no tillage, except low rice lands and betel gardens. The people were Haiga Bráhmans, hardworking husbandmen who tilled with their own hands. Formerly the country was full of thieves and gangs of scoundrels called *sadi sambati*. After Major Munro had driven most of them out, they went to the Marátha country and thrice returned to Kánara in great strength. Bands twenty to thirty strong still occasionally came. When attacks were expected the

[1] Buchanan's Mysore, III. 181-184. [2] Buchanan's Mysore, III. 201.

Bráhmans and other quiet people left their houses, and even during the rains hid themselves in the forests. Pestilence and beasts of prey were gentle compared with Hindu robbers, who tortured all who fell into their hands. In the sixteen miles to Yellápur the trees and the soil were fine. Three-fourths of the gardens were occupied, but from want of cultivators three-fourths of the rice lands were waste. Yellápur had a hundred houses, and a fairly supplied market. Sixteen miles beyond Yellápur the country was uninhabited. When Major Munro came to Kánara the sixteen miles from Yellápur to Sonda was a continued waste. About half way Major Munro had established Karay Hoso-hali a miserable hamlet of six houses. The people were Maráthás. Tigers and wild buffaloes were numerous, but there were no elephants. Further on the country was waste to Saucadagonda, where were some rice fields and a few houses belonging to the Teacher of the Haiga Bráhmans. To Sonda the country was very rough and there was little cultivation, except some betel gardens in and near the old walls. In the eight miles between Sonda and Sirsi, Buchanan saw neither houses nor cultivation, but it was said that there were villages near the road. In two places he noticed neglected pepper plantations. Sirsi was a small village on a considerable thoroughfare which was still troubled by robbers. Great part of the garden land near Sirsi was waste. This was due, along with other troubles, to Tipu's raising the land-tax. Major Munro had reduced the rent to the old standard, but no new gardens had been begun as the people expected further indulgence. There were few slaves. Most of the field work was done either by Haiga Bráhmans or by hired labourers. The Haiga Bráhmans toiled on their own ground at every form of labour, but they never worked for hire. For so poor a country the wages were very high. The hired male servants, who were generally engaged by the year and who were all men, seldom received money in advance. They got three meals a day in their master's house, and once a year a blanket, a handkerchief, and £2 8*s.* 4*d.* (*Pagodas* 6) in cash. The women who were hired by the day were paid 3 pounds (1½ *shers*) of rough rice and about 1½*d.* (1 *anna*) a day in cash (3 *dudus* of which 49½=Re. 1). A male slave received 4 pounds (2 *shers*) of rough rice a day, and, once a year a blanket, a handkerchief, a piece of cotton cloth, and some oil, tamarinds, and capsicum. For his wedding, the only money he ever saw, he was given £6 8*s.* 11*d.* (*Pagodas* 16) as the price of his wife. As the wife had to be bought she and all the children became the master's property. A woman slave was paid 3½ pounds (1¾ *shers*) of rough rice a day, and once a year a blanket, a piece of cotton cloth, and a jacket. Children and old people got dressed victuals at the master's house and were allowed some clothing. The men worked from sunrise to sunset with a rest of twenty-four minutes at midday. The women staid at home till eight in the morning cooking. They then carried the food into the fields and remained working with the men till sunset. There were few or no resident merchants. Some merchants from below the Sahyádris bought a little pepper, but the chief buyers of local produce were Bánjigs from Hubli, Dhárwár, and the Marátha dominions, who were said to give every protection and encouragement to trade.

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Nineteenth Century.

Condition, 1801.

These inland traders brought cloth and grain, and took pepper betelnut and cardamoms. Some of the trading was done by barter, but most by cash payments to local shopkeepers. There was an import of iron from Maisur for local use, and an import and great through traffic in salt from the coast to the Marátha territories. The climate was considered dangerous to people not inured to it from birth. In the twenty miles between Sirsi and Banavási a great deal of the country which had formerly been cleared was waste. Banavási had ruined walls and about 250 houses. In the east of Sonda, owing to want of people and stock, dry field tillage was much neglected, and the whole of the rice-ground was not cultivated. The cattle were larger than in lowland Kánara, but greatly inferior to the cattle further to the east, from which many plough oxen were brought. Buffaloes were more used than oxen. There were no sheep, goats, swine, or asses, and very few horses. The revenue was paid in money. The custom of lending money on the mortgage of land proved that the land-tax was moderate and left enough with the cultivator to make the land valuable. A farmer with six ploughs was considered rich. Haiga Bráhmans never themselves held the plough. Hired men received 8 pounds (4 *shers*) of rough rice worth less than 1½*d.* (1 *anna*). A man slave was given 4 pounds (2 *shers*) of rough rice a day worth £1 2*s.* a year, a handkerchief, a blanket, and a piece of cloth worth 4*s.* (Rs. 2), about 8*s.* (*Pagoda* 1) in money, and at harvest six *kandaks* of rice worth 14*s.* 6*d.* A woman slave received a piece of cloth every year and a meal of dressed victuals on any day she worked.

When Munro left Kánara in 1800, the district of which he had been in charge was divided. The present collectorate of North Kánara together with the Kundápur sub-division of South Kánara was placed under Mr. Read, and the rest under Mr. Ravenshaw. In 1817 the two divisions were re-united into one collectorate under the Honourable Mr. Harris, and remained as one charge till the transfer of North Kánara to the Bombay Presidency in 1862. About the beginning of 1831 there were some riots termed *kuts*, to suppress which it was necessary to call in military aid. The season had been unfavourable and the collection of the Government demands was resisted. Government were of opinion[1] that the riots were due, not to so temporary a cause as failure of crops, but to the state of the assessment which was said to be on some estates but a pepper-corn, and on others oppressively high. Subsequent inquiry[2] showed that the riots had been got up by the intrigues of some Bráhmans on the Collector's establishment to throw the district into confusion, bring discredit on the administration of Mr. Dickenson, and procure the removal of Native Christians from the revenue department. The riots were easily suppressed and no great injury was done.

Riots, 1831.

Sávant Rising, 1858-1859.

On the night of the 2nd of February 1858 three sons of Phond Sávant, a man of position in Sávantvádi, who, since the disturbances of 1844-45 had been under guard in Goa, escaped. They gathered a band of 150 men, plundered the customs house at the Tini pass

[1] Letter to Principal Collectors and Magistrates, 130, 8th February 1831.
[2] Mr. Stokes, Commissioner, to the Board of Revenue, 12th January 1833.

about thirty miles north-west of Supa and took a strong position on Darshanigudda hill about five miles north of Tini. Troops were sent against them and a large reward was offered for their capture. But the country was so difficult and so favourable for banditti that they remained at large for nearly two years. In the latter part of 1859 the continued pressure of the troops greatly reduced the strength of the gang. It was finally broken up by Lieutenants Giertzen and Drenner on the 5th of December 1859.[1]

Transfer, 1862.

On the 16th of April 1862 the district of North Kánara, with the exception of the Kundápur sub-division, for administrative and legislative purposes, was transferred to the Presidency of Bombay by an order of the Secretary of State issued under 16th and 17th Victoria cap. 95 section 18.[2] The principal reasons for the transfer were that the district was a narrow strip of territory interposed between cotton districts of great importance to the Bombay cotton trade and the sea, the commercial emporium of which, at least as regarded the cotton trade, was Bombay, and that while the cotton cultivation and trade above the Sahyádris and the coasting trade below, looked to Bombay as their commercial capital, the Public Works and other departments of administration in Kánara looked to Madras as the seat of their Government with which there was little commercial connection.[3] There was much discussion as to what extent of territory should come under the Bombay Presidency. Even after the proclamation of transfer it was represented that Kundápur should not be excluded,[4] as, except those transferred to the Bombay Government, it was the only sub-division on the Malabár coast in which the Kanárese language was spoken. The Secretary of State declined to alter his decision.[5] By Bombay Act III. of 1863, from the date of transfer, the territory was declared subject to the acts and regulations of the Bombay Presidency.

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[1] Stokes' Belgaum, 92-93.
[2] Political, 16, 28th February 1862, and Proclamations of 16th April 1862.
[3] Government of India, 2519, 24th December 1861.
[4] Bombay Government to Secretary of State, 9, 12th May 1862.
[5] Political, 23, 30th June 1862.

CHAPTER VIII.

LAND ADMINISTRATION.[1]

Colonel Wilks, who wrote about 1810, in discussing the nature of landed property in India remarks:[2] 'In India, as in Europe, the conquerors and the conquered, successively impelling and impelled, rolled forward wave after wave in a southern direction, and whoever will attentively examine the structure and the geography of that portion of India usually called the Southern Peninsula may infer *à priori* that the countries below the Ghâts, separated by a barrier scarcely penetrable from the central regions, and forbidding approach by a burning climate always formidable to the natives of the north, will have been the last visited by those invaders, and will have retained a larger portion of their primitive institutions.' He thereupon instances Kánara as a district 'which has preserved a larger portion of its ancient institutions and historical records than any other region of India,' and gives an account of its early revenue history. It must however be remembered that only that portion of the district now known as North Kánara which lies south of the Gangávali and between the Sahyádris and the sea was included in the old province of Kánara. The rest was at various times subject to various dynasties. During the first half of the eighteenth century it formed the dominions of the chief of Sonda, and at the time of the assumption of the district by the Company's Government was distinguished as Sonda. Sonda Payen Ghát or that portion of the district below the Sahyádris which is north of the Gangávali river, corresponds in its physical features with Kánara proper, but, like the Sonda Bála Ghát or uplands, it was a frontier country bordering on the territories of several different powers, and consequently the scene of constant strife and insurrection, and the inhabitants were accustomed to plunder and be plundered. The consequence is that Sonda has lost all traces of its primitive institutions almost as completely as Kánara has retained them. Even accounts relating to the time immediately prior to the accession of British rule could hardly be procured, the accountants and other village officers having conspired to withhold them when, after the fall of Seringapatam, it became known that Major Munro was marching northwards,[3] and the Collectors under the Madras Government frequently represented that they were unable to obtain any trustworthy data on which a satisfactory settlement of the land revenue could be effected.

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[1] Contributed by Mr. J. Monteath, C.S. [2] South of India, I. 150,151.
[3] The Honourable Mr. Harris to Board of Revenue, 14th June 1821.

The facts relating to the land revenue of what were the territories of the Rája of Sonda before their conquest by Haidar Ali in 1763 may be stated in a few words. It is mentioned in land grants or *sanads*, that a survey, which was probably only an estimate of area from inspection, was made in the second century, but it is not known what the old assessment was. Something corresponding to the system of Todar Mal, which was introduced in the Deccan by Sháh Jahán (1627-1657) appears to have been introduced into Ankola and some places above the Sahyádris by the Adil Sháh dynasty of Bijápur, probably between about 1570 and 1670.[1] The principal feature of that system was the periodical readjustment, with regard to the fluctuations in the value of money, of the money commutation for the fixed share of the produce. From certain accounts Mr. Harris inferred that in the time of the Adil Sháh dynasty there was a quinquennial scrutiny called *rekha jhadti* or assessment scrutiny which appears to have been of the same nature as Todar Mal's system of readjustment, with the additional object of detecting frauds committed by the village accountants.[2] The assessment of the Adil Sháh dynasty was regarded as the standard assessment, *rekha* or *shist*, and subsequent levies were called extras or *shámil*. It is not possible to ascertain what proportion the assessment bore to the gross produce, but the country seems to have enjoyed little prosperity for several centuries before its occupation by the Company. According to Munro its decline seems to have begun under the Muhammadan princes of Bijápur, and to have continued under its own chiefs who were successively tributaries to the Bijápur Sultáns and the Moghal Emperors, and who besides the payment of their tribute or *peshkhas*, were compelled to satisfy the rapacity of the nobles by heavy exactions from their subjects.[3] To make good the tribute an extra assessment of thirty per cent on all gardens, and 2½ to 12½ per cent on all rice fields, was imposed, and appears in the accounts as cess or *patti* under the head of *shámil* or extra.[4] Ankola was subject to the Maráthás for eleven years, but they do not seem to have had a very firm grasp of it and there is no evidence that Shiváji's revenue system was introduced.[5] Haidar and Tipu appear to have treated Sonda and Kánara alike, and the account of the revenue system of the two divisions from their time need not be written separately. The only point requiring mention is that, according to Mr. Harris,[6] in some parts of Sonda the assessment was levied in kind as late as 1770; that it amounted to two-thirds of the gross produce; and that the settlement was made by villages and village-groups or *máganis*, the headmen and accountants being left to divide the total assessment among the under-renters as they pleased. All land was held to belong to the Government. It is said that gardens were considered private property, but it appears that only the trees belonged to the owner; the property of the soil was vested in the Government.[7]

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[1] Munro's Report, 31st May 1800.
[2] Letter of Mr. Harris, 14th June 1821.
[3] Report, 31st May 1800.
[4] Munro's Report, 31st May 1800.
[5] Fryer's East India and Persia, 146.
[6] Letter to Board of Revenue, 14th June 1821.
[7] Munro's Report, 31st May 1800.

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Kánara Proper, 1250-1560.

The revenue history of Kánara proper has been traced by Sir T. Munro and others from very early times. Sir T. Munro derived his information from ancient title-deeds or *sanads* and accounts written in black books or village registers.[1] He had great faith in these black books, but almost all have been lost, and those which remain are not easily deciphered. One-sixth of the crop is said to have been the share exacted by Government from time immemorial,[2] till, in A.D. 1252, a prince of the Pandyan race whose capital was at Madhura, conquered the country.[3] Before his time the sixth was paid in rough grain, but he required it to be delivered free from the husk, and thereby increased the revenue by ten per cent. This system continued till A.D. 1336 when the country came under the Vijayanagar dynasty. Harihar-Rái, the first prince of that dynasty, made a new assessment on the principles laid down in the sacred books, which suppose the produce to be to the seed as twelve to one, and which prescribe the proportions into which the produce is to be divided between the sovereign, the landlord, and the cultivator. Colonel Wilks thus describes the manner of distribution:[4] 'Thirty is the whole number on which the distribution is made, of which it is calculated that fifteen or one-half is consumed in the expenses of agriculture and in the maintenance of the farmer's family. The distribution of the remaining fifteen stands thus: To the sovereign one-sixth of the gross produce or five parts, to the Bráhmans one-twentieth or one and a half parts, and to the gods one-thirtieth or one part. This left to the proprietor one-quarter or 7½ parts.' The sovereign distributed the share payable to the Bráhmans and the gods. Munro states that the share actually allowed was little more than one out of the thirty instead of two and a half, the curtailment being made on the ground that the Bráhmans held lands which were not accounted for. Before the conquest by the Vijayanagar dynasty the revenue was collected sometimes in money and sometimes in kind, but Harihar-Rái's minister made rules for the conversion of the grain payment to a money payment. The average assessment paid by holders was £20 (*Pagodas* 50) but some paid as much as £2000 (*Pagodas* 5000).

Harihar-Rái's system remained unaltered till 1618, when an

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[1] These black books are the village registers. They are three to four inches thick. The leaves are a sort of coarse cloth of the substance of paste-board, and dyed black. They are written with a sort of slate pencil, which does not rub though it will wash out. Mr. Stewart, 1146 of 1865.

[2] From the remotest times of which there is any record till near the middle of the fourteenth century all land was assessed in rice at a quantity equal to the quantity of paddy sown, that is a field which required ten *khandis* of paddy to sow paid ten *khandis* of rice to the *sirkár*. The measure then in use was called a *hutti*, which contained forty *hanis* of eighty rupees weight; a *hutti* was therefore equal to three thousand and two hundred rupees weight. The rent of three such *huttis* of land was three *huttis* of rice, or one *ghetti pagoda* of the same value as the Bahádur or Haidar's *hun* now is. The revenue was sometimes collected in kind, sometimes in money, at the discretion of the government, and probably as the state of prices rendered the one or the other most advantageous. Sir T. Munro to the Board of Revenue, 31st May 1800.

[3] Wilks' South of India, I. 152; Munro, 31st May 1800. Where these authorities differ, as they do on some minor matters, Colonel Wilks, who wrote later and had access to the Mackenzie Manuscripts and other papers, is followed.

[4] Wilks' South of India, I. 153.

additional assessment of fifty per cent was imposed by one of the Bednur princes. In 1660 a tax was put on cocoanuts and other fruits which before had paid nothing exclusive of the land-rent. The Vijayanagar assessment, with these additions, was considered the standard rent or *rekha* of all lands cultivated or waste. This assessment is also called *shist*, and as such is distinguished in the accounts. According to the above calculations what was levied by Government would amount to one-third of the gross produce; but it was taken only at a rough estimate of the seed sown and was considered light. The people are represented as happy and prosperous under it, there were no outstanding balances and land was saleable at eight to ten and sometimes at twenty-five to thirty years' purchase.[1]

Bednur, 1618-1763.

Until the end of the Bednur rule cesses were constantly imposed, being fixed at a percentage of the standard assessment. In 1763 when Haidar got possession of the country he ordered an investigation of every source of revenue with the view of augmenting it as much as he could. The additions made by him and by Tipu were numerous; but they could not all be collected. Some indeed were suggested by the officers with the view of involving the accounts in confusion, so that they might have an opportunity of embezzling with more safety. The whole administration of Haidar and Tipu is described as a series of attempts to discover how much assessment the province could bear. The result of this system was that population was diminished by one-third;[2] the ancient proprietors were

Maisur, 1763-1799.

[1] Whatever proportion the assessment might have borne to the gross produce in 1763, at the time of the conquest of Kánara by Haidar, it still seems to have been sufficiently moderate to have enabled the country, if not to extend its cultivation, at least to preserve it in the same flourishing state in which it had been in earlier times. Where districts were in a decline it was not caused by the land-rent but had been the conseqence of the diminution of their population during the frequent revolts of their numerous petty chiefs or *páligárs*, or it had been occasioned by temporary acts of oppression, for the rájás of Bednur, though they adhered to the principle of a fixed land-rent, frequently permitted their favourites and dependants, when placed in the management of districts, to ruin many of the principal inhabitants by the exaction of exorbitant fines under various pretences. From these and other causes, in many parts of the country there were tracts of waste land which paid no rent and which could not be sold; but the lands which were occupied could, for the most part, be sold at the rate of one to eight or ten years' purchase of the Government rent. Under the Bednur princes some fields were sold at as high as twenty-five and thirty years' purchase; therefore the outstanding balances which afterwards were so common in Kánara were almost unknown. It was thought unnecessary to keep annual details of the state of cultivation. It was never inquired what portion of his estate a landlord cultivated or left waste. It was expected that, in whatever state they were, he was to pay the whole rent. When, as was sometimes the case, he failed to pay, even where it could be done, it was not usual to sell the whole or part of his estate to make good the deficiency. This was looked upon as a harsh measure, and was seldom resorted to. The usual custom was to grant him time, to assist him with a loan of money, or to remit the debt. The village or district was scarcely ever assessed for individual failures. On the whole, the revenue was then easily realised and when there were at times outstanding balances they seem to have proceeded rather from mismanagement than from the operation of the land-rent. Sir T. Munro, 31st May 1800.

[2] Within the forty years ending 1800 the population of the country had been lessened by one-third and there was little doubt that its prosperity had suffered a greater reduction. Gersappa and Ankola, formerly flourishing places, contained (1800) only a few beggarly inhabitants. Honávar, once the second town in trade after Mangalor, had not a single house, and Mangalor itself was greatly decayed. It may be said that this change was brought about by the invasion of Haidar, by the four wars which hap-

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Maisur, 1763-1799.

extinguished; and land had to be forced on the cultivators, those who were present being obliged to cultivate the lands of those who had absconded. Generally the people could not pay either the rent of their own or of the defaulters' lands and not more than half the nominal demand could be collected. Few would avow the extent of their estates, and frequently a portion was held in the name of an opulent relative, a revenue servant, or a temple. Only lands within a few miles of the sea were saleable.

The additional cesses imposed by the later Bednur princes and by the Maisur rulers were called *shámil* or extra, and were stigmatised as imposts or fines. The assessment of 1660 was alone regarded as land-rent.[1]

The Company, 1800. *Sir T. Munro, 1799-1800.*

Major Munro naturally disapproved of the course followed by Haidar and Tipu which had impoverished the people and rendered the country almost a desert. Still he did not deem himself at liberty

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pened since that event, by Tipu himself destroying many of the principal towns upon the coast and forcing the inhabitants to remove to Jumalabad and other unhealthy situations near the hills, by his seizing in one night all the Christian men women and children and sending them to the number of sixty thousand into captivity to Maisur for not one-tenth of them ever returned, by the prohibition of foreign trade, and by the general corruption of his government in all its departments. These circumstances certainly accelerated the change, but, all taken together, probably did not contribute so much to the change as the extraordinary augmentation of the land-rent. Sir T. Munro, 31st May 1800.

[1] The increase of land-rent was divided into extra assessments and new heads of revenue, because it was the extra assessments alone that added to the burthen of the landholders and exhibited the excess of the modern over the ancient assessment of the same lands. At the accession of British power this annual assessment was still written, not only in all general accounts, but in the accounts of every landholder. It was alone considered as the due of Government; all subsequent additions were considered as oppressive exactions. They were not called rent, but were stigmatised with the names of *chauth*, imposts, and fines, and distinguished by the names of the minister who first levied them. They were always opposed by the people. Sir T. Munro, 31st May 1800.

In addition to the *shist* or Bijápur standard rental, the chief cesses which were in force at the close of Bednur rule were: The *pugdi* or extra assessment of 1711. This was imposed by the wife of the rája, who was regent during the madness of her husband on the occasion of the marriage of her son Basvappa Náik; it was at the rate of one-sixteenth of the *shist* or standard rental, and for a few years was levied as a special payment or *nerah*, but soon came to be considered part of the regular assessment. The cess or *patti* of 1718 was imposed by the chief of Sonda for the purpose of discharging the Moghal tribute; it was at the rate of thirty per cent on all gardens, and 2½ to 12½ per cent on all rice fields. The *chakar* or extra assessment of 1720, was imposed in lieu of interest paid to the bankers who advanced the yearly instalments. In Bednur fifty per cent had always been paid by the middle of October, but only 12½ per cent in Kánara. The rája wished to regulate the Kánara instalments in the same way as in Bednur; but as from the lateness of their harvest the inhabitants were unable to comply, it was agreed that he should borrow the money, and that they should pay him as interest a half anna or one-thirty-second part additional on the standard rent. The extra cess of Basvappa Náik was levied in 1723 at the rate of one-tenth of an anna, or a hundred and sixtieth part of the standard rent, in order to erect *chutters* and feed pilgrims. The addition of 1758 was made by the *ráni* to discharge the arrears of the Marátha tribute. They had accumulated to so great a sum that she pretended she could not pay them without a levy from the inhabitants equal to one year's rent. To this demand the people refused to submit, and when she attempted to force compliance they rose in a body on the officials. The matter was at last settled by their consenting to pay fifty per cent in four years at the rate of 12½ per cent each year. In the fifth year, when it was to have been remitted, Haidar ordered this levy to be made permanent. Sir T. Munro to the Board of Revenue, 4th May 1800.

to depart widely from what he found established. He considered himself merely a Collector, and made no further reductions than such as were absolutely necessary to ensure the collection of the revenue, leaving it to the Board to grant any further reduction they deemed proper.[1] As the land had never been surveyed, and as fields were so mixed and divided that hardly any one but the owner knew their limits, Sir T. Munro thought it was impossible to judge of the rate of assessment without a survey. He accordingly started a survey in Barkur, which was to be stopped or continued as the Board thought fit. It does not appear to have been carried on, and all trace of it has been lost. In Major Munro's opinion, the Bednur assessment was as high as was consistent with leaving the land any sale value; but as Government had determined to introduce a permanent settlement and to abolish road customs and duties on grain, he did not think so great abatements were required. For Honávar and Ankola, which in his opinion were in a more desolate state than other parts of the district, he proposed the Bednur assessment. For the rest he proposed the Bednur assessment with twenty-five or thirty per cent of Haidar's additions.

The Board of Revenue were not prepared to enter into a consideration of Major Munro's suggestions for reducing the assessment in the proportion he pointed out; but the Governor in Council, being of opinion that the temporary assessment of the district should be in proportion to its productive powers, authorised the settlement for the year to be as proposed by Major Munro. At the same time it was laid down that the sacrifice should be headed Temporary Gratuitous Remission. It was also stated that the standard proposed by Major Munro did not appear an adequate revenue for Kánara with reference to the standard assessment; and it was observed with particular satisfaction that the proprietary right in the lands of Kánara had been derived from so remote a period, and that 'the existing knowledge and estimation of the value of those rights among the descendants of the original proprietors indicated the easy means of introducing a permanent system of revenue and judicature.'

Afterwards Major Munro stated that he had proposed greater reductions than he otherwise would have done under the idea that a permanent settlement was about to be introduced, and that since he last wrote he had been led to judge more favourably of Kánara, and would not propose so great reductions.[2] The landlord's rent was oftener above than below fifty per cent of the net produce, and ranged from fifteen to eighty per cent. He saw that without a survey or a register of the rent and produce of litigated estates it would not be possible to ascertain the capability of the lands, and that the standard assessment was unequal, and that the accounts had been falsified. He pointed out what he deemed should be the basis of a permanent settlement, showing that large proprietors were unknown in the district, and that small proprietors were as likely to pay regularly. He proposed a remission of 2½ per cent,

[1] Letter to Board, 4th May 1800. [2] Letter to Board, 9th November 1800.

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and that other reductions should be deferred till a permanent system was established; he remarked that many of the villages in Bilgi and Ankola and all in Sonda were in so desolate a condition that a permanent settlement of them would be made under great disadvantages, and recommended that it should be deferred for at least five years.[1] Afterwards,[2] in a letter in which, at the request of the Board of Revenue, he stated his views to the Collectors who succeeded him, Major Munro recommended caution in imposing a new assessment on lands which already paid the Bednur assessment and half of Haidar's additions, and thought that no more should be levied from any which paid the Bednur assessment and three-quarters of Haidar's additions. Both the Board of Revenue and Government approved of this advice.[3]

Mr. Read, 1801-1816.

In the annual reports of the settlement for the next ten years the resources of the district and the condition of the people were represented as improving.[4] Subsequently disturbances began, and Mr. Read, after attributing them to various causes, at length declared that more revenue was drawn from the country than it was able to bear. He was called upon for a more particular report, and stated[5] that the largest proportion of lands was rated at more than the regular assessment or *shist* and three-quarters of the extras or *shámil*, and that none were rated so low as the regular assessment or *shist* only. The reason of this was that, owing to the decline of agriculture, it was necessary to make up by an increase to low-rated lands the rents of lands which had been allowed to fall waste. He gave it as his opinion that the Government share should not exceed one-third of the gross produce, and showed grounds for believing that throughout lower Kánara Government were drawing thirty to fifty per cent of the gross produce, besides various cesses. This excessive demand, in Mr. Read's opinion, was the cause of the decline of agriculture. He afterwards expressed similar but more decided views.[6] He stated that thirty per cent of the gross produce was the utmost that should be demanded from estates below the Sahyádris; he pointed out the necessity of ascertaining the gross produce; and showed that the original and extra assessment were grossly unequal and were no guide in equalising the Government demand. As the share of the state was more than one-third of the gross produce, he recommended a net reduction of seven per cent below the hills and of four per cent above them.

Mr. Harris, 1817-1822.

Mr. Read was succeeded by the Honourable T. Harris. The Secretary of the Board of Revenue forwarded Mr. Harris a copy of a minute not then recorded, asking for any explanation which Mr. Harris or Colonel Munro who was then in the district might

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[1] Munro often applies the name Sonda to the territory above the Sahyádris only. Bilgi was formerly a petty chiefship under a *páligár*.

[2] Letter to Collectors, 9th December 1800. On the transfer of Major Munro the district was divided into two charges, the northern division, corresponding to the present district of North Kánara, with the sub-division of Kundápur, being put under Mr. Read; the southern under Mr. Ravenshaw.

[3] Board's Letter, 22nd July 1804; Government Letter, 15th August 1804.

[4] Board's Proceedings, 16th September 1831, paragraph 17.

[5] Letter to Board, 1st January 1814.

[6] Letter, 19th January 1814.

think necessary, to enable the Board finally to fix the maximum rate of assessment for Kánara.[1] The minute traced the history of revenue administration in Kánara; it stated that the result of Colonel Munro's moderation in fixing the maximum Government demand at the standard assessment or *rekha*, together with three-quarters of the extra cess or *shámil*, was a general improvement. The subsequent decline was attributed to the attempt to make up by a small increase on low rated lands the rent of other land which had passed out of tillage and to the attempt to levy the full amount of Haidar's additions.

On this minute Colonel Munro remarked that it was from the gradual cultivation of escheated estates that he expected the land-rent of 1799-1800 to be kept up, and that there could be no considerable increase of tillage unless the assessment of the neighbouring estates in cultivation was kept below Haidar's assessment. He adhered to his opinion that reductions were necessary. The land-tax need not always be maintained at the same amount; a moderate assessment should be adopted for each district, and no estates should pay more. He added that Kánara was more able to pay the assessment than when it came under British rule.

Mr. Harris[2] stated that the total assessment or *beriz* entered in the village papers or *pattas* was regarded as the limit of the Government demand. At the same time he showed that even in respect of the standard assessment or *shist* some landholders were assessed twenty per cent higher than their neighbours. The inequality was the result of corruption under native governments, and was so glaring that the system was one mass of oppression. His predecessors tried to correct it by the individual settlement of the rent on each man's estate, and he himself was guided by the productive powers of the land in confirming or decreasing the total assessment. He did not limit the demand to the original assessment together with three-quarters of the extras, because, as he showed, hundreds were assessed beyond that by Colonel Munro in his first settlement and continued to pay the higher amount.

On this the Board remarked that their object was not to equalise but to limit the Government demand.[3] Inequality, they said, is the result of different degrees of industry and good management, and an alteration of assessment would only produce alteration in the value of land and a want of confidence in that species of property to which the people were attached. They were of opinion that the best universal standard of greatest demand would be the average collections realised from each estate since the province had come under the British Government, and desired that, subject to the confirmation of Government, Mr. Harris' settlement for the current year should be founded on that basis. On a reference from Mr. Harris respecting certain cases in which the Board's principle would not work as it was intended, the Board issued further instructions, again declaring that their object was to fix on each estate a moderate limit to the public

[1] Letter, 28th April 1817. [2] Letter, 27th Aug. 1817. [3] Letter, 12th Dec. 1817.

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Mr. Harris, 1817-1822.

assessment.[1] Mr. Harris afterwards asked if the average collections on estates which had been assessed above Colonel Munro's maximum should be the limit for them, and the Board replied that it should.[2] The instructions which the Board had given to Mr. Harris were referred to Government for final orders and were approved and directed to be carried out in future settlements.[3]

Mr. Harris[4] reported the settlement for 1819-20 on the principle of the average of past collections in all sub-divisions except Ankola and Sonda. It was not at first intended to exclude these districts from the new settlement, but it was found impossible to carry it out through the whole district in one year.[5] At the same time it was stated that when settled by Major Munro, Sonda was almost a desert, and that in Ankola and Sonda the settlement would not afford the relief to over-assessed estates which was expected. The Board authorised Mr. Harris to settle Ankola and Sonda on the old principle for 1819-20; but expressed the hope that the new principle would be introduced in the next year.[6] This hope was not realised, as Mr. Harris was able to assign good grounds for not complying with the Board's directions. The absence of any accounts or trustworthy information regarding the territories which the Rája of Sonda ruled has already been mentioned. Under these circumstances Major Munro had arranged the assessment according to the actual condition of the country. The standard assessment or *rekha beriz* was adopted as an account to look up to, but the settlement was not made upon it. In fixing the annual demand no regard was paid to the actual area in cultivation or to the quantity of seed sown. Fresh lands had been brought into cultivation solely on the authority of the interested accountant. In 1801 Mr. Read began an inquiry into the gross produce of a few estates in Bilgi and Banavási, but the settlement with individual landholders was not begun till 1806. The settlement was then based on estimates framed by corrupt and interested village accountants. Owing to their pretended ignorance and the want of trustworthy accounts the settlement could not be made with each occupant, only with the principal landholders. For this reason the inequalities in the assessment exceeded anything known in South Kánara.

The only remedy which Mr. Harris could suggest was a survey. It would, he thought, lighten the assessment on many individuals, and yet would increase the total assessment by one-quarter.

1822-1827.

In 1822, Mr. Harris began an experimental survey in the Badangad village-group now in Sirsi, and promised to furnish the Board with the results. He afterwards explained in detail the principle on which he had proceeded.[7] The survey was called an inspection or *paháni*, which was said to be the form best suited to the usage of the

[1] Letter, 12th December 1817; Letter, 29th December 1817.
[2] Letter, 19th September 1819; Letter, 1st September 1819.
[3] Proceedings of Board, 15th September 1831, para. 42.
[4] Letter to Board, 2nd August 1820; from Mr. Harris to Mr. Cameron, 27 December 1819.
[5] Mr. Harris to Board, 30th Dec. 1819.
[6] Proceedings, 28th Dec. 1820.
[7] Letter to Board, 27th May 1822.

country.[1] The Government assessment was taken at one-third the gross produce, and the increased revenue was said to be mostly derived from land under cultivation which was before unknown to be cultivated. The survey showed that in that part of the district the *shist* or standard was a certain space of land requiring a certain quantity of seed, and the extras or *shámils* were found to exist only in a delusive form in the accounts. The greatest inequalities and irregularities in the former assessments were brought to light. These the survey removed, and at the same time yielded a permanent increase to the revenue. Mr. Harris urged the extension of the survey on the same principle throughout Supa and Sonda, and forwarded a statement of the establishment he proposed for the purpose.[2] The assessment founded on the survey in Badangad was next year reported to have been realized without difficulty. The Collector was cautioned to be careful that the demand was moderate.[3] At the same time he was authorised to entertain an establishment to enable him to survey and assess the whole of the Ankola and the upland sub-divisions on the same principles.

In 1825 the survey and re-assessment of four other village groups in the upland sub-divisions were completed by Mr. Cameron,[4] and, except a few groups, the measuring of Ankola and of Supa and Sonda was completed by Mr. Cotton.[5] But doubts began to be felt of the propriety of taking one-third of the gross produce on all lands alike. Mr. Cotton[6] represented to Mr. Babington, and Mr. Babington represented to the Board of Revenue, that to take the same share of the gross produce from all left different husbandmen very different profits, and tended to make them throw up inferior lands. In Ankola and in the villages on the Marátha frontier an assessment on that principle might be realized. It was doubtful if it could be realized in the interior garden lands. These were much more costly to work, and besides the cost of working them paid a duty of thirty per cent on their produce. Mr. Babington thought that gardens should not be assessed at more than one-fourth or one-fifth of their gross produce. In Ankola fraudulent occupation and transfers were common; an attempt to equalize the assessment was more required and less objectionable. But Mr. Babington was of opinion that in the

[1] The Collector first classed the village lands under rice and garden. The rice lands were divided into three sorts, the first under reservoirs were liable to be overflowed and have the crops destroyed, but to counterbalance this they had the advantage of being convertible every second year into sugarcane plantations; the second sort lay above the level of the reservoir and was watered from it; and the cultivation of the third which was still higher depended on the usual fall of rain, and was considered the surest crop. The plots of land were measured, and one-third of the gross produce, ascertained by reaping and measurement and converted into money at moderate rates, was assumed as the future money assessment. The scale of assessment proposed for garden land was regulated by the estimated value of the produce. A certain number of trees were assumed to grow on a specified area and a fixed rate became payable on the number of *gunthas* of ground included in the garden, without reference to the number or description of the trees, or their productiveness. Secretary Board of Revenue to Government of Madras, 15th September 1831.

[2] Letter to Board, 17th June 1823. [3] Proceedings, 15th Sept. 1831, para. 59.

[4] Mr. Babington to Board, 24th August 1825.

[5] Mr. Cotton to Principal Collector, 3rd June 1825.

[6] Mr. Cotton to Principal Collector, 24th August 1825.

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inland garden districts it would be best to take twenty to thirty-five per cent of the gross produce according to the quality of the land.

The plan approved by the Board was to ascertain the quantity of the gross produce, to class the lands accordingly, and to calculate the assessment by turning into money on an average of the prices of previous years whatever proportion it was determined to take. Mr. Babington was directed to pursue his investigation, to assess a few groups at the rates he thought they were able to bear and to assess other groups on Mr. Harris's principle, and to report the results in detail. The Board at the same time reviewed the objections which had been urged against the survey. The first objection was that to equalize the assessment would change the value of private property. They replied that the inequality originated through fraud or oversight, and that there was no other way of placing the land revenue on a sound footing. The second objection was that if the assessment were fixed according to the survey many landholders would be taxed on the fruits of their industry. To this they replied that it was the same everywhere, and that the mistake to be avoided was to tax extraordinary industry. The third objection was that there would soon again be the same inequalities and the landholders would be distressed if they imagined themselves always subject to re-assessment. To this they replied that if the assessment was equal in the first instance a long time would elapse before a revision was necessary, and if proper leases or *pattás* were given to the holders, and they were led to understand that the principle was to tax the land according to a moderate estimate of its capabilities and not according to actual culture, the holders would soon come to see that the assessment could not be raised.

The Government generally approved of the views expressed by the Board, adding that the rule of taking one-third of the gross produce from all lands alike was admittedly erroneous, and had never really been acted on.[1] The main object was to regulate the assessment in such a way that there would be no inducement to abandon any particular land.

Meanwhile Mr. Lewin, the Sub-Collector, had stated that in Ankola the proprietary right belonged to Government nominally rather than really.[2] So long as the people cultivated their gardens and paid the instalments for rice lands, they could not be deprived of their holdings, and there were many lands held under grants, *shásans* and *mulpattás*, which could not be subjected to the survey assessment without practically resuming a grant or *inám*. He urged that if the assessment was changed, the new rate should be fixed on the average of collections.[3] Mr. Babington was of a different opinion. He had stated in a previous report that the assessment fixed in 1819-20 could never be raised on any estates.[4] But later enquiries led him to believe that Government was not pledged to refrain from raising the assessment when it was too low, particularly where there had

[1] Letter to Board, 28th March 1828. [2] Letter to Principal Collector, 5th Sept. 1827.
[3] Letter to Board, 15th August 1828. [4] Letter to Board, 20th September 1825.

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been fraudulent encroachments. No adjustment of the revenue could be made from the accounts, almost all of which had been falsified. Even had the accounts been genuine, the assessment fixed by former governments depended less on the value or capabilities of an estate than on the owner's influence over the chief or local officer. Instances were given of estates in Mangalor in South Kánara the assessment of which was three or four times as high as the assessment on other estates of the same description and quality. The only remedy was a survey, which would be to the interest both of Government and of the landholders.

Riots, 1830.

The Board, as has been stated, directed Mr. Babington to assess some groups on the principles proposed by him and some on Mr. Harris' principle, but it does not appear that these instructions were carried out.[1] Mr. Babington shortly afterwards proceeded to Europe, and Mr. Dickinson, who succeeded him, did not find time to carry on the survey.[2] Meanwhile the state of the assessment attracted more and more notice. Riotous meetings or *kuts* had broken out. Some attributed them to the failure of crops and to excessive assessment, but the Governor in Council thought the real cause was not the excess but the inequality of the assessment.[3] This inequality was said to be extraordinary and most pernicious; landholders in some places held land almost rent-free, in other places they were subject to an oppressively high demand. This state of things called for correction. Under instructions from the Governor in Council the Board prepared a statement of the assessment in 1800 with the variations after that date.[4] Among other points it was shown that during the eleven years which had passed since Mr. Harris introduced the new principle of an assessment founded on the average of collections, the settlement had not attained to his standard. The Board then stated that the information about the assessment was very imperfect owing to the defective system of accounts, and that they could not give an opinion on the subject of a survey from not knowing the bearing of the assessment. The third Member Mr. Stokes had been deputed to inquire into the state of the province, and the Board hoped that with a better system of accounts a better system of revenue management might be introduced.

Mr. Stokes, 1833.

Mr. Stokes also attributed to the want of accounts the difference of opinion with regard to the pressure of the assessment.[5] He explained at length his reasons for believing that the assessment was very light. He found among other things that the land was rapidly passing from the agricultural to the commercial classes, bankers, public servants, and other men of capital, who were not likely to purchase land unless they found it a profitable investment. This had given rise to the idea of a depression of the agricultural interest. In his opinion it should rather be regarded as an accession of capital likely to improve the estates and

[1] Letter, 30th April 1827. [2] Proceedings, 15th September 1837.
[3] Letter from Secretary to Collector and Magistrate, 8th February 1831.
[4] Proceedings, 15th September 1831. [5] Letter to Board, 12th Jany. 1833.

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Mr. Stokes, 1833.

lighten the weight of the Government demand. He admitted that the assessments were unequal, but thought all fixed assessments, even if originally equal, had a tendency to become unequal. In Kánara, besides the ordinary causes that affected the productive powers of land and the value of produce, the fraudulent account-making of the village accountant, who till 1820, when subdividing their lands apportioned the assessment as they pleased, together with the non-specification of boundaries, tended to produce special inequalities. The first step Mr. Stokes proposed was the extension of the *tharáv* or assessment on the average of collections. He admits that this was not nicely adjusted to the circumstances of each estate or *varg*; for sometimes even the original assessment or *shist* could not be found out. In such cases the rent-produce should be calculated and a proportion taken with reference to the former assessment, the actual collections, and the rate on neighbouring estates, varying from forty to seventy per cent of the rent-produce. The survey of Sonda, Supa, and Ankola should, he thought, be completed, but only with the view of discovering the extent of land, the income of estates, the boundaries, and the rent-produce; the assessment should be framed on the same model as in other sub-divisions, and should be fixed on estates rather than on fields. The point to be aimed at was, without any material sacrifice, to remove existing inequalities so far as they interfered with the prosperity of the country and the punctual realization of the assessment. This, he thought, would be attained by adopting a maximum demand of seventy per cent and a minimum of forty per cent of the gross produce.

Mr. Viveash, 1833.

In 1833 Mr. Viveash[1] brought to the notice of the Board of Revenue that though the resources of proprietors were increasing and cultivation was spreading, Government were gaining no accession of revenue. His opinion was that as the original assessment was supposed not to have exceeded one-third of the gross produce, and as afterwards the greater part of Kánara was assessed at the average of past collections, the proprietors ought invariably to make good the Government demand in the first instance, and take the remainder as their share, whereas the opposite course had been followed. He thought that owing to the total want of information about estates a permanent settlement was better adapted to Kánara than any other settlement. He therefore proposed that the Government demand on estates which paid the *tharáv* or average of former collections should be made permanent, and that a permanent settlement should be introduced into the rest of the estates on the average of past collections, the waste being reserved to Government.

The Board seem not to have reviewed these various proposals for reforming the assessment till 1836.[2] It was then thought advisable to put off the final decision till further enquiry had been made. The Government afterwards complained that the arrangements for reducing the assessment to a fixed and invariable

[1] Letter to Board, 31st August 1833. [2] Proceedings, 11th January 1836.

standard had never received the separate and detailed consideration which they required.[1] The principle on which Mr. Viveash's arrangements proceeded was not fully developed, and the necessity for a complete revision of assessment on most of the estates in Kánara remained as urgent as ever. Mr. Viveash's proposal was simply to classify estates into those paying the full demand and those paying something less than the full demand, or, as they were oftener called, *bharti* that is full, and *kambharti*, that is less than full.[2] The *kambhartis* were divided into three classes, those advancing to the fixed demand by yearly additions, those in which a permanent remission had been deemed necessary, and those under enquiry.

Mr. Maltby, 1838.

In 1838 Mr. Maltby, when acting Principal Collector, explained that it was constantly necessary to change estates from one class to another.[3] The reason of this was that a system of classification which was suited only to one part of Kánara had been introduced into the accounts of the whole collectorate. Lands in South Kánara on the coast were regularly cultivated, but in the inland groups and in the uplands, holdings which were cultivated and paid the full assessment one year, were not cultivated the next. He accordingly proposed a futher division into coast and inland village groups, and suggested that in the inland groups the settlement should for the time continue to be based on the produce of each estate.

Survey, 1843.

The Board of Revenue afterwards reviewed the history of the land assessment, and concluded that Mr. Harris had not sufficiently enquired into the circumstances of the estates, and that for this reason the *tharáv* or average payment assessment and the revision of 1832-33 had not answered.[4] Though fresh cultivation or *hoságame* was spoken of, there had been no addition to the revenue, and, generally speaking, the assessment was not in proportion to the extent of land cultivated, which explained why land was bought by merchants, public servants, and others.[5] There was a concurrence of opinion that fraudulent encroachments were not uncommon. The Board traced the assessment from the earliest times, and showed that the original demand or *rekha* was not formed on accurate data; even if the original had been accurate, the extras or *shámils* were limited only

[1] Minutes of Consultation, 16th May 1837. [2] Proceedings of Board, 16th Nov. 1843.
[3] Settlement Report, 1838-39. [4] Proceedings of Board, 16th November 1843.
[5] Mr. Blane remarked: The Board explain the term *hoságame* or new cultivation to be the reoccupation of lands belonging to holders who have deserted or become extinct. It is necessary to bear in mind that *hoságame* does not include such lands where they are registered as distinct estates, however long they may have been abandoned and left waste. Such waste-land when reoccupied is not entered as *hoságame*, but as an estate again brought under cultivation. *Hoságame* is confined to the re-occupation of Government waste land which is called *kulnasht* that is without a holder or *rekhánasht* that is without assessment, as distinguished from Government waste estates. For a long series of years all waste lands were looked upon as of so little importance that it did not signify by whom they were held. It was considered so much gained if any rent, however small, could be obtained for waste; and offers made for the exclusive privilege of grazing cattle or cutting grass were readily accepted, the land in process of time being converted into valuable cultivation either by the holders themselves or by tenants who took it from them at considerable rents. Mr. Blane to Board of Revenue, 20th September 1848.

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by the ability of the people to pay them, so that the average collections or *tharáv* assessment was founded on a false basis. The proposed remedies were discussed by the Board, and it was shown that the only adequate remedy was a survey. The objections to a survey were said to be the expense, the interference with the existing state of property and with conveyances executed in anticipation of permanency, and the dissatisfaction and distrust which such interference would cause. On the first the Board remarked that the expense would be compensated by the revenue arising from concealed and misappropriated land; on the second, that Government were in no way pledged to the present state of things and that fraud and encroachments rendered a survey necessary; and on the third, that dissatisfaction would be got rid of by conciliation and decision.

The Governor in Council, in reviewing these and some subsequent proceedings of the Board of Revenue, agreed that a survey was the only way of correcting fraud and inequality. At the same time he thought that some weight was to be attached to the objection raised on the ground of dissatisfaction, and directed that no further proceedings should be taken till the Collector's opinion was ascertained.[1]

Mr. Blane, 1848.

In 1848, the Collector, Mr. Blane, reviewed at great length the general system of land revenue.[2] He pointed out that the country had never been so prosperous, that while, since the beginning of the century, population had nearly doubled, hardly any additions to revenue had been made, and such additions as had been made were almost wholly from the uplands, part of which had been surveyed and re-assessed. He attributed this unsatisfactory result to the great inequality by which the assessment had always been marked.[3] This inequality arose from the defective and unsatisfactory character of the earlier settlements, the subsequent settlements being framed upon them and partaking of their defects. No measures had been taken to ascertain the extent and resources of estates. Without this knowledge there could be no correct administration of the revenue. The want of such information had given the people every facility in encroaching on the rights of Government and in evading every attempt to let Government share in the growing prosperity of the country. Mr. Blane remarked that the use of the old registers had been forbidden by Tipu, that many were

[1] Minutes of Consultation, 2nd Jan. 1847. [2] Letter to Board, 20th Sept. 1848.

[3] In Mr. Blane's opinion, the real causes of the stationary land revenue were the fraudulent appropriation of waste lands belonging to lapsed estates which was carried on to a great extent; and still more the fraud of village accountants in lowering the assessment on valuable estates and imposing it either on inferior estates which could not bear it, or on land which appeared in the accounts but had no existence. A third cause was the reoccupation of abandoned arable lands whose assessment had been gradually remitted and deducted from the total, although the lands were not formally separated from the estates to which they had belonged; a fourth cause was the cultivation of waste lands never before cultivated but claimed as grazing grounds or as tree-land attached to the cultivated lands; a fifth was the concealed appropriation, without any actual claim being advanced, of lands belonging to Government such as marsh lands along rivers, particularly near the sea, and of other *rekhánasht*, or rate-less lands never before cultivated but enjoyed by the community at large. Mr. Blane, September 1848, paragraph 50.

lost, and that the village accountants had been dismissed. Under these circumstances the people's readiest resource was to falsify the accounts. The accountants were the sole depositories of information. They and their relations were landholders, and the unsettled state of the country gave them every opportunity to relieve large landholders at the expense of small ones. Mr. Blane asserted that in his own time an accountant's papers were hardly ever correct. He could not understand how the original assessment and extras had been accepted as if of ascertained authenticity. Different degrees of improvement, it was true, caused inequality, but this did not explain all inequalities. It did not explain the fact that in some cases the original assessment or *shist* amounted to more than the whole produce. He was satisfied that long before the beginning of the Company's Government the ancient assessment had ceased to be more than nominal. He further urged that even if the data on which the average payment or *tharáv* assessment was founded had been faithfully ascertained, they would have been insufficient as the basis of a permanent tax, for the average was taken of years succeeding Tipu's government, when the country was depressed and the revenue was at its lowest. He asserted that the whole difficulty had arisen from the abandonment of the principle of levying a fixed share of the supposed produce or its equivalent in money. He put the point to be decided thus: By equalizing the assessment it is not intended to lower the revenue; in some cases therefore the assessment must be raised. Now the total, though not founded on trustworthy data, has been assumed as a limit to the public demand, and Government must determine whether they are restricted to this limitation. If they are, there is no help for the inequality. The Board had urged the retention of the maximum except in cases of fraud, but owing to the total ignorance of the Government officers respecting holdings or *vargs* fraud could only be proved inferentially by assuming that a given quantity of land should bear a given amount of assessment which would be equivalent to an entire reassessment. For the same reason encroachments could not be discovered without a survey. No other of the remedies proposed could have any effect but a general survey founded on an entire measurement of lands. It was too late to register the produce of litigated estates, and besides encouraging amicable suits to defraud Government this would never have given information regarding all estates. The system of fixing the assessment on a field by the amount of seed used in sowing it, was so indefinite, the standard of measurement varying in almost every village, that landholders aided by the courts could always defeat the revenue officers.[1] Had

[1] Mr. Blane wrote, 20th September 1848: This seed or *bijvári* system is sufficiently definite to serve the purpose of the people in transactions among themselves, and, at the same time, sufficiently indefinite to enable them, aided by the courts of law, to oppose the revenue officers. There is no standard measurement for fixing the area which a *muda* or a *khandi* of seed can sow. It not only varies in nearly every village-group, but varies also for the different classes of land. Each sub-division has three or four modes of calculating the area by which the *muda*, under the names of *amcha muda, ajul muda, stul muda, bej muda,* and *sunna muda,* varies from sixty, fifty-six, fifty-four, fifty, forty, to thirty *shers*. In some villages the area is calculated by *coilus* of five *shers* each, and in others by a measure called a *puḍupadi* of thirty

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the system been devised for the very purpose of defeating scrutiny, it could not have been more effectual. An attempt to revise it could not have any effect. Even a partial survey, a measurement of estates under investigation, would do more harm than good. No one knew the boundaries. A loose rein would be given to corruption and intrigue, and encroachments would be confirmed. It had always been the intention of Government to effect a settlement which it could pronounce permanent, but sanction was withheld from every proposed scheme owing to the want of accurate information. The only way of gaining accurate information was by a general survey. This measure, instead of overthrowing the ancient principle, as Mr. Blair had said, would restore it. Mr. Blane admitted that complicated arrangements had been made on the faith that the average payment or *tharáv* assessment was final, and, although the Board had stated that Government were in no way pledged to the present state of things, yet, owing to the length of time which had been allowed to pass without a real revision, a reassessment founded on a survey would create discontent, and disturb the existing relations of landed property.

Another branch of the subject which in Mr. Blane's opinion showed the necessity of a survey was the wholesale enclosing of Government waste in private estates. The extent of the Government right in the forests and wastes had never been clearly defined, and extensive tracts had by degrees been included by persons whose right to the land was extremely doubtful.[1] It was partly on waste estates, but more on the rate-less or *rekhánasht* waste that encroachments had been made. Government waste land which at the low rate of the Bednur assessment had paid a rental of £60,000 (Rs. 6,00,000) had almost all been appropriated. This appropriation of waste seems to have been entirely lost sight of at the time of the average payment or *tharáv* settlement. There was no record to show in what sub-division or villages the waste was situated, and the few old accounts, through which this might have been ascertained, were lost, burned, or destroyed. Not only was no account of the waste taken when the average payment or *tharáv* settlement was made, even since that settlement the occupiers of estates had helped themselves to the waste without check or restraint. The landholders' theory which had practically been adopted since the average payment or *tharáv* settlement had been introduced was that their estates included not only the land which was in cultivation at the time

shers. In Honávar it is calculated by a measure called a *hussigi*, and in the uplands by the large and small *khandi*, the small *khandi* being twelve *kacha shers* of twenty-four rupees' weight or three *pakka shers* of seventy-two rupees, and the large *khandi* being equal to twenty of the small. The *sher* again by which these *mudás* are reckoned is equally uncertain, varying from ninety-six to seventy-two rupees' weight. These various measurements afford ample room for dispute and doubt as to the area of a man's holding, and when they are taken in conjunction with the complicated local village rates by which the rent-produce is calculated, the whole subject becomes involved in such a maze of obscurity that any attempt at revision by which the objections of the landholders, purposely raised and persisted in, shall be satisfied, becomes all but hopeless.

[1] From Mr. Blane's letter of 20th September 1848; Letters relating to the Early Revenue Administration of Kánara, pp. 190-200.

of the former settlement but tracts of waste of two descriptions, waste lands which had fallen out of cultivation in former times, and immemorial waste which had never been under tillage. They alleged that they had a right to bring under cultivation both of these kinds of waste without any additional assessment. They asserted that the total Government demand was fixed on the entire estate, including lands of every description. Of these waste lands there was no account or record, and even of the cultivated lands, as they stood at the beginning of the Company's Government, the only record was an account called the *durmoty chitta*, which was a seed statement of the lands under cultivation in the second year of the Company's Government. This statement was said to be only an estimate, and was not admitted to be a correct or authentic record, or one which could be used as a practical check.

With respect to the arable waste, assuming that it originally formed part of the holding or *varg* by which it was claimed and that no additions were made to it from lapsed estates or from Government waste lands, Mr. Blane held that the original assessment or demand on the estate might be assumed to represent the Government share of the produce of those lands when under cultivation. It was known that very large remissions were made and continued to be made on account of waste portions of estates, and where the assessment was fixed solely with reference to the collections these remissions would be excluded from the average and the rent would be permanently reduced by the amount of temporary remissions. At the average payment settlement no provision was made for reimposing this assessment when the lands were again tilled, nor was the waste land separated from the estate. The waste continued to be attached to the estate, and, when it was again brought under cultivation, it may be said to have been enjoyed free of rent. Mr. Blane believed that in fixing the average payment demand it was the intention of Government that increased cultivation within the limits of estates should not be charged, and that the holders should have the full benefit of all the lands they might bring under cultivation. This was done under the impression that these lands bore some kind of adequate assessment. Neither the extent of the waste nor the importance of the question had been understood.

The question of immemorial waste attached to estates was distinct from the question of waste lands once under tillage. It was to the incautious admission of, or at least to the failure to oppose, the claim to immemorial waste that the absorption of nearly all the rate-less or *rekhánasht* Government waste was due. Considerable tracts of such waste land were attached to many estates, some of it being arable and some of it hilly or stony incapable of improvement. These waste areas were often termed *kumaki* or auxiliary that is land granted to help cultivation. They were intended to provide the landholders with leaf manure and to furnish fodder for their cattle. Originally they seem not to have differed materially from the waste lands used for similar purposes in other parts of the country, except that, instead of being common to the village, they were divided and enjoyed in separate portions by individual

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landholders. Mr. Blane considered that they were originally held essentially as an adjunct to, and in connection with, the cultivated lands. He thought that the right to them was a modified right, to be enjoyed only for the purposes for which they were held. The use of these lands for such purposes was a necessary concession. They were not on that account the less Government lands, only lands which neighbouring landholders were allowed to use for particular purposes.

If this was the original tenure under which these waste areas had been held, it was entirely changed under British administration. The holders claimed the same proprietary right in the waste as in the cultivated land, and, as a consequence, claimed the right to bring them under tillage without the payment of additional assessment. They even claimed the right of selling or letting them, and thus if they chose, separating them from the cultivation, and alienating them from their original uses. Another effect of such a tenure was that even where the lands were greatly in excess of the quantity necessary for the purposes for which they were intended, the holders could prevent others from taking them on a fixed assessment payable to Government, and the person who took the land paid the rent to the landlord, not to Government, and was in every respect his tenant. Though the right to cultivate such lands was not admitted in theory, it was, as a rule, enjoyed in practice for the simple reason that Government did not know the extent of the original estates, and could not tell what was new cultivation and what was old. Mr. Blane set his face against the admission of these claims. But lands, which were formerly brought under cultivation in this manner, were beyond recovery, and nearly every case in which it was attempted to restrain these encroachments involved a protracted contest, and the certainty of having to defend a law suit if there were the most slender grounds for disputing the award.

The forest and wood land held for wood-ash or *kumri* tillage was of much the same nature as the leaf-manure land. The landholders claimed the exclusive right of cultivating them, of renting them, or of selling them and their produce, in every respect in the same manner as their old cultivated lands, upon which, according to Mr. Blane's view, an assessment was alone fixed. Light is thrown on this subject, and on the manner in which the people of Kánara quietly made new rights for themselves, by referring to the terms in which public grants and private deeds were worded under the former government and under the Company's rule. From ancient documents it appears that in former times estates were not the undefined tracts of mixed cultivation and waste, which they were afterwards made out to be. There was no room for doubt as to what was granted. The government was careful to define the exact limits of the land, appointing a person from head-quarters to plant boundary stones in the presence of the inhabitants of the four surrounding villages, so that no dispute might arise respecting the boundaries. The deed usually ran: 'You are to enjoy the said land with all the eight rights together with all extras arising

therefrom.'[1] These are the terms of a deed executed in 1730 by one Krishnappa Karnik, making over lands originally granted to his ancestors by Keldi Basvappa Náik about 1704. There is no mention of forest or of waste lands. The terms of a deed by which the very same land was transferred in 1837 are: 'You are henceforward, as full proprietor, to enjoy the land, the site of the house together with the forest uplands, and the eight rights.' The additional terms introduced are most significant. It was not without a purpose that they found their way into this and similar deeds, and that purpose was to create a right to additional land, for which there was no authority. Yet it was by such documents that for nearly half a century the people had transferred lands which did not belong to them; and that the courts had confirmed by decrees founded on the terms of these deeds the alienation of land which belonged to Government. Under this state of things the functions of the revenue officers were to a great extent transferred to the courts. A Kánarese landholder of ordinary intelligence who wished to take new land did not think of going to the Collector. He had a variety of better plans by which he secured the land for nothing. One very common device was to get a neighbour to sell or mortgage the land and then by a fictitious suit have the transfer confirmed by a court decree. In other cases the accountant who examined the land was bribed to enter the spot coveted as within the estate of a particular party and this entry was produced years after. It is impossible to describe the cunning with which evidence was got up, not only in the revenue department but before the police.

When it is considered that this system went on from the beginning of the Company's rule, it may be imagined to what an extent Government land was appropriated. The abuse arose from the want of any public record of the extent of each man's holding. In suits between individuals the rights of Government did not come under discussion, and the production of an admitted sale or mortgage deed or other evidence of a like nature always led to the land being decreed to one party. The simple rule that a man had a right only to as much land as he paid for was never applied to Kánara, nor was there any rate or rule of assessment by which the Collector could determine whether a holder had more or less land than he ought to have, or by which he could recover or reassess the extra land. It was of no use to tell a landholder, 'You have three or four times as much land as you pay assessment for.' The answer was, 'It is within the limits of my holding.' Or the claimant produced some paper or the evidence of friendly neighbours to prove that the land was his, and if the claim was resisted there was the ready resource of carrying the case into court.

Mr. Blane cited the following instance as illustrating the lax system of land management and the urgent need for reform. In Mangalor sub-division, Hari-Kullah village-group, Bunger-kolur

[1] The eight rights are: *Ágámi* future rights, *akshini* present rights, *jala* water, *nidhi* treasure-trove, *nikshepa* deposits, *páshán* rocks and minerals, *sádhya* produce, and *siddhi* cultivated land. Wilson's Glossary, 36.

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village, number 18 was divided and a portion transferred, leaving as the old holding 6½ *mudás* assessed at about £1 12*s.* (*Huns* 4). In 1814, the holder Sha Biri had mortgaged to one Luka Náik, a portion of the estate which yielded a yearly produce worth £21 (Rs. 210). A suit arose out of this transaction which came before the District Court in 1819, and subsequently by appeal before the Provincial Court. During the hearing of these cases two old documents were produced, one purporting to be a grant by the local chief about ninety years before, and the other a sale deed by one Mathes Náik to Sha Biri in which the purchase-money is stated at £14 (Rs. 140). In these two documents certain boundaries were mentioned, and a deed of acquitance or *rájináma* having been tendered, the Provincial Court accepted it, and directed its terms to be enforced. This order was carried out in 1835. In 1837 a complaint came before the Magistrate regarding the right to certain grass land, and, after various inquiries and reports by the mámlatdár, the Sub-Collector, Mr. Maltby, examined the land, and wrote an order stating that the land in dispute, as well as some other land which had been cultivated, appeared to belong to Government and directed it to be measured. The measurements showed that the original holding of 6½ *mudás* had developed into an estate of 62¾ *mudás*. Mr. Maltby decided that part of this extra land was Government waste and he ordered the mámlatdár to take offers for its cultivation. One Shaker Ali offered to take the waste land on an assessment of about £10 (Rs. 100). An order was issued that the offer would be considered at the rent settlement time, and that meanwhile the grass on the disputed land should be sold on public account. The holder continued to press his claim to the whole of the land before different officers who had charge of the division, and various orders were issued which prevented Shaker Ali's offer being accepted. This state of things lasted for seven years, during which the grass was sold on Government account, and realized considerably more than the entire assessment of the estate. In September 1846, Mr. Reade, the Acting Sub-Collector, inspected the place, and, apparently with reference only to the old documents mentioned above, pronounced the whole of the land to belong to the holder of the number, and wrote to the Collector reporting this and requesting that all the money which had been realized on the grass might be refunded. This was objected to on the ground that Mr. Reade ought not to have upset the decision of a former Sub-Collector, and upon the suspicious appearance of the old documents on which the whole claim rested. A particular report of his reasons was called for, but this was never furnished as he was soon after transferred to another division. Meanwhile, notwithstanding Mr. Maltby's decision that most of the land was Government property, the estate was sold to a wealthy Christian merchant in Mangalor, Juan Salvador Coellio, for £230 (Rs. 2300), and the sale deed was registered in court. In this deed 'The whole of the land with the garden, salt-marsh, waste land, and house,' according to the Provincial Court's decree, was named, with the exception of two *mudás* which were left for the support of a female relation of the former holder. The purchaser applied to the mámlatdár to have the

holding entered in his name and the mámlatdár referred him to Mr. Maltby's order. The holder rejoined by referring to the decree of the court, and reiterated his demand. In 1848 the case was still under dispute, and the purchaser enjoyed the whole of the estate except the grass land.

With reference to the documents upon which the Provincial Court's acceptance of the acquittance deed was founded, and by which land more than eight times the extent of the original holding was made over to the claimant, it appeared on examination that the first was only a pretended copy of a permanent lease or *mulpatta* granting land to a temple in the village of Porakudi, whereas the land in question was in the village of Bunger-Kollur; and the deed was produced by a Moplah, Sha Biri, who purchased the land from a Native Christian, Mathes Náik, who produced it as a grant to himself. No one appears to have enquired whether the chief had any power to make such a grant; or how, if he had granted land to a temple, it could have come into the possession of a Native Christian; or how a document referring to land in one village could prove any right to land in another village. The Provincial Court appears to have merely looked to the acquittance tendered by the parties, and confirmed it. The revenue authorities were not consulted, nor, if they had been, was it probable that there would have been any different result under the lax system which always prevailed in Kánara, where there were no rates of assessment, nor any public record of the extent of each man's holding.

In Mr. Blane's opinion this case gave important evidence of the difficulty which revenue officers had to contend with in upholding the rights of Government without subjecting themselves to be dragged into court, a course which the want of any rule of assessment and the undefined extent of estates put it in the power of every one to take. Other points on which, in Mr. Blane's opinion, this case threw important light, were the want of information regarding the resources and extent of estates. When the average payment or *tharáv* settlement was made a remission was granted on an estate paying about £1 12*s.* (Rs. 16) where the net produce was admitted to be equal to about £38 (Rs. 380) and probably much exceeded that amount; secondly, the kind of documents which it was the practice of the courts to admit as evidence of proprietary right and the manner in which the rights of Government were compromised by decrees in private suits where the public claims were not represented; thirdly, the unequal division of the public assessment upon separate portions of estates when divided, an assessment of about £3 4*s.* (Rs. 32) having been apportioned by putting about £1 4*s.* (Rs. 16) upon three *mudás* of land, and leaving 59 *mudás* assessed at only about £1 12*s.* (Rs. 16); fourthly, the confidence with which the people looked to the courts as a means of defeating revenue orders, as shown by a person paying the large sum of £230 (Rs. 2300) for land the greater part of which had been declared not to belong to the person disposing of it; fifthly, the manner in which the want of any rule for the disposal of such cases enabled the people to prolong the most simple questions through a succession

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of years, and take them from one public officer to another, in the hope of eventually obtaining a favourable decision and at all events of reaping the advantage of delay.

The Company. *Mr. Blane, 1848.*

On this and other evidence which Mr. Blane laid before them at great length the Board agreed that a survey was required before the revenue system could be placed on a satisfactory footing. At the same time they thought that it would be enough to sanction a small establishment under the Collector to survey, where a survey was necessary.[1] Referring to the numerous transfers of property which had taken place on the faith of the state demand remaining unchanged, and the serious evils which would arise from any general interference with the present settlement, they thought that the average payment or *tharáv* assessment should not, as a whole, be disturbed. In cases of obvious abuse, the assessment should be revised, but the demand should not exceed one-fifth of the gross produce. They also remarked that the claims of the people to waste should be treated liberally, and laid down a rule for determining when interference was unnecessary and when additional land would not be allowed without additional assessment. Separate minutes were recorded by Mr. Goldingham and Mr. Blane.[2] The purport of Mr. Goldingham's minute was, that on the whole the state demand had reached a maximum; that the claims of the people who say that all lands, whether cultivated or not, are included in their holdings or *vargs*, should be treated with liberality, as they were never questioned before the average payment settlement; and that while a register of lands was desirable and could not be made without a survey, the people should not be alarmed, and Government should declare it was not their intention to raise the assessment generally. Mr. Blane, who had become a member of the Board since he had written his report, said that the objection to a survey was its expense, that a small establishment under the Collector might measure some lands, but that the average payment or *tharáv* settlement should not be generally disturbed. The Government reserved their decision till the opinion of Mr. Elliot, the first member of the Board, who was then on a special commission, had been ascertained.[3]

1851-1862.

Of the revenue administration of the district between 1851 and 1862, when it was handed over to Bombay, there is little to be said. Mr. Maltby had remarked that if a scientific survey was introduced a classification of the land and an acre assessment should supersede the principle of computing the Government demand from the gross produce.[4] He showed that if the principle on which the Government accounts were prepared, of taking one-third of the gross produce, were carried out, the result would not be doubtful. Nothing came of the proposal, and until the transfer of the district to the Bombay Presidency no important change was made in the assessment, though it was generally admitted that it was as unsatisfactory as it well could be. In 1853, Mr. Maltby, the Collector, proposed to assess lands

[1] Proceedings, 8th May 1851. [2] Proceedings, 8th Novr. 1850 & 25th Mar. 1851.
[3] Minutes of Consultation, 29th May 1851. [4] Letter to Board, 7th Octr. 1850.

newly taken up from Government waste, and lands already taken up but discovered to be liable to assessment, according to the quality of the soil.[1] The Collector's proposal was approved and he was asked to explain how he intended to ascertain the capability of the soil.[2] He proposed to take one staple product and estimate the quality of the land from its capability to produce this staple, and this course received the sanction of the Board.[3]

Bombay Survey, 1862-1882.

Since the transfer of North Kánara from Madras, operations have been in progress for introducing the Bombay survey settlement. Of the changes in the ordinary practice which the peculiar character of the district required Colonel Anderson, the Survey Commissioner, has given the following account: The feverishness of the climate limits survey operations to three or four months in the year. The shortness of the surveying season makes it necessary to deal with a sub-division piecemeal.[4] Though progress is slow this system has certain advantages. In the unsurveyed parts of Kánara there is no real identification of lands in the Government records. All that is known is the sum each landholder, *khátedár* or *vargdár*, has to pay. Any attempt to fix boundaries gives rise to disputes. These disputes come up at the time of measurement and the limits of the lands of the several holders are marked off. These limits are often unknown to the holders as the lands are commonly held by tenants, who till parts of two neighbouring holdings, paying to each holder a certain fixed rent or share of the produce. The limits of holdings which have been fixed at the time of the measurement come under review a year or two afterwards at the time of the classification. The holders meanwhile have the opportunity of bringing to notice any error that may have been made in the original boundary settlement, and any change that seems called for is made by the classing officer. Finally, a few months before the settlement is introduced, the village map, on which every holding is shown as a survey field, and a list of the survey fields with the reputed holder of each, are given to the mámlatdár, some of whose clerks, in company with the village officers and landholders, inspect every field, and enter the holder of each field in the Field Inspection Book. This minute inquiry raises a crop of disputes. Some are at once inquired into and settled by the survey officer. Where he fails to bring the parties to agree the dispute is referred to the mámlatdár, who visits every village for the purpose of settling disputes, and to test the field inspection returns which his clerks have made out. Any boundary changes which the mámlatdár finds necessary are reported to the settlement officer and carried out by him. The settlement is made on the papers drawn up and checked under the mámlatdár's responsibility. In cases of aggravated dispute, the mámlatdár makes full notes on the spot and brings up the question for disposal at the settlement. The result of this method is that in the lowlands, where land has a high value and is much subdivided,

[1] Letter to Board, 12th February 1853. [2] Proceedings, 28th April 1853.
[3] Letter to Board, 8th June 1853; Letter, 7th April 1853.
[4] Survey Commissioner's Letters 465 of 4th April 1877, and 411 of 20th April 1878.

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Bombay Survey, 1862-1882.

the preparation for the settlement of twenty or thirty villages, a mere fraction of a sub-division, keeps the mámlatdár busy for three or four months. He knows that this field inspection gives an opportunity for clearing disputes, and that if he does not take advantage of this opportunity, he will be found out at the settlement or still worse after the settlement is over. Therefore the mámlatdár takes pains to make the field inspection complete and to ensure that the records based on the survey are accurate. The consequence is that after the settlement disputes about lands and their boundaries except cases of disputed title which can be decided only by the civil courts, are very uncommon.

Under the former system of revenue management the unit was the account or *varg* in the Government books. One account or holding generally included several detached plots in one village, and often included lands in more than one village, and even in more than one sub-division. Of the precise situation or nature of the lands forming one holding or *varg* even in the same village there was no trustworthy record, the village accountant and the persons concerned alone professed to know. Of the share of assessment due on the several fields or several detached plots of land comprised in the holding there was no record. Government land was often appropriated without any addition to the land-tax, and the assessment of holdings bore no proper proportion to the capabilities of the land. Under the new or survey system every holding was kept carefully distinct. It was divided into separate survey fields or numbers of moderate and convenient size, each of which was separately assessed, due regard being paid to the boundaries of the sub-divisions of the holding. The assessment was based on a moderate proportion to the productiveness of the soil. In ordinary cultivation and in ordinary seasons, it did not exceed an eighth or a tenth of the gross produce; and in the superior and highly tilled lands, the proportion was considerably lower. The holding thus remained intact, but was divided into a number of separately marked and assessed units or survey fields which the holder could keep, give up, or dispose of at his pleasure. In this respect the landholder greatly gained. Waste land, the sole property of Government, was divided into arable and forest. Of the arable waste, unless it was wanted for any Government purpose, so much as was required to meet the probable spread of tillage was split into survey fields and assessed. The forest waste was surveyed in large blocks and placed at the disposal of the forest department. Considerable areas were set apart for grazing, but grazing privileges were always recorded to be granted during the pleasure of Government, so as not to prevent the grazing land being changed, should at any future time such a course seem desirable. Forest rights in grazing lands were strictly reserved to Government.

Survey System.

Opposition in Kárwár, 1870.

Between 1864 and 1867 the revised assessment fixed by the revenue survey was introduced without opposition into 199 villages and hamlets in the sub-divisions above the Sahyádris.[1] In 1870-71 the rates of

[1] Survey Commissioner's Memorandum, 1070, 9th October 1871.

assessment fixed by the survey were given out in eighteen villages of Kárwár sub-division on the coast close to Kárwár town. In these villages through a long series of years probably from the beginning of British rule, fraud and corruption had deprived Government of their proper share of the land revenue. In 1871 the coast landholders combined to question the right of Government to revise the assessment, and filed about 500 suits. Agents of this combination were sent to Sirsi to persuade the landholders in the eighty-four Sirsi villages, into which revised rates had been introduced in 1870, to join the Kárwár league; but they failed to get more than ten supporters. The rates of assessment fixed for the Kárwár villages, considering the advantages of their situation, were very low, far lower than the rates imposed and accepted in other parts of the district. It was felt that, whatever might have been the origin of the old corrupt assessments, it would be inexpedient at once to demand all that Government were entitled to demand; that for the first settlement a moderate rate should be imposed as a compromise, leaving the attainment of full rates to a revision at the end of thirty years. The new rates of assessment would more than double the revenue on the eighteen villages to which they were applied. As regarded individuals, the incidence of the new rates varied greatly. Many of the poorer and less influential cultivators found their assessments materially reduced; in some cases the new assessment was not more than one-fourth, and in many cases it was not more than one-half of what was formerly paid. On the other hand the larger and more influential landholders found their assessment much increased. In some cases the former assessments were nominal without the shadow of an assignable reason. The new assessment was communicated to the landholders at the end of March 1870 by the Acting Collector, Mr. Elphinstone, and the Survey Commissioner. There was some vague petitioning and general denial of the right of Government to re-assess the land. At first many of the more influential landholders refused to attend the settlement. But finding that the plea of absence would not avail them, the number of absentees became smaller and the spirit of opposition seemed to have abated. For a few days after the settlement there was some talk of organized opposition through the courts of law. An attempt was made by the larger landholders to raise a general defence fund, but for some reason this plan fell through. The Collector and the Survey Commissioner were told that the mass of smaller landholders had come to the conclusion that they had better leave well alone, and there was every hope that the opposition would die out, especially as report said that a legal opinion taken by the malcontents had been unfavourable to them. Matters remained quiet till about the end of January 1871, when rumours began to arise of an intended combination to dispute the right of Government to revise the assessment. When the first instalment of the new assessment fell due, payment was refused not only by those whose assessments had been raised, but also by those whose assessments had been lowered, and in the course of the next two months a large number of suits were filed against Government denying the right of Government to revise the assessment and asserting that the former rates were permanent. The litigants based this

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Bombay Survey.

Opposition in Kárwár, 1870.

claim on isolated expressions in proclamations and notifications issued in the first quarter of the century. The Survey Commissioner held that there was no just ground for this claim, and that during the sixty years they held North Kánara, the Madras Government never in any way admitted that they had not power to revise the assessment. On the contrary they had persistently asserted this right. In some parts of North Kánara revised rates were introduced and for the rest of the district they had often under consideration the most expedient mode of effecting a revision. The Bombay Government based their right to revise the assessment on the inherent right of Government to regulate taxation, as expressed in sections 25 and 26 of Bombay Act I. of 1865. The plaintiffs denied this right, and asserted that the existing assessments were permanent.

Under these circumstances the Revenue Commissioner authorized the Collector to allow any portion of the assessment which might be in excess of a permanent lease or *mulgeni patra* older than the transfer of Kánara to the Bombay Government to stand over, pending inquiry.[1] The formal agreement in each case was to be produced and authenticated to the satisfaction of the Collector or of an officer deputed by him. All other landholders were given the option of resigning their lands and paying for the current year 1870-71 assessment at previous rates, or of paying the full survey rates if the land was not resigned within a certain date. In case of persistent refusal to resign or to pay the survey assessment the Revenue Commissioner desired the Collector to proceed to distrain by notice and sale of land, as provided by the rules framed under section 31 of Bombay Act I. of 1865.

This Kárwár opposition resulted in the great Kánara land case which was decided in May 1875 by the Bombay High Court. The decision was on every point in favour of Government.[2] An appeal to the Privy Council followed but was not prosecuted. The agitation died out and the main question of the general right to revise the assessment was set at rest.

Concessions.

To lighten the pressure of the enhancement in individual cases Government sanctioned certain concessions.[3] The holder of land uncultivated at the time of the settlement, so long as the land remains uncultivated, can keep the right of occupancy up to five years after the settlement on paying an eighth of the full assessment. This concession applies only to the Kánara lowlands and in them only to holdings in any one village which pays an assessment of more than £2 10*s.* (Rs. 25). It was never the practice to recognise the right to hold land, whether cultivated or not, without paying the assessment. In former times large landholders had appropriated much land to which they had no title. This appropriation was still more general while the survey was going on. Every holder was allowed to point out the limits up to which he claimed, and these claims were admitted without question so long as no counter-claim

[1] Revenue Commissioner, 1164, 27th March 1871.
[2] Bombay High Court's Reports, XII. Appendix, pp. 1-124.
[3] Government Resolution 5573, 31st October 1874.

Bombay Survey.
Concessions.

was set up, or there appeared to be no reason to reserve the land on behalf of Government. No immediate payment was incurred on this land as the old assessment remained unchanged till the settlement, and, at the settlement, there was always the option of resigning an entire survey field. Thus land was widely claimed without any former right and without the immediate intention or the ability to bring it under tillage. Large landholders were specially anxious to keep their tenants from becoming occupants under Government, as this would reduce the competition for their land and would lower rents. A second concession was that in all holdings paying a survey assessment of more than £2 10*s.* (Rs. 25), if the increase of assessment exceeded fifty per cent, only fifty per cent increase on the old assessment should be paid in the first year, an additional twenty-five per cent in the second, and in the third and following years the whole of the increased assessment. This concession was necessary as much cultivated land in the more outlying parts had hitherto paid a nominal land tax.

Results.

As there is a considerable difference in the country above and below the Sahyádris, the incidence of the land-tax is shown separately for these two main divisions of the district. Below the Sahyádris, the average new or survey acre rate is, on garden land 15*s.* 2½*d.* (Rs. 7-9-8), on rice land 6*s.* 11½*d.* (Rs. 3-7-8), and on dry-crop land 11¾*d.* ($7\frac{1}{16}$ *annas*). Above the Sahyádris the average acre-rate on garden land is £1 2*s.* 10⅛*d.* (Rs. 11-6-9), on rice land 4*s.* 5⅛*d.* (Rs. 2-3-5), and on dry-crop land 9*d.* (6 *annas*). The conditions above the Sahyádris are better suited to the growth of the most valuable garden crops and the average rate on garden lands is therefore higher above than below the Sahyádris. Much of the rice-land both above and below the Sahyádris bears sugarcane in occasional rotation, and, below the Sahyádris, a second crop of rice or of pulse is common.

Up to December 1882 there have been surveyed and settled the sub-divisions of Yelláp̃ur with 173 villages, Kárwár with sixty-one villages, and Kumta with 218 villages; 243 villages out of 271 in Supa, 201 villages out of 295 in Sirsi, and thirty-seven out of 142 in Honávar. The Siddápur sub-division is alone untouched. Except in Supa where details of the old assessment are not separately available for each block the result of the survey settlement has been to raise the assessment from £4967 to £10,704 or 115·50 per cent in Kárwár, from £14,493 to £19,760 or 36·34 per cent in Ankola and Kumta, from £6187 to £6969 or 12·63 per cent in the thirty-seven settled villages of Honávar, from £5703 to £9298 or 63·03 per cent in Yelláp̃ur, and from £7502 to £10,567 or 40·85 per cent in the 201 settled villages of Sirsi.

The following statement shows the progress of the settlement to the 31st of December 1882:

Chapter VIII. Land Administration. Bombay Survey. *Results.*

Kánara Survey Details, 1882.

Sub-Division.	Total Villages.	Settled Villages.	Occupied Area.		Assessment.		Increase per cent.
			Before Survey.	Under Survey.	Before Survey.	Under Survey.	
					£.	£.	
Coast.							
Kárwár	61	61	...	32,019	4967	10,704	115·50
Ankola and Kumta ...	218	218	...	61,467	14,493	19,760	36·34
Honávar	142	37	...	16,608	6187	6969	12·63
Upland.							
Supa	271	243	...	59,062	...	9080	...
Yellápur	173	173	32,079	44,262	5703	9293	63·03
Sirsi	295	201	29,715	44,607	7502	10,567	40·85
Total ...	1160	933	...	257,025	...	66,378	...

Land Tenures. *Holdings.*

Before the introduction of the survey settlement, and still in unsettled villages, holdings or *vargs* are entered in the Government accounts either as *muli* that is permanent or as *geni* that is rented. This distinction properly applied only to land in the old province of Kánara, that is, in the lands to the south of the Gangávali river; but under British rule the terms have come to be used over the whole district.

The proper meaning of *varg* is account, corresponding to *kháta* in settled districts, with this difference that if a *vargdár* takes up fresh land from Government, or by agreement or purchase obtains the transfer of a portion of another *varg* the additional land is not included in the original *varg* but a new *varg* is entered in the accounts. But at an early stage of British rule *varg* came to be used as synonymous with holding or estate, and each *varg* has lately been known by the name of some person who held it at a former time, retaining also its original number. Occasionally *vargs* have been subdivided and new *vargs* formed under new names, but this has not been the rule. Generally there were separate *vargs* for each village, but *vargs* comprising lands in different villages are not unknown.[1] Within the village the plots belonging to a *varg* are scattered in all directions and never could be identified by any one but the owner and perhaps the village accountant, and as there were no boundary marks and no record of area, there was a remarkable facility for enlarging the holding without incurring additional assessment.

The meaning of the word *muli* is disputed. Some would connect it with the Sanskrit *maulya* meaning price; those who do so assert that *muli* holdings were originally bought from the government. This seems to have been Major, afterwards Sir Thomas, Munro's opinion. In a letter to the President and Members of the Madras Board of Revenue, dated 31st May 1800, describing the revenue administration of Kánara under former governments, Munro says 'When a proprietor alienated land for a certain rent for ever he either received a price for it, or he received no price for it or he paid a sum of money to the person to whom the land was transferred. Which of these modes was adopted depended on the

[1] Munro, 4th May 1800; Mr. Blane, 20th September 1848.

circumstances of the parties and the nature of the land; but in each of the three cases the tenant was the same, and the tenant was called tenant by purchase. When the government disposed of lands which had reverted to it by failure of heirs, it followed the practice of individuals. It sold the land almost always for a lump payment or *nazarána*; it sometimes gave the land free of charge; but it never paid money, and it seldom or never advanced money to the new tenants or owners.' In this passage the words tenant by purchase appear to be intended as a translation of *mulgenigár*, a class of tenant described below, and the whole statement seems to be founded on the assumption that *mul* means price. Former governments granted the *muli* right to lands by means of instruments called *mulpattás*, and these documents show that a payment called *nazarána* or *kanike* was made. This has led Major Munro to state that the lands were sold for a *nazarána*. But the word *nazarána* does not denote the consideration which forms part of a sale. In the cases in question it would rather mean a fee paid for the issue of an order, probably of a somewhat similar nature, though perhaps differently applied; to stamp duty. Besides it is well known that *mul* does not mean price but root, and the more probable signification of *muli* is permanent. The lands referred to in the *mulpattás* were granted for ever subject to the payment of the assessment. Even the non-payment of the revenue did not absolutely deprive the holder of his right. Munro says:[1] 'If he absconded with balances standing against him, the land was transferred to another person; but if he or his heir returned at ever so distant a period, the land was restored on either of them paying a reasonable compensation for the balance and for such extra expenses as might have been incurred on account of improvements.' This right was not continued under the British Government. Mr Blane says: 'It was not well established, but it is stipulated in some permanent leases or *mulpattás* granted at the beginning of British rule, that if a descendant of a former permanent holder or *mulgár* appeared within twelve months and paid a reasonable compensation for the balance due, the land should be made over to him.' The hereditary right, says Mr. Elphinstone, together with the power to alienate, constituted the private property in land which was by many supposed to be peculiar to Kánara and Malabár; but *mirásdárs* in the Deccan appear to have had similar rights.[2]

It is asserted, and it is not improbable, that originally all the cultivated lands in Kánara were held on *muli* or permanent right, and that each holder possessed a title-deed in the shape of a *mulpatta*, although few authentic documents of that nature granted by former governments are now forthcoming. During the latter part of the eighteenth century, under Haidar and Tipu, the country was partially depopulated and the lands deserted, and from this and other causes some lands formerly cultivated reverted to Government.[3]

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[1] Report, 31st May 1800, paragraph 23.
[2] Report on the Territories conquered from the Peshwa, 25th October 1819.
[3] Munro's Letter to Collectors, 9th December 1800, paragraph 6.

Chapter VIII. Land Administration.

Land Tenures, *Holdings.*

At first, under British rule, the practice was to offer these waste lands annually to the highest bidder.[1] They were then called *sarkár geni* or rented from Government and the cultivators were mere tenants-at-will holding directly from Government. The system of giving out these waste lands from year to year was not found to work well, and in 1807 the Madras Government sanctioned the alienation of these lands to respectable persons who would undertake to cultivate them and pay assessment on the same terms as the original holders.[2] This alienation was carried out by means of permanent leases or *mulpattás*, which probably were similar to those granted by former governments, but no *nazarána* or handing-over-fee was taken. In this way, in the language of the district, many lands were converted from *sarkár-geni* or government leases into *muli* or permanent holdings. The process did not go on so speedily as was deemed desirable. In 1834, Mr. Viveash, the Principal Collector, after stating that people who desired *mulpattás* or permanent deeds would get them on application, gave an assurance that those who had paid the full assessment would be treated as *mulgárs* or permanent holders, so long as they paid the full assessment, even though they had not obtained *mulpattás* and though the land was not entered as *muli*.[3] From that time all real distinction between *geni* and *muli vargs* ceased, but the two names remained in the accounts, and are still used where the survey settlement has not been introduced.

Hosdgame Lands.

The waste or deserted lands above referred to were also called *kulnasht*, that is lands which had lost their occupant. Arable land, which, at least within the memory of man, had never before been cultivated, was called *rekhánasht* or land which had lost the record of its assessment. It was given out with or without *mulpattás*, and entered in the accounts as *hoságame* that is new accretion or cultivation. Such lands were not necessarily formed into separate holdings or *vargs*; they were more frequently entered as authorized additions to existing holdings. The name *hoságame* is still in use, but there is no real difference between the tenure of *hoságame* lands and of other lands.

Alienations.

The term Alienation seems to have been used by the Kánara officers of the Madras Government in the sense of giving lands for permanent cultivation subject to the payment of the assessment. It has been decided, in one of a large number of suits instituted to oppose the introduction of the survey settlement, that the use of the word alienation did not imply a permanent settlement of the assessment or any remission of revenue, total or partial. Such remissions are few and insignificant. Almost every temple in Kánara has land attached to it, which is entered in the name of the temple deity, but the full assessment is paid for the land, and there is no difference between the temple land and a private holding.

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[1] Board of Revenue to Government, 31st August 1807.
[2] Secretary of Government to Board of Revenue, 28th October 1807.
[3] Vernacular Order, 24th October 1834.

Endowments in cash are paid to many temples in lieu of collections formerly made by the managers from private holdings under the name of *horadharm* or outside charity. These Mr. Read, who succeeded Colonel Munro as Collector, attached and added to the assessment of the holdings as items of revenue. For a few Roman Catholic churches and a few mosques a partial exemption from assessment is claimed, and at present allowed, but the titles have not yet been adjudicated. In some parts of the district *shetsandis*, or subordinate village officers, are allowed a remission of assessment on land held by them in lieu of cash payments; but cash payments are becoming the rule. The only other alienation of land revenue to be noticed is the remission of assessment allowed by the Bombay Government in 1870 during the lifetime of the widows of Busling Rája, a descendant of the *páligár* or chief of Bilgi on the lands previously held by him.

Non-cultivating Holders.

From what has been stated it will be seen that, although the names *mulgárs* or permanent holders and *genigárs* or renters have been kept, since 1834 there has been no real difference in the status of persons holding land directly under Government. Wherever the survey settlement has been introduced, so far as Government accounts are concerned, even the distinction of name has ceased, and the right of occupancy as defined in the Bombay Survey Act is the only recognized tenure under Government, except in the few cases where temporary cultivation is allowed. In the surveyed parts of the district, indeed throughout the whole district, the only real distinction is between occupants who cultivate and occupants who do not cultivate. In lowland Kánara cultivating occupants are probably more numerous than non-cultivating occupants but in other parts of the district by far the greater portion of the land is held by occupants who do not themselves cultivate. There are few people of any class who do not hold some land, as the purchase of land is almost the only mode of investing money known in the district; but in most places the bulk of the large landholders are of the Shenvi caste. In many cases these people are the descendants either of village accountants or of the relations of village accountants, officers who had every facility for enlarging their own holdings and allowing those in whom they were interested to enlarge theirs by encroaching on Government waste. Moreover these people formed the educated class of the community, and rapidly became the moneyed class and acted as village bankers. In course of time the lands of their debtors passed into their hands, and the debtors fell from the rank of occupants to that of tenants. Almost all the large landholders still unite moneylending to their other occupations. In upland Kánara the rule is for occupants to cultivate their own lands, but everywhere there are large landholders, and the process of the more ignorant cultivators being converted from occupants into tenants which is near completion in the lowland sub-divisions is also in operation in upland Kánara.

Mulgenigárs.

It remains to describe the rights of those who hold not directly from Government, but under a superior holder. Of these the highest are *mulgenigárs* or permanent lessees. In the minute of the

Chapter VIII. Land Administration.

Land Tenures. *Mulgenigárs.*

Madras Board of Revenue recorded on the 5th of January 1818, their status is thus described: The *mulgenigárs* or permanent tenants of Kánara were a class of people unknown to Malabár, who, on condition of the payment of a specified invariable rent to the *muli* or landlord and his successors, obtained from him a perpetual grant of a certain portion of land to be held by them and their heirs for ever.[1] This right could not be sold by the *mulgenigár* or his heirs, but it might be mortgaged by them; and so long as the stipulated rent continued to be duly paid he and his descendants inherited this land like any other part of their hereditary property. The landlord and his heirs were precluded from raising the rent of the permanent lessee. It was, therefore, originally either higher than that procurable from temporary tenants, or it was fixed at the same or at a lower rate in consideration of a certain sum being paid as premium or purchase-money for the grant in perpetuity or as a favour conferred by the landlord on some of his dependents.[2] It amounted, in fact, to a permanent alienation of a certain portion of land by the landlord; for it never again lapsed to him or his descendants except on the failure of heirs to the permanent lessee. This class of people may therefore be considered subordinate landlords rather than tenants, especially as, though many of them cultivated their lands by hired labourers or slaves, others sub-rented them to *chálgenigárs* or 'temporary tenants.' This description applies generally to the *mulgeni* tenure of the present day. In some cases the rent is fixed in produce; in other cases it is fixed in cash. A few *mulgeni* deeds belonging to the early part of the century have been found which stipulate that if the assessment is increased the lessee will pay the enhanced amount, but the majority contain no such provision, and one of the most difficult points arising out of the survey settlement results from the fact that the revised assessment exceeds the rent fixed in a *mulgeni* deed. Most of the *mulgeni* deeds executed since the survey began contain the stipulation that if the assessment is increased the lessee will pay the enhanced amount.

Nadagi or Ardheli.

Another sub-tenure of a permanent or quasi-permanent nature is *nadagi* or *ardheli*. This tenure which applies only to garden lands prevails to a considerable extent on the coast, especially in Honávar and Kumta. The rent payable by the tenant is fixed generally at one-half of the produce, but it is sometimes fixed in other proportions and in a very few cases in cash. The occupant bears the expense of planting the trees, and the tenant bears the expense of rearing them. When full-grown trees are made over to a tenant, the tenure is called *sulgi*, and in this case the tenant receives one-third of the produce for his labour. The landlord in both cases pays the assessment. The lease is terminable at the will of the tenant, but he cannot be ousted by the over-holder, unless it is proved that the property has suffered from neglect. These tenures appear to be declining as they give rise to numerous disputes.

[1] These grants were always in writing, many of them have been lost.
[2] This was the more frequent practice.

The most frequent form of land mortgage in Kánara is mortgage with possession, called *bhogyádi adháv* or usufructuary mortgage. Until the mortgage is redeemed the mortgagee is exactly in the position of the landholder, and formerly the land was frequently entered in the accounts in the mortgagee's name.

Tenants-at-Will.

The ordinary sub-tenancy is tenure-at-will or *chali geni*, and it is by tenants-at-will that almost all the large landholders' estates are cultivated. A yearly holder or *chálgenigár* may hold either under a permanent holder or *mulgár*, under a permanent tenant or *mulgenigár*, or under Government as the occupant of a lapsed permanent estate or *muli varg*. If the yearly lessee holds under an over-holder, his name is in no way recognized in the accounts. If an over-holder found his tenant in arrears, under the Madras Regulation he had power to attach his property and report the attachment to the Collector, who, at thirty days' notice, during which time the tenant could appeal, sold the property by auction and satisfied the claim. The tenant generally holds a written lease and gives an acceptance. The period for which the documents are executed is generally a year, but fresh documents are not executed every year; on the contrary it is the practice to cultivate for many successive years on the same lease. As a rule fresh documents are drawn up only when a change in the rent or some other circumstance makes a fresh deed necessary. The terms of the lease vary in different places. In Supa the rent is ordinarily fixed in money; elsewhere, except for garden land, it is almost always paid in grain. As regards garden assessment, Mr. Read, the Collector, wrote in 1814:[1] 'The general practice observed in lowland Kánara for assessing cocoanut, betelnut, and pepper produce is that for new cocoanut gardens a lease or *kaul* is demanded, securing possession to the cultivator until his young trees begin to bear, which is generally the case in their sixth year near the sea-coast and in their tenth year near the Sahyádris. The average assessment of about 12*s.* (Rs. 6) on each tree is then demanded on the tree instead of on the produce. The trees thenceforward continue to be charged every year by the village accountant, and no allowance is made for unfruitful years if it is supposed that the proprietor has the means of keeping up his garden, because in old gardens, while a few trees each year become unfruitful, their places are supplied by those beginning to bear. Another mode prevails, which has been continued during the Company's Government, of assessing the ground, not the trees, from the period of starting the garden at the average rent of the neighbouring rice-fields and demanding nothing more when the trees begin to bear. This is the prevailing usage between the Government and proprietor of whatever description; but that observed by the landlords is to grant their yearly tenants or *cháligenigárs* from one-fourth to one-third of the gross produce and to their permanent tenants or *mulgenigárs* one-half the gross produce, because the latter are bound to plant young trees in lieu of decayed ones and not to sell or transfer their right in the garden land to

[1] Letters relating to Early Revenue Administration, 82, 83.

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any but their landlords. It is not customary to demand any additional assessment for a few betel or pepper vines intermixed with the cocoa-palms, because it is sufficiently known that they injure the productive powers of the trees they are suffered to embrace. Pepper and betelnut gardens are not assessed in any particular manner, but pay according to the quality of the rice-field soil of which they are formed. They are found near the foot of the Sahyádris and are almost all cultivated by the landlords themselves, most of whom are Havig Bráhmans. When any of these gardens lapse to the Government they are rented at one-third the estimated gross produce, or, if that cannot be had, they are given away to the highest bidder. Hence it appears that the minute division of the gross produce of gardens in Malabár between the Government and the cultivator is not found in Kánara, where a specific tax on each tree or a fixed ground-rent is demanded without reference to the produce of either. It is conjectured that about two-thirds of the proprietors of gardens below the Sahyádris pay the land assessment and that the other one-third pay upon the trees. Before the introduction of the survey settlement, and still in unsettled villages, the tenants' rent was ordinarily calculated at double the Government assessment. Owing to the revision of the assessment this system is for the present at least not so common as it formerly was and the rent is fixed according to the nature of the soil and other circumstances. In some parts of the district particularly in Honávar, an agreement to divide the produce called *palu*, is common. The occupant provides the seed and sometimes the oxen and tools, and after deducting the seed with a small amount for interest, the balance is divided either equally or in proportions to which the occupant and tenant have agreed.

Wood-ash Tillage.

From time immemorial *kumri*, that is the raising of *rági* Eleusine corocana, by cutting and burning brushwood in the forests and sowing seed among the ashes, has been extensively carried on. It is believed that this forest tillage was never specifically allowed as a right, but only as a temporary privilege, and it cannot properly be called a land tenure. But in some estates or *vargs* there is an entry of *kumri* assessment, which is often called *shist* or standard assessment on account of *kumri korlayu*, that is a tax on the cutting of *kumri*; and on that ground and also because some permanent leases or *mulpattás* mention *kumri* assessment, not only a right to forest tillage but property over large tracts of forest-land have been claimed. Before 1822-23 the revenue from *kumri* was entered in the accounts under the head of *motarpha* or village taxes, but in that year it was directed to be credited to land revenue.[1] The system of assessing the tax varied in different villages. In some places it was fixed at so much for a couple, a man and a woman, or so much for a man alone; and in others according to the number of billhooks used in clearing the brushwood in which case it was always of the nature of a poll-tax. As there was no reason to grant the privilege to any but the wild tribes who knew no other means

[1] Minutes of Consultation, dated 11th October 1822.

of gaining a livelihood, it appears at first sight difficult to account for the entry of *kumri* assessment in the holdings of persons who had other regularly cultivated land. In 1858 Mr. Fisher wrote[1]: There is little reason to doubt that the only difference between the government *kumri* cess, *sarkár kumri korlayu*, and the *kumri* cess paid by regular holders or *vargdárs* consisted in the government cess being levied direct from the *kumri* cutters while the holders' or *vargdárs' kumri* cess was recovered by them from the *kumri* cutters who either cleared parts of the holders' land or were otherwise under his influence, on paying a specified sum as part of the demand on their estates. If this is so, the system of levying *kumri* assessment from regular landholders was probably adopted for the sake of convenience. When the country was less accessible than it now is, it would not be easy to levy a poll-tax from every *kumri* cutter and the adoption of the practice of using the regular holder, a man of influence in the neighbourhood, as a medium for collecting the tax is intelligible. The destructive nature of *kumri* cultivation attracted the attention of the Madras Board of Revenue, the Madras Government, and the Court of Directors. In 1848 Mr. Blane prohibited it in places from which timber could be conveniently exported or in which the reserved kinds of timber grew, and directed that those who claimed a right to cultivate *kumri*, because a *kumri* assessment was entered in their holdings or estates, should not be allowed to exercise the right in such places and that the assessment should be remitted. In other parts of the forest *kumri* was to be allowed only to an extent proportionate to the assessment. In 1858 the principle was adopted of settling the assessment with reference to the number of *kumri* cutters and allowing *dugni*, that is so much produce as represented double the *kumri* assessment entered in the holding or *varg*, to such holders as held estates which paid a *kumri* assessment.[2] In 1860 the Government entirely forbade *kumri* in holdings, and extended this order to holders of permanent leases or *mulpattás*.[3] In unsettled villages the *kumri* assessment is still entered in the accounts, but the amount is always remitted.[4] *Kumri* is now restricted within the narrowest possible limits. It is allowed only to those hillmen who at present have no other means of livelihood. The tax is fixed at 2*s*. (Re. 1) the acre.

Restrictions of.

Staff, 1882.

The revenue administration of the district is entrusted to an officer styled Collector on a yearly pay varying from £2160 to £2790 (Rs. 21,600 - Rs. 27,900). This officer, who is also the Chief Magistrate and the executive head of the district, is helped in his work of general supervision by a staff of three assistants, of whom two are covenanted servants and one is an uncovenanted servant of Government. The sanctioned yearly salaries of the covenanted assistants range from £600 to £1080 (Rs. 6000 - Rs. 10,800), and that of the uncovenanted assistant is £960 (Rs. 9600).

For fiscal and other administrative purposes the lands under the Collector's charge are distributed over eight sub-divisions. All

[1] Mr. Fisher, 91, 30th Aug. 1858 para. 63.
[2] Mr. Fisher, 91, 30th Aug. 1858 para. 29.
[3] Proceedings, 23rd January 1860.
[4] Proceedings, 23rd October 1861.

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these are entrusted to the two covenanted assistants or assistant collectors. The fourth assistant styled the head-quarter or huzur deputy collector is entrusted with the supervision of the treasury. These officers are also assistant magistrates, and those of them who have revenue charge of portions of the district have, under the presidency of the Collector, the chief management of the different administrative bodies, local fund and municipal committees, within the limits of their revenue charges.

Sub-Divisional Officers.

Under the supervision of the Collector and his assistants the revenue charge of each fiscal division of the district is placed in the hands of an officer styled mámlatdár. These officers, who are also entrusted with magisterial powers, have yearly salaries varying from £180 to £240 (Rs. 1800 - Rs. 2400). Three of the fiscal sub-divisions, Honávar Yellápur and Supa, contain each a petty division or *peta mahál* under the charge of an officer styled mahálkari, who, except that he has no treasury to superintend, exercises the revenue and magisterial powers generally entrusted to a mámlatdár. The yearly pay of the máhalkaris varies from £72 to £96 (Rs. 720-Rs. 960).

Village Officers.

In revenue and police matters the charge of the 1257 Government villages is entrusted to 942 headmen, all of whom are stipendiary. Of these 198 headmen perform revenue duties only and 744 are entrusted with both revenue and police charges. The yearly pay of the headman depends on the amount of revenue derived from his village. It varies from 10*s.* to £11 4*s.* (Rs. 5 - Rs. 112) in settled villages, the average revenue receipts of a settled village amounting to £72 (Rs. 720); and from 1*s.* 1½*d.* to £12 (9 *ans.* - Rs. 120) in unsettled villages, the average revenue receipts of an unsettled village amounting to £88 2*s.* (Rs. 881). Of £2187 2*s.* ½*d.* (Rs. 21,871-0-4), the total yearly charge on account of village headmen, £1501 11*s.* 8⅞*d.* (Rs. 15,015-13-11) are debited to Land Revenue and £685 10*s.* 3⅝*d.* (Rs. 6855-2-5) to Police. No headmen are paid by grants of land.

To keep the village accounts, draw up statistics, and help the village headmen, there is a body of stipendiary village accountants or *shánbhogs*. These men number 239 in all or about one accountant to every five villages, each charge containing on an average 1765 inhabitants and yielding an average yearly revenue of £378 8*s.* (Rs. 3784). Their yearly salaries, which are paid in cash, amount in settled villages, on an average to £13 10*s.* (Rs. 135) and vary from £12 to £15 (Rs. 120 - Rs. 150); in unsettled villages they average £11 8*s.* (Rs. 114) and vary from £10 16*s.* to £12 (Rs. 108 - Rs. 120). They represent a total yearly charge of £3102 (Rs. 31,020). Besides the regular accountants an extra establishment of accountants is annually maintained to strengthen the regular staff pending the introduction of the survey settlement into the unsettled parts of the district. At present (1882) about five-eighths of the district have been surveyed and settled.

Village Servants.

Under the headmen and the village accountants are the village servants with a total strength of 492. These men are liable both for revenue and police duties. Most of them are Hindus. The total yearly grant for the support of this establishment amounts to

£1995 12*s.* (Rs. 19,956), being £4 (Rs. 40) on an average to each man, or a cost to each village of £1 12*s.* (Rs. 16).

The yearly cost of the village establishments may be thus summarised: Headmen £2187 (Rs. 21,870), accountants £3102 (Rs. 31,020) and servants £1996 (Rs. 19,960) making a total of £7285 (Rs. 72,850), equal to a charge of £5 16*s.* (Rs. 58) a village, or eight per cent of the entire land revenue of the district.

Season reports are available for the seventeen years ending 1881-82:

Season Reports.

1865-66. In 1865-66 the rains were seasonable and favourable both to rice and garden crops. Fever, dysentery, and small-pox prevailed over most of the district; fever chiefly above and dysentery below the Sahyádris. The land revenue rose from £62,837 to £75,222; and the rupee price of rice fell from fourteen to seventeen pounds.

1866-67. The season of 1866-67 was on the whole favourable. The rains began well; in September and in October the fall was scanty, but the failing crops were saved by an abundant supply in November. Public health was better than in previous years; cholera and fever declined, though fever was still prevalent in Yellápur and Supa. The land revenue fell from £75,222 to £60,772, and the rupee price of rice rose from seventeen to sixteen pounds.

1867-68. In 1867-68 the rainfall was abundant and seasonable, the crops were richer and public health was better than in the previous year. The land revenue rose from £60,772 to £74,103; and the rupee price of rice fell from sixteen to twenty-one pounds.

1868-69. In 1868-69 the rainfall was generally favourable, and the harvest fair. Public health continued to improve, but cattle disease was general, and very fatal. The land revenue rose from £74,103 to £74,946; and the rupee price of rice fell from twenty-one to twenty-two pounds.

1869-70. In 1869-70 the early rainfall was scanty; and late rains in November and December, though abundant, were untimely and greatly damaged ripe rice and cotton and to a less extent injured Indian millet and gram. Fever was general and there were some cases of cholera, but public health on the whole was good. There was no great mortality among cattle. The land revenue fell from £74,946 to £72,231; and the rupee price of rice rose from twenty-two to seventeen pounds.

1870-71. Except for rice, the season of 1870-71 was favourable. The fall to the end of August was good; in September the supply was scanty, and in October it was heavy enough to cause much injury to the rice. Public health was better than in the previous year. The chief forms of disease were fever, small-pox, and bowel complaints. Cattle disease also appeared in some places. The land revenue rose from £72,231 to £75,761, and the rupee price of rice fell from seventeen to twenty-five pounds.

1871-72. In 1871-72 both above and below the Sahyádris the rainfall was moderate, especially in Supa and Yellápur. On the coast the rainfall was irregular. The only sub-division which received a full supply was Siddápur. The season was middling. Public health

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was good, and the amount of cattle disease was moderate. The land revenue rose from £75,761 to £80,921, and the rupee price of rice rose from twenty-five to twenty-four pounds.

Season Reports.

1872-73. The season of 1872-73 was favourable. In June and July the rainfall was good and timely. A heavy fall in August flooded the low rice lands and slightly injured the crops. But this was followed by regular and moderate rain and the harvest was better than it had been for ten years. Public health was good; fever and ague were on the decline. Cattle disease broke out in some sub-divisions. The land revenue rose from £80,921 to £81,549, and the rupee price of rice fell from twenty-four to twenty-six pounds.

1873-74. The season of 1873-74 was moderate. The rainfall was at first good, but there was a long break in August, and though later on the season improved the harvest was light. Fever, small-pox, dysentery, and cattle disease prevailed throughout the year. The land revenue rose from £81,549 to £84,254, and the rupee price of rice remained unchanged at twenty-six pounds.

1874-75. The season of 1874-75 was fair. The rains began in May and continued favourable till August. After August heavy rain damaged the low-lying rice crops. Fever, small-pox, and cholera were more or less prevalent. The land revenue rose from £84,254 to £89,643, and the rupee price of rice fell from twenty-six to twenty-eight pounds.

1875-76. The season of 1875-76 was on the whole good. The rains began early in June, and were favourable, especially along the coast. Except in Supa, the crops were above the average. Fever and cattle disease prevailed throughout the district, small-pox in parts of Kumta, Honávar and Yellápur, and slight cholera in Kárwár, Supa and Yellápur. The land revenue fell from £89,643 to £83,387; and the rupee price of rice fell from twenty-eight to thirty pounds.

1876-77. The season of 1876-77, one of the great famine years in the Bombay Karnátak and Maisur, was fair on the coast, indifferent in the centre of the district, and bad in the east bordering on Belgaum, Dhárwár, and Maisur. The rainfall began about the 10th of June and continued abundant till the end of July. In August it was short and in September and October it failed partially in some places and entirely in others. The failure was greatest in the eastern villages bordering on Belgaum, Dhárwár, and Maisur. On the coast the crops were comparatively good. A few miles along both sides of the Sahyádris they were below the average, and in the most eastern villages the crops either entirely or partially failed. As the late rain failed, the cold weather crops were generally poor, and during the hot season water and fodder were scarce. Fever prevailed throughout the district, but cattle disease and small-pox were less fatal than in the previous year. Except in August, September, and October cholera was general especially in the upland sub-divisions. The land revenue fell from £83,387 to £81,964, and the rupee price of rice rose from thirty to twenty-eight pounds.

1877-78. The season of 1877-78, the second of the great famine years, was on the whole favourable. The rainfall began at the end of May

Season Reports.

and in June was fair. In July and early August it failed, but, in the latter part of August and in September the fall was well-timed, and continued so heavy that in October some crops suffered from too much rain. Except in a few villages, the rice crops were good. Owing to the failure of rain in July, the garden produce was below the average; betelnuts did not yield more than half the average, and cardamoms and pepper almost entirely failed. Owing to the heavy rainfall in October, the cold weather crops were good. Deaths were about forty-five per cent more than during the previous year, partly owing to the excessive rain and partly to the extreme dearness and scantiness of grain. Both fever and cholera were more fatal than during the previous year; on the other hand there was less mortality among cattle. The land revenue fell from £81,964 to £81,214, and the rupee price of rice rose from twenty-eight to twenty-two pounds. *1877-78.*

In 1878-79 the rainfall was the heaviest on record (132·89 inches) and the rice harvest was unusually fine. The gardens also profited, and except crops on low-lying lands which were sodden by excessive moisture the harvest was exceptionally good. The land revenue rose from £81,214 to £93,950, and the rupee price of rice rose from twenty-two to eighteen pounds. *1878-79.*

The harvest of 1879-80 was below the average. Most of the early sowings were washed out by heavy rain and the later sowings were withered by a long spell of drought. In August and September the rainfall was good but hardly made up for the former losses. Good lands scarcely produced an average and the yield in the uplands was poor. Garden lands suffered little. The dry season crop sown in January and reaped in April was good; but the cold weather or *rabi* crop was poor. The land revenue fell from £93,950 to £85,760 and the rupee price of rice rose from eighteen to seventeen pounds. *1879-80.*

In 1880-81 the regular rainfall in June and July was followed by a break which lasted from the second week in August to about the 10th of September; a timely fall of rain in September saved the crops, but in the uplands the harvest was scanty. The rice crop was up to the average; and the garden crops and sugarcane were good. The land revenue rose from £85,760 to £86,686, and the rupee price of rice fell from seventeen to twenty pounds. *1880-81.*

In 1881-82, except in Sirsi, the rainfall was below the average, but on the coast it was sufficient and seasonable. The open high lands above the Sahyádris suffered from scanty rain, but in other parts the crops were good and the season was on the whole favourable. Public health was good; there was no cholera and less fever than usual. In the south there were some cases of small-pox but only eleven proved fatal. The land revenue rose from £86,686 to £100,283, and the rupee price of rice fell from twenty to twenty-four pounds. *1881-82.*

CHAPTER IX.

JUSTICE.

Chapter IX. Justice.

Early Acts. *1802-1816.*

[1]For the four years ending 1803 no information is available regarding the administration of justice. The preamble to Madras Regulation II. of 1802 shows that before January 1802 no regulations were in force. The Collector decided most civil suits at his discretion and made over most petty land disputes to arbitration.[2] In districts where a permanent settlement of the land assessment was introduced, district or zilla courts were established under Madras Regulation II. of 1802. In 1803, when an Act for the administration of criminal justice was introduced, sections 56 to 58 of Madras Regulation II. of 1803, empowered the Collector to exercise magisterial functions and sections 47 to 55 empowered him to decide civil suits. As the permanent settlement was not applied to Kánara these regulations were not introduced into the district. In 1807, under Regulation II. of 1806, a district court was established at Honávar with jurisdiction over South and North Kánara. In 1809 the district court was removed from Honávar to Mangalor. In 1817, under Madras Regulation IX. of 1816, the magisterial powers of the District Judge were transferred to the Collector, and, under Madras Regulation X. of 1816, the District Judge was given the powers of a criminal judge for committing certain cases for trial before the circuit court, for trying and deciding petty cases on their own authority, and for passing sentence not exceeding two years' imprisonment. The District Judge was subject to the Provincial and Circuit Court of Tellicherri.

Provincial Court. *1802-1843.*

Under Madras Regulation IV. of 1802, a Provincial and Circuit Court consisting of three Judges was established at Tellicherri with power to hear appeals from, and to decide on circuit criminal cases committed for trial by, the District Judges of Kánara and Malabár. To hear such cases, one of the three Judges of the Provincial and Circuit Court left Tellicherri for six months every year for the districts north of Tellicherri, and, on his return, another Judge set out for the remaining six months of the year for the districts south of Tellicherri. The Circuit Judge visited every district station on his way. In deciding cases he was helped by the *káji* or Muhammadan

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[1] From materials supplied by Mr. S. N. Tagore, C.S.

[2] Major Munro to the Board of Revenue, December 1800, paras. 3, 4.

law officer of the Provincial Court. At the close of the trial the *káji* gave his opinion called *fativa*, and, if the Judge agreed, decision was given on the spot. Cases in which the Circuit Judge and the *káji* disagreed were referred to the High Court or Sadar Faujdári Adálat at Madras.

Subordinate Courts. *1807-1843.*

In 1807, under Madras Regulation XVI. of 1802, native commissioners were appointed in Kánara to decide suits relating to personal property not exceeding £8 (Rs. 80) in value. Under Madras Regulation VII. of 1809, the powers of the native commissioners were extended to the hearing of such suits under £10 (Rs. 100) as were referred to them by the Judge. In 1816, under Madras Regulation VI. of 1816, native commissioners gave place to district *munsiffs*. Under Madras Regulation IV. of 1816, village *munsiffs* were appointed with powers to decide suits relating to personal property of not more than £1 (Rs. 10) in value. The office of village *munsiff* was in most cases given to *pátils* or village headmen. Under Regulation V. of 1816 the village council or *panchávat* was appointed with power to decide suits referred to them by the village *munsiffs*; and under Regulation VII. of 1816 the district council or *panchávat* was appointed to decide suits referred to them by the district *munsiffs*. Village and district councils or *panchávats* continued in Kánara, until the transfer of the district to Bombay in 1862. In 1817, for North Kánara including Kundápur, three *munsiffs*, one each at Bhatkal Gokarn and Sirsi, were appointed with power to decide suits not exceeding £20 (Rs. 200). Between 1821 and 1823 the Bhatkal *munsiff* was removed to Honávar, and the Gokarn *munsiff* to Ankola, and an additional *munsiff* was appointed for Yellápur. In 1827, under Madras Regulation I. of 1827, an assistant judge was appointed at Honávar with jurisdiction over Kundápur, Honávar, Kumta, Ankola, Sirsi, Siddápur, Yellápur, and Supa. The assistant judge heard appeals from the decisions of the district *munsiffs*, and, besides having criminal powers, heard original civil suits not exceeding £500 (Rs. 5000) in value. Appeals from the decisions of the assistant judge lay to the District Judge at Mangalor. In 1827 a *sadar-amin's* court was established at Honávar. In 1830, under Madras Regulation VII. of 1827, a native judge was appointed at Sirsi with jurisdiction over Sirsi, Siddápur, Yellápur, and Supa. In 1833, under Regulation III. of 1833, the jurisdiction of the *munsiffs* was extended to suits of £100 (Rs. 1000) and that of the *sadar-amins* to suits of £250 (Rs. 2500). In 1836 a native judge's court was substituted for the assistant judge's court at Honávar and, under Madras Act XXIV. of 1836, the native judges at Sirsi and Honávar were styled principal *sadar-amins*.

Changes. *1843-1862.*

In 1843, under Madras Act VII. of 1843, considerable changes were made in the judicial administration. The offices of the Provincial Circuit Court at Tellicherri, of the District Judge at Mangalor, and of the two principal *sadar-amins* at Sirsi and Honávar were abolished; North Kánara was separated from South Kánara in judicial matters, and the offices of a Civil and Sessions Judge of the second class and of a *mufti sadar-amin* at Honávar and of a *sadar-amin* at Sirsi were established. Under this arrangement the Collector and his

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assistant continued to perform magisterial work. In 1852 a principal *sadar-amin* was appointed under the Judge and a *munsiff's* court at Kumta was sanctioned. In 1860, the present North Kánara, with the sub-division of Kundápur, was made the separate charge of a District Judge who held his court at Honávar till 1866, when the court was removed to Kárwár. In 1862, when North Kánara passed to the Bombay Presidency, Kundápur continued to form part of South Kánara.

Civil Courts. *1862-1881.*

Of the strength of the judicial staff and the number of cases decided in Kánara the earliest available details are for 1862. In that year the number of civil courts was nine, the number of suits disposed of was 4305, and the average duration of each suit was five months. In 1870 the number of courts was reduced to five, the number of suits disposed of was 2466, and the average duration was three months and seven days. In 1874 the number of civil courts was five, the number of suits had risen to 2866, and the average duration had fallen to two months and twenty-seven days. In 1880 the number of civil courts was five, the suits numbered 2303, and the average duration was two months and fifteen days. At present (1881) the district is provided with a District Judge and four subordinate judges. Of the four sub-judges the first class sub-judge of Kárwár, besides special jurisdiction above £500 (Rs. 5000) over the whole district, has ordinary jurisdiction over Kárwár, Ankola except the Kulenad *mágni* or village-group, the Chinnápur village-group of Yellápur, and the charge of the Supa mahálkari; the second class sub-judge of Kumta has charge over Kumta and the Kulenad village group of Ankola; the sub-judge at Honávar has charge over Honávar and the three village-groups of Hire-avattalige, Chikka-avattalige, and Hire-kode in Siddápur; and the sub-judge of Sirsi has charge of Sirsi, Yellápur except the Chinnápur village-group, the Supa mámlatdár's division, and Siddápur except the village groups of Hire-avattalige, Chikka-avattalige, and Hire-kode. The average distance of the Kárwár court from its furthest six villages is sixty-nine miles; of the Sirsi court seventy miles; of the Kumta court forty-one miles; and of the Honávar court thirty-nine miles.

Civil Suits. *1870-1881.*

During the twelve years ending 1881 the average number of suits decided was 2776. During the six years ending 1875, the totals show alternate rises and falls, the lowest total being 2467 in 1870 and the highest 3193 in 1873. For the next three years the returns show a continuous fall from 3092 in 1875 to 2272 in 1878. In 1879 the total suddenly rose from 2272 in 1878 to 3589 or an increase of nearly fifty per cent; but in 1880 it again fell to 2306 or to pretty nearly the former level. In 1881 there was a further fall to 2095, the lowest total during the whole twelve years. Of the total number of cases decided, forty-one per cent have on an average been given against the defendant in his absence, the lowest being thirty-two in 1879 and the highest forty-five in 1875. Except in 1879, when there was an unusual fall to thirty-two or nine per cent below the average, the proportion of cases decided in this way showed slight variations from the average, the

rise or fall being generally one or two and at the most four per cent:

Kanara Ex-parte Decrees, 1870-1881.

Year.	Suits.	Decided ex-parte.	Percentage.	Year.	Suits.	Decided ex-parte.	Percentage.
1870	2467	1002	40	1877	2586	1076	41
1871	3036	1290	40	1878	2272	972	42
1872	2896	1150	39	1879	3589	1159	32
1873	3193	1329	41	1880	2306	1028	44
1874	2871	1156	40	1881	2095	853	40
1875	3092	1418	45				
1876	2910	1276	43	Total ...	33,313	13,709	41

Of contested cases, during this period of twelve years an average of 25·21 per cent have been decided for the defendant, the percentage varying from 31·19 in 1873 to 16·63 in 1880, and the number keeping above 200 before and below 200 after 1878. In sixty or 2·86 per cent of the suits decided in 1881 the decree was executed by putting the plaintiff in possession of the immovable property claimed. The number of this class of cases varied from 108 out of 3193 in 1873 to sixty out of 2095 in 1881. In 287, or 13·69 per cent of the 1881 decisions, decrees for money due were executed by the attachment or sale of property. Of these 201 or 9·59 per cent were executed by the sale of immovable property and 86 or 4·10 per cent by the sale of movable property. The number of the attachments or sales of immovable property varied from 571 in 1876 to 201 in 1881, and of movable property from 155 in 1876 to sixty-five in 1878. During the twelve years ending 1881 the number of decrees executed by the arrest of debtors varied from 1118 in 1873 to 380 in 1881. During the first five years the number rose from 895 in 1870 to 1058 in 1874, and after a sudden fall to 649 in 1875, gradually dwindled to 380 in 1881. The following table shows that during the same twelve years (1870-1881) the number of civil prisoners varied from thirty-five in 1875 to twelve in 1877:

Kánara Civil Prisoners, 1870-1881.

Year.	Prisoners.	Days.	Release.				
			Decree satisfied.	Creditor's request.	No allowance.	Property shown.	Time-expired.
1870	25	26	4	5	14	...	1
1871	21	47	1	...	21	...	...
1872	17	25	1	3	11	...	...
1873	29	24	...	4	21	2	...
1874	19	26	1	3	13	1	...
1875	35	26	7	10	11	...	1
1876	32	26	8	7	19	...	...
1877	12	27	4	2	8	...	1
1878	19	32	5	1	7	1	2
1879	20	39	3	6	12	...	...
1880	14	45	1	1	12	...	...
1881	20	26	5	3	9	...	1

The twenty prisoners in 1881 were all Hindus.

The following statement shows in tabular form the working of the district civil courts during the twelve years ending 1881:

Chapter IX. Justice. Civil Suits. *1870-1881.*

Kánara Civil Courts, 1870-1881.

Year.	Suits.	Average Value.	Uncontested.				
			Decreed.	Dismissed.	On Confession.	Otherwise	Total.
1870	2467	12·9	1002	191	123	462	1778
1871	3036	13·9	1290	197	175	557	2219
1872	2896	15·9	1150	201	113	555	2019
1873	3193	12·9	1329	244	99	494	2166
1874	2871	14·1	1156	178	115	509	1958
1875	3092	20·5	1278	140	78	604	2100
1876	2910	12·9	1150	126	83	575	1934
1877	2586	31·6	944	135	65	580	1724
1878	2272	11·2	839	133	58	552	1582
1879	3589	11·7	1045	114	61	1594	2814
1880	2306	11·	914	114	65	517	1610
1881	2095	15·5	760	93	70	453	1376

Year.	Contested.				Execution.			
	For Plaintiff.	For Defendant.	Mixed.	Total.	Arrest of Debtors.	Decree-holder given Immovable Property.	Attachment or Sale of Property.	
							Immovable.	Movable.
1870	376	227	86	689	895	69	303	94
1871	423	254	135	817	937	77	293	105
1872	449	269	159	877	966	97	402	93
1873	551	287	189	1027	1118	103	357	190
1874	453	264	196	913	1058	89	343	130
1875	513	262	217	992	649	86	314	96
1876	451	276	249	976	668	105	571	155
1877	413	246	203	862	554	73	511	126
1878	284	210	196	690	444	78	313	65
1879	412	179	184	775	472	92	339	171
1880	394	153	149	696	465	63	292	112
1881	373	157	189	719	380	60	201	86

Small Cause Courts.

There is no Small Cause Court in Kánara. Since October 1880 the sub-judges of Honávar and Kumta have been given the powers of a small cause court judge. In 1881 the number of small cause suits decided by them was 526.

There is no arbitration court in Kánara.

Registration.

The work of Registration employs ten sub-registrars of whom eight are special officers and two are head clerks to mámlatdárs and mahálkaris. The special sub-registrars have been appointed since April 1882. One of these sub-registrars is stationed at each petty divisional and sub-divisional head-quarters. In addition to the supervision of the Collector as District Registrar and his assistant and deputy collectors, the sub-registrars are subject to the control of the Inspector-General of Registration and Stamps. According to the registration report for 1881-82 the registration receipts for the year amounted to £1078 (Rs. 10,780) and the charges to £787 (Rs. 7870) leaving a balance of £291 (Rs. 2910). Of 4155, the total number of registrations, eighteen were wills, 664 were deeds relating to movable property, and 3473 were deeds relating to immovable property. Of the 3473 documents relating to immovable property, in addition to 1448 miscellaneous instruments, eighteen were deeds of gift, 978 were deeds of sale, and 1029 were

mortgage deeds. The registered value of the total immovable property transferred was £101,784 (Rs. 10,17,840).

Magistracy.

At present (1883) twenty-six officers share the administration of criminal justice. Of these six are magistrates of the first class and twenty of the second and third classes. Of the magistrates of the first class three are covenanted European civilians, one is a European uncovenanted civilian, and two are natives. The District Magistrate has a general supervision of the whole district, while each of the first class magistrates, as assistant or deputy collector, has an average charge of 782 square miles and 84,368 people. In 1882 the first class magistrates decided 227 original criminal cases and fifty-four criminal appeals. The average charge of the twenty second and third class magistrates, all of whom are natives, is 195·5 square miles with a population of 21,092. In 1882 these magistrates decided 1327 original criminal cases. Besides their magisterial duties these officers exercise revenue powers as mámlatdárs or the head clerks of mámlatdárs. Besides these, 744 police *patils* who also do revenue work, are entrusted with petty magisterial powers under the Bombay Village Police Act (VIII. of 1867). Of the whole number, twenty-five, under section 15 of the Act, can in certain cases fine up to 10*s*. (Rs. 5). The others under section 14 cannot fine and can imprison for only twenty-four hours.

Village Police.

There is no regular Village Police. The revenue headman or *pátil*, as a rule, performs the duties of a police headman. A new revenue head is appointed on probation for six months or a year, and, when he is considered to have gained sufficient experience, is given a police deed or *sanad* under the authority of the Divisional Commissioner. Both in revenue and police duties the village headman is assisted by the village watchmen, *shetsandis* or militia, and *ugránis* or messengers. In villages where the headman has no police-deed the headman of a neighbouring village looks to the police work. The Superintendent of Police has no power over the village police. The system of patrol by the district police is carried on in the regular way, each post having its appointed area which is patrolled by the officers and men in charge of the post. The village headman has no separate emoluments for his police duties.

Crime.

The chief local obstacles to the discovery of crime and the conviction of offenders are the difficult nature of the country, its hills forests and broad estuaries, and the neighbourhood of Goa in the north and of Maisur in the south. Forgery and the fabricating of false documents are the characteristic crimes of the higher classes. Crimes of violence are rare and serious agrarian offences are unknown. During the rice harvest disputes constantly arise about the right to cut the crop. But the ground of dispute is possession and the quarrels do not lead to agrarian disturbance. Few if any crimes arise from the pressure of creditors. Cases of professional poisoning are rare.

Criminal Classes.

There are no unsettled hill or forest tribes. The low class Halepáiks and Komárpáiks, who were formerly bandits and gang-robbers, have now taken to husbandry and in ordinary times are as orderly as Kunbis. There are few wandering tribes except

Chapter IX. Justice.

Criminal Classes.

Lambánis. The Lambánis or Vanjáris pass through Kánara in considerable numbers during the fair season with their bullocks carrying grain from Belgaum and Dhárwár to the coast or to river ports. Formerly they used to commit robberies on their return journeys, and the speed with which they moved and the nearness of Maisur and Goa often prevented the police from bringing offenders to justice. The district is at present free from Lambáni depredations though other gang-robbers occasionally come from Goa or Maisur and commit offences in the district.

Police, 1881.

In the year 1881 the total strength of the district or regular police force was 663. Of these, under the District Superintendent, two were subordinate officers, 105 inferior subordinate officers, and 555 foot constables. The cost of maintaining this force was for the Superintendent a total yearly salary of £1200 (Rs. 12,000); for the subordinate officers on yearly salaries of not less than £120 (Rs. 1200), and the inferior subordinate officers on yearly salaries of less than £120 (Rs. 1200), a total yearly cost of £2785 12*s.* (Rs. 27,856); and for the foot constables a cost of £5646 2*s.* (Rs. 56,461). Besides their pay a total sum of £240 (Rs. 2400) was yearly allowed for the horse and travelling allowances of the Superintendent; £326 10*s.* (Rs. 3265) for the pay and travelling allowances of his establishment; £241 6*s.* (Rs. 2413) for the horse and travelling allowances of subordinate officers; and £765 4*s.* (Rs. 7652) a year for contingencies and petty charges. Thus the total yearly cost of maintaining the police force amounted to £11,204 14*s.* (Rs.1,12,047). On an area of 3910 square miles, and a population of 421,840, these figures give one constable for every 5·9 square miles and 636 people and a cost of £2 17*s.* 3¾*d.* (Rs. 28-10-6) to the square mile, or 6⅝*d.* (4¼ *as.*) to each head of the population. Of the total strength of 663, exclusive of the Superintendent, thirteen, one officer and twelve men, were in 1881 employed as guards at district, central, or subsidiary jails; seventy-nine, four of them officers and seventy-five men, were engaged as guards over treasuries and lock-ups, or as escorts to prisoners and treasure; 570, eighty-five of them officers and 485 men, were stationed in towns, municipalities, and cantonments. Of the whole number, exclusive of the Superintendent, 380 were provided with fire-arms and nine with swords or with swords and batons; and 273 were provided with batons only. 239, of whom fifty-eight were officers and 181 men, could read and write; and fifty-five, of whom four were officers and fifty-one men, were under instruction.

Except the Superintendent and one constable, who were Europeans, the members of the police force were all natives of India. Of these, thirty-six officers and 228 men were Muhammadans, twelve officers and sixteen men Bráhmans, two officers Rajputs, fifty-four officers and 261 men Maráthás, and two officers and forty-five men Christians.

The police are recruited chiefly in the district, and in Ratnágiri and Sávantvádi, and to a less extent from Belgaum, Dhárwár, Goa, and Maisur. Besides the local recruits there are about half a dozen Pardeshis from Cawnpor and Lucknow. Nearly half of the force are Ratnágiri and Sávantvádi Muhammadans.

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Offences. *1874-1881.*

The returns for the eight years ending 1881 show a total of thirty murders, thirty-six culpable homicides, thirty-nine cases of grievous hurt, 124 gang and other robberies, and 16,577 other offences. During these eight years the total number of offences gave a yearly average of 2100 or one offence for every 200 of the population. The number of murders varied from two in 1877 and 1880 to seven in 1881 and averaged four; culpable homicides varied from two in 1875 to nine in 1880 and averaged four; cases of grievous hurt varied from two in 1876 and 1879 to ten in 1875 and averaged five; gang and other robberies varied from eight in 1874 and 1875 to thirty in 1877 and averaged fifteen; and other offences varied from 1544 in 1874 to 2602 in 1878 and averaged 2072 or 98·66 per cent of the whole. Of the whole number of persons arrested the convictions varied from thirty-six per cent in 1875 to sixty-three in 1877 and averaged fifty-three per cent. The percentage of stolen property recovered varied from thirty in 1879 to sixty-nine in 1875. The details are:

Kánara Crime and Police, 1874-1881.

Year.	Offences and Convictions.															
	Murder and Attempt to Murder.				Culpable Homicide.				Grievous Hurt.				Dacoities and Robberies.			
	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Percentage.
1874	3	3	2	66	4	5	3	60	4	4	3	75	8	84	8	9
1875	4	8	2	25	2	2	1	50	10	11	5	45	8	12	8	66
1876	4	3	1	33	5	5	2	40	2	6	5	83	15	33	3	9
1877	2	8	1	12	5	5	2	40	5	13	10	77	30	160	75	47
1878	4	7	...	...	3	4	2	50	3	1	1	100	16	8	5	63
1879	4	9	2	22	4	4	2	50	2	4	...	...	10	36	1	3
1880	2	10	7	70	9	10	2	20	6	13	8	61	25	15	1	6
1881	7	9	4	44	4	4	1	25	7	8	8	100	12	11	7	63
Total ...	30	57	19	33	36	39	15	38	39	60	40	66	124	359	108	30

Year.	Offences and Convictions—*continued.*										
	Other Offences.				Total				Property.		
	Cases.	Arrests.	Convictions.	Percentage.	Cases.	Arrests.	Convictions.	Per cent.	Stolen.	Recovered.	Percentage.
									£	£	
1874	1544	2560	1157	45	1563	2656	1173	44	3712	2246	60
1875	1719	3170	1234	39	1743	3203	1250	36	5463	3796	69
1876	1705	2653	1400	53	1731	2700	1411	53	2854	1170	41
1877	2327	3486	2207	64	2369	3622	2295	63	4069	2013	49
1878	2602	2464	1530	62	2628	2484	1538	62	6242	4203	67
1879	2492	2833	1655	59	2512	2886	1660	58	2469	745	30
1880	2252	2507	1372	55	2294	2555	1390	54	3818	2377	62
1881	1936	2202	1080	49	1966	2234	1100	49	3668	1819	50
Total ...	16,577	21,825	11,635	53	16,806	22,340	11,817	53	32,295	18,369	57

Jails.

Besides the lock-up at each mámlatdár's office, there is a district jail at Kárwár. The number of convicts in the Kárwár jail on the 31st of December 1881 was ninety-six, of whom eighty-nine were males and seven females. During the year 1882, 155 convicts, of whom 146 were males and nine females, were admitted, and 179

Chapter IX. Justice. Jails.

of whom 167 were males and twelve females, were discharged. During the year the daily average of prisoners was ninety-five and at the close of the year the number of convicts was seventy-two, of whom sixty-eight were males and four females. Of these twenty-eight males were sentenced for not more than one year; sixteen males and two females were for over one year and not more than two years; nineteen males and one female were for more than two years and not more than five years; four males and one female were for between five and ten years; and one female was for over ten years. There were no life-prisoners nor any convicts under sentence of transportation. The daily average number of sick was 2·1. During the year one prisoner died of bowel complaint. The total cost of diet was £170 (Rs. 1700) or an average of £1 15*s.* 6*d.* (Rs. 17¾) to each prisoner. The chief jail industries are cane-work, weaving, and carpentry.[1]

[1] Details are given above p. 74.

CHAPTER X.

REVENUE AND FINANCE.

District Balance Sheet.

THE earliest balance-sheet of the district as at present constituted is for 1863-64. Though since 1863 many account changes have been made, the different items can in most cases be brought under corresponding heads in the form now in use. Exclusive of £527 (Rs. 5270), the adjustment on account of alienated lands, the total transactions entered in the district balance-sheet for 1881-82 amounted under receipts to £261,590 (Rs. 26,15,900) against £300,223 (Rs. 30,02,230) in 1863-64, and under charges to £266,577 (Rs. 26,65,770) against £313,396 (Rs. 31,33,960). Leaving aside departmental miscellaneous receipts and payments in return for services rendered such as post and telegraph receipts, the revenue for 1881-82 under all heads, imperial, provincial, local, and municipal, came to £143,975 (Rs. 14,39,750),[1] or on a population of 421,840 an individual share of 6*s.* 9*d.* (Rs. 3⅜). During the last twenty years the following changes have taken place under the chief heads of receipts and charges.

Land Revenue receipts, which form 48·35 per cent of £207,400 (Rs. 20,74,000), the entire revenue of the district, have risen from £65,942 to £100,283 (Rs. 6,59,420-Rs. 10,02,830). The increase is chiefly due to the introduction of revised rates of assessments under the survey settlement. Land Revenue charges have risen from £12,861 to £18,332 (Rs. 1,28,610-Rs. 1,83,320). This is partly due to the increase in the number and salaries of revenue officers, and partly to temporary charges in connection with the revenue survey establishment.

The following statement shows the land revenue collected in each of the twenty years ending the 31st of March 1882:

LAND REVENUE, 1862-63 TO 1881-82.

YEAR.	£.	YEAR.	£.	YEAR.	£.	YEAR.	£.
1862-63 ...	65,942	1867-68 ...	74,103	1872-73 ...	81,549	1877-78 ...	81,214
1863-64 ...	76,515	1868-69 ...	74,946	1873-74 ...	84,254	1878-79 ...	93,950
1864-65 ...	62,837	1869-70 ...	72,231	1874-75 ...	89,643	1879-80 ...	85,760
1865-66 ...	75,222	1870-71 ...	75,761	1875-76 ...	83,387	1880-81 ...	86,686
1866-67 ...	60,772	1871-72 ...	80,921	1876-77 ...	81,964	1881-82 ...	100,283

Stamps.

Stamps receipts have risen from £5757 to £6834 (Rs. 57,570-Rs. 68,340) and stamp expenditure from £183 to £226 (Rs. 1830-

[1] This total is made of the following items: £121,446 land revenue, stamps, excise, assessed taxes, registration and education; £10,546 salt; and £11,983 local and municipal funds; total £143,975.

Chapter X. Revenue and Finance. Excise.

Rs. 2260). The increase under both heads is owing to changes in the law and administration of the stamp revenue.

Excise receipts have risen from £5137 to £11,164 (Rs. 51,370 - Rs. 1,11,640) and charges from £4 to £637 (Rs. 40 - Rs. 6370). The increase in the excise revenue is partly due to greater competition for the liquor farms and partly to the imposition of a separate tree-tax for the right to tap cocoanut, brab, and bastard sago-palms.

There were in 1881-82 four licensed shops for the sale of European and foreign liquor, two at Kárwár, and one in each of the towns of Kumta and Sirsi. Each shop paid a fee of £5 (Rs. 50). In 1881-82 the amount realized on account of fees levied on shops came to £20 (Rs. 200).

The total revenue from the farms and tapping fees was, in 1881-82 £10,860 (Rs. 108,600), of which £6605 (Rs. 66,050) were realized from the farms of 187 shops and £4255 (Rs. 42,550) represented the tapping fees of 8285 trees.

In the coast sub-divisions of Kárwár, Ankola, Kumta, and Honávar, country liquor is manufactured from cocoa-palm juice. In the upland sub-divisions of Supa, Yellápur, Sirsi, and Siddápur, liquor is manufactured mostly from sugarcane molasses or *jágri* flavoured with the bark of the *hevra* tree. Toddy is drunk to a small extent in Siddápur and parts of Sirsi and Supa where the *baini* trees or bastard sago-palms, Caryota urens, in the evergreen forests are tapped. The manufacture of liquor from the cashew fruit is also carried on in the coast sub-divisions, and from the flower of the *ippi*, Bassia latifolia, in Sirsi. The quantity made from the last two sources is very small and is mostly for medicinal purposes, cashew and bassia wine being used both internally and externally in cases of cold and of rheumatic pains. The bark of the *hevra* tree which is used to flavour the local rum or sugarcane spirits, is brought from Dhárwár and other neighbouring districts. Palm-juice is drunk both fresh fermented and distilled. The fresh juice is also made into molasses. The chief liquor-drinking classes are Christians, Dáldis, Gudigars, Khárvis, Khánde-Khárvis, Halepáiks, Padtis, Árers, Gongdikars, Chaudhris, Kaláls, Waddars, Dombars, Kalávants, and Mhárs Chámbhárs and other impure classes. The use of liquor is made to yield revenue in two ways Licenses are granted to the makers and sellers of spirits and of toddy; and licenses are granted to persons who wish to tap palm trees. The system of levying a fee on the making of spirits and toddy was introduced in 1802-3 (*Fusli* 1212), when North and South Kánara formed one collectorate. The farm was every year sold for each division to the highest bidder. The farmer sublet his farm to different persons and gave them permits allowing them to make and sell spirits and toddy. In 1861-62 farms were sold by the Madras Government for five years for each division separately. In 1866-67, when the five years' farm came to an end, the system of selling each shop separately was introduced under the Bombay laws and rules. At present (1882) one liquor-shop is generally fixed for one large village or for a group of hamlets, and the right to sell spirits and toddy in each shop, or in

each group, or in each sub-division, according to circumstances, is sold by public auction to the highest bidder. As regards the revenue from palm-tapping licenses, before August 1880 no fee was levied for the right to tap. Every person was supposed to have the privilege of tapping palm-trees on lands for which he paid assessment. There was no rule against using the juice of these trees for home purposes, but the holder could not give away the juice or sell it to any one but a spirit and toddy farmer. No tapping fee was levied on liquor-yielding trees on Government lands, of which the commonest is the *baini* or bastard sago-palm which grows in large numbers in the evergreen forests or *káns* in Sirsi. The privilege of tapping was sold by auction along with the privilege of gathering fruit, honey, and other forest produce every year, and the proceeds were credited to forest revenue as the *káns* being unassessed Government waste formed part of the reserved or protected forests. When these farms were bought by any person other than a liquor-farmer, the purchaser could not sell his surplus palm-juice to any person except the liquor-farmer, though he could use as much as he liked for his home consumption. He was also forbidden to make spirits from palm-juice tapped in his own land. Under the new system, which was introduced in August 1880, no tree may be tapped without a license. No license to tap is issued for less than ten trees. A license to tap entitles the holder to sell the juice drawn by him, whether fermented or unfermented, only at the foot of the tree. A tax at the rate of 6*s*. (Rs. 3) for each tree licensed to be tapped is levied for cocoanut and brab trees and at the rate of 3*s*. (Rs. 1½) for date and bastard sago-palms. This tax is recoverable in three instalments. The privilege of tapping trees on Government lands is farmed, and the farmer is required to pay the authorized tree-tax on the number of trees tapped in addition to the sum offered for the farm. The privilege to make spirits from palm-juice and to sell palm-juice and spirits at shops is sold, the Collector being allowed discretion to sell the shops separately, or by sub-divisions, or in groups, as he may find most advantageous.

The only intoxicating drugs sold in the district are *gánja* and *bháng*. They are imported from Bellári and other parts of the country above the Sahyádris. The number of shops licensed to sell intoxicating drugs was fifteen and the revenue realized was £278 (Rs. 2780). The consumption of *gánja* and *bháng* was 8½ tons (228 *mans*). In 1881-82 the total excise revenue from all sources was £11,164 (Rs. 1,11,640) and the cost of establishment in the same year was £637 (Rs. 6370).[1]

Law and Justice.

Law and Justice receipts have fallen from £1651 to £794 (Rs. 16,510 - Rs. 7940), and expenditure has risen from £11,449 to £13,113 (Rs. 1,14,490 - Rs. 1,31,130). The rise in expenditure is due to an increase in the pay of officers and establishment. The increase is also due to the system under which a portion of the salaries of the revenue establishment is debited to the head of Law and Justice.

[1] These figures have been taken from the 1881-82 Ábkári Report.

Chapter X. Revenue and Finance.

Forest receipts have risen from £33,844 to £41,350 (Rs. 3,38,440-Rs. 4,13,500), and charges from £3222 to £24,327 (Rs. 32,220-Rs.2,43,270). The increase in charges is partly due to the increased strength of the forest establishment, and partly to large expenditure on account of felling timber, planting, surveying, demarcating, and and road-making.[1]

Assessed Taxes.

The following table shows the amounts realized from the different assessed taxes levied between 1862 and 1882. Owing to the variety of rates and incidence it is difficult to make any satisfactory comparison of the results:

Kánara Assessed Taxes, 1862-1881.

Year.	Amount	Year.	Amount	Year.	Amount	Year.	Amount
Income Tax.	£.	*License Tax.*	£.	*Income Tax.*	£.	*License Tax.*	£.
1862-63 ...	2163	1867-68 ...	2108	1869-70 ...	2410	1878-79 ...	6395
1863-64 ...	1072	*Profession & Trade Tax.*		1870-71 ...	2312	1879-80 ...	6508
1864-65 ...	1465	1868-69 ...	953	1871-72 ...	2022	1880-81 ...	2956
1865-66 ...	732	1869-70 ...	53	1872-73 ...	917	1881-82 ...	1910

Customs and Salt.

Customs and Salt receipts have fallen from £61,336 to £30,790 Rs. 6,13,360-Rs. 3,07,900). The decrease in the revenue is chiefly due to the abolition of the land customs and to the substitution of the excise system in place of the monopoly system for the sale of salt. A large sum was also realized by sale of salt in store at the end of 1863-64. The increase in the charges from £4577 to £4722 (Rs. 45,770-Rs. 47,220) is due to the revision of the establishment.

Military.

Military charges have fallen from £7076 to £958 (Rs. 70,760-Rs.9580). This represents payments made on account of pension to retired soldiers. The large expenditure of £7076 (Rs.70,760) in 1863-64 was due to the presence of a military guard for the custody of convicts employed on public works.

Post.

Postal receipts have risen from £960 to £10,629 (Rs. 9600-Rs. 1,06,290), and charges from £745 to £3866 (Rs. 7450-Rs. 38,660). The receipts and charges shown in the 1881-82 balance-sheet, besides letters, books, and parcels, include money received and paid under the money-order system. The increase in the 1881-82 revenue is also due to the sale proceeds of service stamps credited to the postal department.

Telegraph.

Telegraph receipts have risen from £70 to £800 (Rs. 700-Rs. 8000), and charges from £65 to £807 (Rs.650-Rs.8070).

Registration.

Registration is a new head. The 1881-82 receipts amounted to £1099 (Rs.10,990) and the expenditure to £848 (Rs.8480).

Education.

Education receipts have risen from £48 to £395 (Rs. 480-Rs. 3950), and charges from £17 to £1311 (Rs. 170-Rs. 13,110). The increase is chiefly due to the establishment of new English schools.

[1] Details are given in Part I. page 31.

Police charges have risen from £12,750 to £12,949 (Rs. 1,27,500-Rs. 1,29,490). The increase is due to the reorganization of the police force.

Medical. Medical charges have risen from £1883 to £2306 (Rs. 18,830-Rs. 23,060).

Jails. The 1881-82 receipts £320 (Rs. 3200) against £71 (Rs. 710) in 1863-64 represent the earnings of the Kárwár jail. The charges have fallen from £4172 to £987 (Rs. 41,720-Rs. 9870).

Transfers. Transfer receipts have fallen from £110,510 to £48,920 (Rs. 11,05,100-Rs. 4,86,760), and transfer charges from £146,598 to £145,229 (Rs. 14,65,980-Rs. 14,52,290).

Balance Sheets, 1863-64 and 1880-81. In the following balance-sheets for 1863-64 and 1881-82 the figures shown in black type on both sides are book adjustments. On the receipt side the item £527 (Rs. 5270) represents the additional revenue the district would yield had none of its land been alienated. On the debit side the same items, shown under allowances and assignments, included £27 (Rs. 270) the rental of lands granted to the Bilgi Ráni during her lifetime and £500 (Rs. 5000), former grants continued to certain temples and mosques for religious and charitable purposes:

KÁNARA BALANCE SHEETS, 1863-64 AND 1881-82.

RECEIPTS.			CHARGES.		
Head.	1863-64.	1881-82.	Head.	1863-64.	1881-82.
	£	£		£	£
Land*	76,515	100,283	Land	12,861	18,332
		527	Stamps	183	226
Stamps	5757	6834	Excise	4	324
Excise	5137	10,925	Justice { Civil	7186	7970
Justice	1651	794	Justice { Criminal	4269	5143
Forests	33,844	41,350	Forests	3222	24,327
Assessed Taxes	1072	1910	Assessed Taxes	2	...
Miscellaneous...	65	270	Allowances	2804	2996
Interest	72	66			527
Customs and Opium ...	61,336	167	Pensions	442	1510
Salt	...	30,623	Ecclesiastical... ...	...	22
Marine	422	...	Refunds	183	1604
Public Works	983	5440	Miscellaneous	153	851
Military	1603	454	Customs	4577	3238
Post	960	10,629	Salt	...	1484
Telegraph	70	800	Marine	1487	...
Registration	...	1099	Public Works..	102,722	27,454
Education	48	395	Military	7076	958
Police	105	237	Mint	...	18
Medical	...	60	Post	745	3866
Jails	71	320	Telegraph	66	807
Books	2	14	Registration	...	848
Minor Departments	...	...	Education	17	1311
			Police	12,750	12,949
Total ...	189,713	212,670	Medical	1883	2306
			Jails	4172	987
			Printing	...	10
			Contributions...	...	1348
			Minor Departments	...	459
			Total ...	166,798	121,348
Transfer Items.			*Transfer Items.*		
Deposits and Loans	43,063	28,367	Deposits and Loans	42,722	25,939
Cash Remittances	64,747	8191	Cash Remittances	97,674	113,212
Pension Fund	...	306	Interest	...	76
Local Funds	2730	12,056	Local Funds	6202	6002
	110,510	48,920		146,598	145,229
Grand Total ...	300,223	261,590	Grand Total ...	313,396	266,577
		527			527

Chapter X.

Revenue and Finance.

Local Funds.

Revenue other than Imperial.

District local funds have been collected since 1863 to promote rural education and supply roads, wells, rest-houses, dispensaries, and other useful works. In 1881-82 the receipts amounted to £10,505 (Rs.1,05,050) and the expenditure to £10,829 (Rs.1,08,290). The local fund revenue is derived from three sources, a special cess of one-sixteenth in addition to the land tax, the proceeds of certain subordinate local funds, and certain miscellaneous items. In 1881-82 the special land cess, of which two-thirds are set apart as a road fund and the rest as a school fund, yielded a revenue of £5695 (Rs. 56,950). The subordinate funds, including a toll fund, a ferry fund, a cattle-pound fund, and a school-fee fund, yielded £2588 (Rs. 25,880). Government and private subscriptions amounted to £1838 (Rs. 18,380); and miscellaneous receipts, including certain items of land revenue, to £383 (Rs. 3830). This revenue is administered by district and sub-divisional committees partly of official and partly of private members. The district committees consist of the Collector, the assistant and deputy collector, the executive engineer, and the education inspector as official, and the proprietor of an alienated village and six landholders as non-official, members. The sub-divisional committees consist of an assistant collector, the mámlatdár, a public works officer, and the deputy education inspector as official, and the proprietor of an alienated village and three landholders as non-official, members. The sub-divisional committees bring their requirements to the notice of the district committee who prepare the budget.

For administrative purposes the district local funds are divided into two sections, one set apart for public works, the other for instruction. The receipts and disbursements during the year 1881-82 were :

Kánara Local Funds, 1881-82.

Public Works.

Receipts.	Amount.	Charges.	Amount.
	£		£
Balance	1491	Establishment	972
Two-thirds of Land Cess ...	3797	New Works	2174
Other Cesses	266	Repairs	2912
Tolls	435	Contribution to P. W. Department	367
Ferries	1525	Medical	873
Cattle-pounds	298	Miscellaneous	266
Contributions	796		
Miscellaneous	97	Balance ...	1150
Quarry Fees	9		
Total ...	8714		8714

Instruction.

Balance	590	Establishment	59
One-third of Land Cess	1898	Supervision	36
School-fee Fund	330	School Charges	2936
Contribution { Government ...	926	School-houses, New	109
Contribution { Municipal ...	66	Repairs	124
Contribution { Private ...	50	Miscellaneous	1
Miscellaneous	12		
		Balance ...	607
Total ...	3872	Total ...	3872

Since 1863 the following local fund works have been carried out. To improve communications 761 miles of road with eighty-six bridges and culverts have been either made, cleared, or repaired, and portions planted with trees. To improve the water-supply, 109 wells and sixty-one ponds have been made or repaired. To help village instruction, thirty-six schools, and, for the comfort of travellers, fifty-five rest-houses have been either built or repaired. Besides these works nine dispensaries, forty cattle-pounds, twenty-five staging bungalows, and thirty-five miscellaneous public works have been made and repaired.

Municipalities.

In 1881-82, under the provisions of the Bombay District Municipal Act VI. of 1873, there were five town municipalities each administered by a body of commissioners with the Collector as president and the assistant or deputy collector in charge of the sub-division as vice-president. In 1881-82 the district municipal revenue amounted to £3822 (Rs. 38,220), of which £1833 (Rs. 18,330) were recovered from octroi dues, £727 (Rs. 7270) from house-tax, £255 (Rs. 2550) from toll and wheel taxes, £320 (Rs. 3200) from assessed taxes, and £687 (Rs. 6870) from miscellaneous sources.

The following statement gives for each municipality the receipts, charges, and incidence of taxation during the year ending the 31st March of 1882:

KÁNARA MUNICIPAL DETAILS, 1881-82.

NAME.	DATE.	PEOPLE.	RECEIPTS.					TOTAL.	INCIDENCE.
			Octroi.	House Tax.	Tolls and Wheel Tax.	Assessed Taxes.	Miscellaneous.		
			£	£	£	£	£	£	s. d.
Kárwár ...	30th June 1864	13,761	363	235	77	115	246	1036	1 6
Kumta ...	31st July 1867...	10,629	636	209	37	8	117	1007	1 10½
Gokarn ...	1st April 1870...	4207	36	50	2	51	18	157	0 9
Sirsi ...	1st July 1866 ...	5633	658	109	34	83	248	1132	4 ¼
Haliyál ...	26th March 1865	5527	140	124	105	63	58	490	1 9½
	Total ...	39,757	1833	727	255	320	687	3822	

KÁNARA MUNICIPAL DETAILS, 1881-82—continued.

NAME.	CHARGES.							TOTAL.
	Staff.	Safety.	Health.	Schools.	Works.		Miscellaneous.	
					Original	Repairs.		
	£	£	£	£	£	£	£	£
Kárwár	123	43	384	35	19	133	296	1033
Kumta	110	105	367	120	39	55	110	906
Gokarn	17	7	37	...	...	26	9	96
Sirsi	121	65	544	72	88	87	130	1107
Haliyál	141	59	250	...	6	43	18	517
Total ...	512	279	1582	227	152	344	563	3659

CHAPTER XI.

INSTRUCTION.

Chapter XI. Instruction.

Schools, 1881-1882.

In 1881-82 there were 113 Government schools or an average of one school for every ten inhabited villages, with 6256 names on the rolls and an average attendance of 4742 pupils, or 8·62 per cent of 54,962, the male population between six and fourteen years of age.

Staff.

In 1880-81 under the Director of Public Instruction and Educational Inspector Southern Division, the education of the district was conducted by a local staff 217 strong. Of these, one was a deputy educational inspector with general charge over all the schools of the district, drawing a yearly pay of £180 (Rs. 1800), and the rest were masters and assistant masters with yearly salaries ranging from £3 12*s.* to £180 (Rs. 36 - Rs. 1800).

Instruction.

Of 104, the total number of Government schools, in seventy-eight Kánarese only was taught, in ten Hidustáni, in five Hindustáni and Kánarese, in five Maráthi, and in the remaining six both English and Kánarese. Of the seventy-eight Kánarese schools four were for girls and seventy-four for boys.

Cost.

Excluding superintendence charges, the total expenditure on account of these schools amounted to £4176 (Rs. 41,760) of which £1410 (Rs. 14,100) were paid by Government, and £2766 (Rs. 27,660) from local and other funds.

Besides these Government schools, there were two primary schools inspected by the Educational Department, of which one is attached to the jail and the other to the police head-quarters. There were no private schools aided by Government.

Private Schools.

Before Government took the education of the district under their care every large village had a school, kept generally by a Shenvi Bráhman and attended by boys under fifteen. These private schools suffered greatly by the introduction of state education. In 1880-81 only eight remained with an attendance estimated at about 150 pupils. As a rule the teachers of private schools are men who have failed in other employments. Though poorly trained they have an excellent system of teaching reckoning tables or *ujalnis* and the elementary rules of arithmetic. Their teaching of reading and writing is less successful. They have no fixed fees, and depend on what the parents and guardians are inclined to pay. In addition to their fees they levy small contributions once a fortnight and receive occasional presents. The entrance fee which is offered to the teacher in the name of Sarasvati, the goddess of learning, varies from 3*d.* (2 *as.*) in the case of the poor to 2*s.* (Re. 1) in the case of the well-to-do. When a boy has finished his first or *ujalni* course and is ready to write on paper, the teacher receives 1½*d.* to 2*s.* (1 *anna* Re. 1). Such of the parents as are friendly to the teacher or ar

Private Schools.

pleased with their children's progress, on *Dasara*, *Diváli*, or on some other great holiday, or on a thread-girding or other important family ceremony, present the master with cash or a turban or a pair of waist-cloths. From these limited sources of income a private teacher makes £8 to £12 (Rs. 80-Rs. 120) a year. Boys of six to eight are taught reckoning tables. They then learn to write by tracing letters on a sanded board and by writing characters with wet chalk or *khadi* on a black board. They seldom learn to write well, but mental arithmetic is taught to perfection, and this part of their teaching has been adopted in Government schools. The boys go to temples or rest-houses *dharmsháles* where the schools are held. The position of the masters, and the religious element in some of their teaching, help them in their competition with the purely secular instruction given in Government schools. The course of study in these schools is soon finished, and boys generally leave their teachers before they are sixteen.

Progress, 1865-1881.

In 1865-66 there were eleven Government schools in the district with 830 names on the rolls; of these three were second grade Anglo-vernacular schools and the rest vernacular schools. The first three Government Anglo-vernacular schools were opened at Haliyál, Sirsi, and Kumta, and the first Urdu school was opened at Haliyál. In 1866-67 the number rose to thirty schools with 1714 names on the rolls and an average attendance of 1334 pupils. In 1867-68 the number of schools rose to forty-five, the number of names on the rolls to 2100, and the average attendance to 1617. In 1868-69 the number of schools had risen to fifty-five. In 1871-72 there were sixty-six schools, 2845 names on the rolls, and an average attendance of 2234. Out of the sixty-six schools six were Anglo-vernacular schools, two were Urdu schools, and five were girls' schools. In 1872-73 the number of schools rose to seventy, the names on the rolls to 3231, and the average attendance to 2365. In 1874-75 the number of schools rose to eighty-six, the names on the rolls to 3976, and the average attendance to 2718. During the next four years (1874-1878), there was no increase in the number of schools, but the names on the rolls rose to 4431. In 1879-80 the number of schools rose to ninety-six, the names on the rolls to 4978, and the average attendance to 3598. In 1880-81 there were 103 schools with 6323 names on the rolls and an average attendance of 4505 pupils. Compared with 1865-66 the returns for 1880-81 give an increase in the number of schools from eleven to 103, and in the names on the rolls from 830 to 6323.

Girls' Schools.

Before 1865-66 there were no girls' schools in the district. In 1866-67 two girls' schools were opened at Kumta and Sirsi with forty-five names on the rolls and an average attendance of forty-five. In 1867-68 the number of girls' schools rose to four with 131 names on the rolls and an average attendance of ninety-eight. Four years later, in 1871-72, the number of schools rose to five with 195 names and an average attendance of 117. In 1872-73, when one of the five schools was closed for want of sufficient attendance, there were 179 names and an average attendance of 122. In 1880-81 the number of four schools had not increased, but the names rose to 208, and the average attendance to 147.

Chapter XI. Instruction.

Readers and Writers.

The 1881 census returns give for the chief races of the district the following proportion of persons able to read and write. Of 382,997, the total Hindu population, 6207 (males 5990, females 217) or 1·62 per cent below fifteen and 1138 (males 1112, females 26) or 0·29 per cent above fifteen were under instruction; 809 (males 756, females 53) or 0·21 per cent below fifteen and 17,327 (males 17,149, females 178) or 4·52 per cent above fifteen were instructed; 131,525 (males 65,330, females 66,195) or 34·31 per cent below fifteen and 226,091 (males 112,607, females 113,484) or 59·03 per cent above fifteen were illiterate. Of 24,282, the total Musalmán population, 586 (males 533, females 53) or 2·41 per cent below fifteen and 140 (males 132, females 8) or 0·57 per cent above fifteen were under instruction; 63 (males 55, females 8) or 0·25 per cent below fifteen and 1232 (males 1197, females 35) or 5·07 per cent above fifteen were instructed; 8673 (males 4321, females 4352) or 35·71 per cent below fifteen and 13,588 (males 6070, females 7518) or 55·95 per cent above fifteen were illiterate. Of 14,509 Christians, 281 (males 233, females 48) or 1·93 per cent below fifteen, and 45 (males 40, females 5) or 0·31 per cent above fifteen were under instruction; 20 (males 17, females 3) or 0·13 per cent below fifteen and 512 (males 452, females 60) or 3·52 per cent above fifteen were instructed; and 5127 (males 2530, females 2597) or 35·32 per cent below fifteen and 8524 (males 4550, females 3974) or 58·74 per cent above fifteen were illiterate:

Kánara Education Return, 1881.

Age.	Hindus.		Musalma'ns.		Christians.	
	Males.	Females.	Males.	Females.	Males.	Females.
Under Instruction—						
Below fifteen ...	5990	217	533	53	233	48
Above fifteen ...	1112	26	132	8	40	5
Instructed—						
Below fifteen ...	756	53	55	8	17	3
Above fifteen ...	17,149	178	1197	35	452	60
Illiterate—						
Below fifteen ...	65,330	66,195	4321	4352	2530	2597
Above fifteen ...	112,607	113,484	6070	7518	4550	3974
Total ...	202,944	180,153	12,308	11,974	7822	6687

Before 1866-67, no returns were prepared arranging the pupils according to race and religion. The following statement shows that of the two chief races the Hindus have the larger proportion of their boys and girls under instruction:

Pupils by Race, 1866-67 and 1880-81.

Race.	1866-67.	Per-centage.	1880-81.	Per-centage.
Hindus	1550	90·43	5005	76·64
Musalmáns	122	7·12	843	13·28
Total ...	1672	97·55	5848	89·92

Of 6037, the total number of pupils in Government schools at the end of December 1881, 2299 or 38·6 per cent were Bráhmans; 507 or 8·6 per cent traders, including 318 Lingáyats, and 51 Jains; 1022 or 16·32 per cent cultivators; 451 or 7·4 per cent artisans; 544 or 9·01 per cent servant classes; sixty-nine low castes; 181 or 2·9 per cent other Hindus; 712 or 11·7 per cent Musalmáns; 244 or 3·71 per cent Christians; and seven Jews; and one Pársi. Of 224, the total number of girls enrolled in 1880-81 in the four girls' schools, 202 or 90·17 per cent were Hindus, two were Musalmáns, and twenty Others.

Schools, 1865-1881.

The following tables prepared from special returns furnished by the Educational Department show in detail the number of schools and pupils with their cost to Government:

KÁNARA SCHOOL RETURNS, 1865-66, 1873-74, AND 1880-81.

CLASS.	SCHOOLS.			PUPILS.					
				Hindus.			Musalmáns.		
	1865-66.	1873-74.	1880-81.	1865-66.	1873-74.	1880-81.	1865-66.	1873-74.	1880-81.
Government.									
High school	...	...	1	...	...	46	...	...	1
English school ...	2	3	2	84	171	113	1	3	2
Anglo-vernacular ...	...	...	3	...	...	512	...	...	21
Vernacular { Boys' ...	14	69	96	738	2458	4151	83	497	818
Vernacular { Girls' ...	...	5	4	...	156	183	...	...	1
Total ...	16	77	106	822	2785	5005	84	500	843

CLASS.	PUPILS—*continued.*						AVERAGE DAILY ATTENDANCE.		
	Pársis, &c.			Total.					
	1865-66.	1873-74.	1880-81.	1865-66.	1873-74.	1880-81.	1865-66.	1873-74.	1880-81.
Government.									
High school	...	...	9	...	...	56	...	...	53·07
English school ...	14	19	17	99	193	132	78	170	95·17
Anglo-vernacular ...	...	...	29	...	...	562	...	...	37·2
Vernacular. { Boys' ...	9	131	584	830	3086	5553	646	2504	3986·8
Vernacular. { Girls' ...	...	23	24	...	179	208	...	138	146·9
Total ..	23	173	663	929	3458	6511	...	...	...

CLASS.	FEE.			COST PER PUPIL.		
	1865-66.	1873-74.	1880-81.	1865-66.	1873-74.	1880-81.
Government.				£. s. d.	£. s. d.	£. s. d.
High school	.....	.....	3*s.* and 4*s.*	.....	.....	10 3 5
English school ...	2*s.*	1½*d.* and 1*s.*	1*s.* and 2*s.*	5 2 10⅝	4 5 3⅜	2 3 2
Anglo-vernacular ...	.....	.....	¾*d.* to 3*d.*	.....	.....	.....
Vernacular . { Boys'.	1½*d.*	¾*d.* and 3*d.*	Do.	.....	1 7 10⅝	0 11 4
Vernacular . { Girls'.	.....	.....	.....	.....	1 4 3⅜	0 13 11
Total ...	.....	.....	.....	.....	.....	.....

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Schools, 1865-1881.

KÁNARA SCHOOL RETURNS, 1865-66, 1873-74, AND 1880-81—continued.

CLASS.	RECEIPTS.								
	Government.			Local Cess.			Municipalities.		
	1865-66.	1873-74.	1880-81.	1865-66.	1873-74.	1880-81.	1865-66.	1873-74.	1880-81.
Government.	£	£	£		£	£		£	£
High school	...	...	403	...	..	...	...	...	...
English school ...	317	320	76	...	...	...	...	363	144
Anglo-vernacular ...	...	...	15	...	...	...	...	...	90
Vernacular. { Boys' ...	208	622	916	...	1711	1862	...	...	...
Vernacular. { Girls' ...	...	...	...	...	...	...	...	...	6
Total ...	525	942	1410	...	1711	1862	...	363	240

CLASS.	RECEIPTS—*continued.*								
	Private.			Fees.			Total.		
	1865-66.	1873-74.	1880-81.	1865-66.	1873-74.	1880-81.	1865-66.	1873-74.	1880-81.
Government.	£	£. s. d	£	£	£	£	£	£ s. d.	£
High school	...	...	...	...	...	168	...	...	571
English school ...	...	...	...	76	165	65	393	848 0 0	285
Anglo-vernacular ...	...	...	...	...	...	23	...	...	128
Vernacular. { Boys' ...	257	0 4 3	28	48	162	220	513	2495 4 3	3026
Vernacular. { Girls' ...	...	...	...	...	...	...	...	...	6
Total ...	257	0 4 3	28	124	327	476	906	3343 4 3	4016

CLASS.	EXPENDITURE.								
	Instruction and Inspection.			Buildings.			Scholarships.		
	1865-66.	1873-74.	1880-81.	1865-66.	1873-74.	1880-81.	1865-66.	1873-74.	1880-81.
Government.	£	£	£	£	£	£		£	£
High school	...	...	563	...	...	...	...	...	8
English school ...	401	710	285	...	...	...	...	16	...
Anglo-vernacular ...	...	...	128	...	...	...	...	...	...
Vernacular. { Boys' ...	437	1986	2431	60	10	566	...	...	...
Vernacular. { Girls' ...	...	162	145	...	...	...	...	...	...
Total ...	838	2858	3552	60	10	566	...	16	8

CLASS.	EXPENDITURE.						COST TO Government.		
	Libraries.			Total.					
	1865-66.	1873-74.	1880-81.	1865-66.	1873-74.	1880-81.	1865-66.	1873-74.	1880-81.
Government.			£	£	£	£	£	£	£
High school	...	...	...	...	...	571	...	...	403
English school ...	...	...	...	401	726	285	317	319	76
Anglo-vernacular ...	...	...	...	...	...	128	...	...	15
Vernacular. { Boys' ...	...	...	50	497	1996	3047	208	622	916
Vernacular. { Girls' ...	...	...	...	...	162	145	...	...	...
Total ...	...	...	50	898	2884	4176	525	941	1410

KÁNARA SCHOOL RETURNS, 1865-66, 1873-74, AND 1880-81—continued.

CLASS.	COST TO—*continued.*								
	Local Cess.			Other Funds.			Total.		
	1865-65.	1873-74.	1880-81.	1865-66.	1873-74.	1880-81.	1865-66.	1873-74.	1880-81.
Government.		£	£	£	£. s. d.	£	£	£ s. d.	£
High school	...	...	...	...	...	168	...	..	571
English school ...	...	...	...	76	407 0 0	209	393	726 0 0	285
Anglo-vernacular ...	...	...	...	...	...	113	...	...	128
Vernacular { Boys' ...	...	1374	1862	305	0 2 3	248	513	1996 2 3	3026
Vernacular { Girls' ...	...	162	139	...	...	6	...	162 0 0	145
Total ...	...	1536	2001	381	407 2 3	744	906	2884 2 3	4155

Town Schools.

A comparison of the present (1881-82) provision for teaching the town and the country population gives the following result:

In Kárwár there were ten Government schools with 839 names and an average attendance of about 633. Of the ten Government schools three were Kánarese schools; three were Maráthi schools, two for boys and one for girls; two were Urdu schools; one was a Jail school; and one a Police school. The average yearly cost to each pupil was 6*s.* 2½*d.* (Rs. 3-1-8) in the Maráthi schools, 17*s.* 6*d.* (Rs. 8-12-0) in the girls' school, 6*s.* 4½*d.* (Rs. 3-3-0) in the Urdu schools, and 5*s.* 11½*d.* (Rs. 2-15-8) in the Kánarese schools.

In Ankola there were two Government schools with 167 names and an average attendance of 133. Of the two schools one was a Kánarese school and the other an Urdu school. The average yearly cost for each pupil in the Kánarese school was 9*s.* 3⅜*d.* (Rs. 4-10-3) and in the Urdu school 5*s.* 3*d.* (Rs. 2-10-0).

In Kumta there were four Government schools with 449 names and an average attendance of 315. Of these four schools three were for boys and one for girls. The average yearly cost for each pupil in the boys' schools was 8*s.* 8*d.* (Rs. 4-5-4) and in the girls' school 12*s.* 7⅜*d.* (Rs. 6-5-1).

In Honávar there were two Government schools for boys with 196 names and an average attendance of 150. The average yearly cost to each pupil was 3*s.* 10⅞*d.* (Rs. 4-7-3).

In Bhatkal there were two Government schools with 202 names and an average attendance of 163. Of the two schools one taught Kánarese and the other Urdu. The average yearly cost to each pupil in the Kánarese school was 8*s.* 9½*d.* (Rs. 4-6-4) and in the Urdu school 7*s.* 5⅜*d.* (Rs. 3-11-9).

In Siddápur there was one Kánarese school for boys with seventy names and an average attendance of thirty-seven. The average yearly cost to each pupil was 10*s.* 9½*d.* (Rs. 5-6-4).

In Sirsi there were four Government schools with 341 names and an average attendance of 262 pupils. Of the four schools one was a second grade Anglo-vernacular school, one an Urdu school, and two were Kánarese schools one for boys and one for girls. The

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Town Schools.

average yearly cost for each pupil in the second grade Anglo-vernacular school was 13*s.* $\frac{7}{8}$*d.* (Rs. 6-8-7), in the Urdu school 12*s.* 1$\frac{1}{2}$*d.* (Rs. 6-1-0), in the Kánarese boys' 6*s.* 2$\frac{7}{8}$*d.* (Rs. 3-1-11) and in the girls' school 12*s.* 8$\frac{1}{4}$*d.* (Rs. 6-5-6).

In Yellápur there was only one Government Kánarese school for boys, with eighty-five names, and an average attendance of forty-five. The yearly cost to each pupil was 14*s.* 3$\frac{1}{4}$*d.* (Rs. 7-2-2).

In Haliyál there were three Government schools with 288 names and an average attendance of 200. Of the three schools one was a second grade Anglo-vernacular school, one an Urdu school, and one a girls' school. The average yearly cost to each pupil in the second grade Anglo-vernacular school was 11*s.* 5$\frac{1}{4}$*d.* (Rs. 5-11-6), in the Urdu school 9*s.* $\frac{5}{8}$*d.* (Rs. 4-8-5), and in the girls' school 12*s.* 10$\frac{3}{8}$*d.* (Rs. 6-6-11).

Village Schools.

Exclusive of the nine towns of Kárwár, Ankola, Kumta, Honávar, Bhatkal, Siddápur, Sirsi, Yellápur, and Haliyál, the district of Kánara was provided with seventy-four schools or an average of one school for every fifteen inhabited villages. The following statement shows the distribution of these schools by sub-divisions:

Kánara Village Schools, 1880-81.

Sub-Division.	Villages.	Population.	Schools (Boys').	Sub-Division	Villages.	Population.	Schools (Boys').
Kárwár ...	61	48,829	11	Siddápur ...	95	30,373	7
Ankola ...	90	33,707	8	Sirsi ...	249	45,745	8
Kumta ...	119	59,980	14	Yellápur ...	153	30,360	7
Honávar ...	139	84,857	10	Supa ...	216	45,291	14

Libraries.

In 1880-81, there were four libraries one each at Kárwár, Sirsi, Kumta, and Haliyál. The Kárwár General Library and Museum was founded in May 1864. In 1880-81 it contained 1709 books with thirty-eight members whose monthly subscriptions varied from 1*s.* to 6*s.* (8 *as.* - Rs. 3). The Sirsi General Library was founded in July 1870. In 1880-81 it contained 300 books and had forty members whose monthly subscriptions varied from 6*d.* to 4*s.* (4 *as.* - Rs. 2). The Kumta Native General Library was founded before 1875. In 1880-81 it contained 150 books, and had twenty-five members whose monthly subscriptions varied from 1*s.* to 4*s.* (8 *as.* - Rs. 2). The Haliyál Library contained sixty books with a few subscribers all paid for by the mámlatdár.

Newspapers.

No newspaper is published in the district.

CHAPTER XII.

HEALTH.

COMPARED with the neighbouring districts of Belgaum and Dhárwár, Kánara is unhealthy. In spite of an average rainfall of 130 inches the coast sub-divisions are more healthy than the forest-covered uplands. Of the feverish inland tracts the valleys of the Kálinadi and its tributaries are perhaps the most unhealthy. Throughout the district, especially above the Sahyádris, the two most unhealthy seasons of the year are June and July the first two rainy months, and the four cool months from November to February.

Fevers.

The most prevalent disease is remittent and intermittent fever. In 1801 Buchanan noticed that about 1750, and again in 1800, many people had died of fever in North Kánara. It was like ordinary fever for three days, then the patient became delirious, and died on the fifth day.[1] About 1830 fever prevailed to some extent in the uplands; but from 1835 to 1860 the forest-covered uplands were healthy at all times of the year, and fever was as little known as in Belgaum or Dhárwár.[2] For about eight years between 1860 and 1867 Kánara suffered severely from an outbreak of fever. The people believed that the fever was due to the flowering of the bamboos which takes place about once in fifty years. According to the Sanitary Commissioner, Dr. Leith, who was deputed by the Bombay Government to investigate the outbreak, the fever was sometimes remittent, but mostly intermittent of the usual daily, third day, and fourth day types.[3] Many of the hospital admissions were relapse cases, almost all with enlargement of the spleen. In some cases where there had been little or no fever, there was swelling of the spleen, and in several cases of children the swelling was enormous. In protracted cases there was great want of blood and often dropsy. The fever was occasionally complicated with diarrhœa. In all these points the disease resembled the usual malarious intermittent fever. The fever attacks were readily checked by treatment, but there was a great tendency to relapse, which was natural so long as the person continued in the malarious locality. The outbreak began in 1860. It abated in 1861; but in 1862 again increased in severity. The epidemic spread over the whole district; the only places free or little affected were Tadri,

[1] Buchanan's Mysore, III. 108.
[2] Colonel Anderson's Survey Report, 154 of 3rd February 1872, para. 8.
[3] Dr. Leith's Topographical and Sanitary Report on North Kánara, 10th February 1863.

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Kumta, Honávar, and Bhatkal on the sea-coast. In the uplands no place escaped the disease and it was nearly equally severe over all the sub-divisions. From the cases that came under his observation Dr. Leith found that on the micaceous schists and quartz-bearing *ain* or Terminalia tomentosa forest, the ratio of sick was 29·6; that on trap rock or argillaceous schist bearing *ságván* or teak forest, it was 14·9; and that on the laterite near the Sahyádris, covered with *kárvi* or Strobilanthus, it was 33·7. The circumstances most favourable to the production of fever were dense forest, narrow valleys, ravines, and swampy rice-land. In 1664 the effects of the outbreak of fever were so severe that in the uplands many villages and towns were desolate. At Sirsi the fever hindered the transaction of business, and several native merchants who had lived there for years left the place to escape the sickness. At Sirsi the fever was accompanied by cholera. At Haliyál the fever raged so violently that the town was almost deserted.[1] Few people were seen in the streets, and those few, in nine cases out of ten, were gaunt and hollow-eyed. Fifty to a hundred houses were entirely deserted, the people either dead or fled. Handsome new houses were falling to decay before they had been inhabited or even finished. Scarcely a house but had its sick and dying. The outbreak lasted for eight years, the fever relaxing only during the hot months.[2] The meat-eating classes suffered less than the rest. In connection with this outbreak it is worthy of note that apart from the statistics of disease there is a general belief among the intelligent people of the district that outbreaks of small-pox, cholera, and fever occur periodically and in order.[3] After an outbreak of fever, though ordinary fever is always prevalent, there is generally a lull of two or three years. Before 1860 small-pox raged furiously in many parts of the district. It was followed by cholera, and, while cholera continued, small-pox almost disappeared. Shortly after cholera died away and fever of the worst type broke out. After the fever had spent itself there was a lull for some years and then small-pox appeared and was fatal between 1872 and 1874. For two years more small-pox continued though with less severity, till, in 1876-77, in the train of famine cholera broke out and small-pox disappeared. In 1878 cholera gave place to violent fever, which has since continued more than usually fatal though much less fatal than in 1878.[4]

Hospitals, 1882.

In 1882, there was one civil hospital, and seven grant-in-aid and one Government dispensaries. The number of patients treated was 34,692, of whom 33,803 were out-door and 889 in-door patients; the cost was £2198 (Rs. 21,980). The following details are taken from the 1882 reports:

Kárwár.

The Kárwár civil hospital has a building of its own. The commonest diseases are malarious fevers, syphilis, affections of the breathing system, bowel complaints, spleen, and skin diseases. In 1882 there was no epidemic disease. Eleven major operations and

[1] The Police Superintendent Mr. Campbell's diary, 17th January 1864.
[2] Colonel Anderson's Survey Report, 154 of 3rd February 1872, paras. 8, 12.
[3] Mr. A. R. Macdonald, C.S. [4] Compare the Death Returns at p. 222.

six after-death examinations were made, and fifty-four primary and eight re-vaccinations were performed. 5583 out-door and 375 in-door patients were treated at a cost of £862 10*s.* (Rs. 8625).

Hospitals, 1882.

The Kumta dispensary was opened in 1867 by the municipality, and has a good building of its own. The commonest diseases are malarious fevers, worms, skin diseases, affections of the breathing system, rheumatism, and syphilis. There was a mild epidemic of small-pox in April May and June, in which of fifteen cases two proved fatal. There were thirty-eight major operations and 298 successful vaccinations. 6010 out-door and 136 in-door patients were treated at a cost of £404 (Rs. 4040). *Kumta.*

The Honávar dispensary is in a portion of the old sub-judge's court-house. The prevailing diseases are malarious fever, rheumatism, affections of the breathing system, bowel complaints, and skin diseases. There was no epidemic. The number of children vaccinated was seventy-six. 3489 out-door and forty-four in-door patients were treated at a cost of £72 8*s.* (Rs. 724). *Honávar.*

The Supa dispensary was established in 1866. It has a building of its own, and is supported from local funds. The prevailing diseases are malarious fevers, skin diseases, and bowel complaints. In 1882 there was no epidemic. Only sixteen children were vaccinated. 1859 out-door and thirty-six in-door patients were treated at a cost of £104 14*s.* (Rs. 1047). *Supa.*

The Haliyál dispensary was opened in 1865, and has a building of its own. It is supported by the municipality. The commonest diseases are malarious fevers, affections of the breathing system, bowel complaints, and skin diseases. 128 children were vaccinated, and 3372 out-door and twenty-one in-door patients were treated at a cost of £96 8*s.* (Rs. 964). *Haliyál.*

The Yellápur dispensary was opened in 1863, and is supported from local funds. It has a building of its own. The prevailing diseases are malarious fevers, bowel complaints, and skin diseases. Twenty-two persons were vaccinated and 2441 out-door and ninety-two in-door patients were treated at a cost of £157 4*s* (Rs. 1572). *Yellápur.*

The Sirsi dispensary is supported by the municipality. It is held in a building of its own. The commonest diseases are malarious fevers, worms, skin diseases, syphilis, and bowel complaints. In 1882 there was no epidemic. Seventy-two children were vaccinated, and 6523 out-door and seventy-nine in-door patients were treated at a cost of £311 14*s.* (Rs. 3117). *Sirsi.*

The Siddápur dispensary was opened in 1873, and is supported from local funds. It has a building of its own. The commonest diseases are malarious fevers, intestinal worms, skin diseases, affections of the breathing system, and rheumatism. 2336 out-door and forty-four in-door patients were treated at a cost of £110 10*s.* (Rs. 1105). *Siddápur.*

The Mundgod Government dispensary was established in 1864. It has a building of its own. The chief diseases are malarious fevers, rheumatism, syphilis, and affections of the breathing system, bowel complaints, intestinal worms, ulcers, and skin diseases. *Mundgod.*

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There was no epidemic. 2190 out-door and sixty-two in-door patients were treated at a cost of £78 12*s.* (Rs. 786).

Infirm People.

According to the 1881 census 831 persons (males 464, females 367) or 0·19 per cent of the population were infirm. Of the total number, 741 (males 420, females 321) were Hindus, 58 (males 29, females 29) Musalmáns, and 32 (males 15, females 17) Christians. Of 831, the total number of infirm persons, 98 (males 66, females 32) or 11·79 per cent were of unsound mind, 320 (males 155, females 165) or 38·50 per cent were blind, 359 (males 207, females 152) or 43·20 per cent were deaf and dumb, and 54 (males 36, females 18) or 6·49 per cent were lepers. The details are:

Kánara Infirm People, 1881.

Class.	Hindus.		Musalmáns.		Christians.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Insane	62	31	3	1	1	...	66	32
Blind	136	142	9	12	10	11	155	165
Deaf-mute	188	131	16	16	3	5	207	152
Lepers	34	17	1	...	1	1	36	18
Total ...	420	321	29	29	15	17	464	367

Vaccination.

In 1882-83, under the supervision of the deputy sanitary commissioner, the work of vaccination was carried on by twelve vaccinators with yearly salaries varying from £16 16*s.* to £28 16*s.* (Rs. 168 - Rs. 288). They were distributed over the rural parts of the district. Besides the vaccinators the medical officers of nine dispensaries carried on vaccine operations. The total number of persons vaccinated was 12,034, besides 632 re-vaccinated compared with 6579 primary vaccinations in 1869-70.

The following statement shows the sex, religion, and age of the persons primarily vaccinated:

Kánara Vaccination Details, 1869-70 and 1882-83.

Year.	Persons Vaccinated.									
	Sex.		Religion.					Age.		Total.
	Males.	Females.	Hindus.	Musalmáns.	Pársis.	Christians.	Others.	Under one year.	Above one year.	
1869-70 ...	3749	2830	5457	394	...	394	334	680	5899	6579
1882-83 ...	6368	5666	9985	805	...	640	604	2402	9632	12,034

In 1882-83, the total cost of these operations, exclusive of those performed in dispensaries, was £682 8*s.* (Rs. 6824) or about 1*s.* 3½*d.* (10½ *as.*) for each successful case. The charges included the following items: Supervision and inspection, £322 4*s.* (Rs. 3222); establishment, £348 18*s.* (Rs. 3489); and contingencies £11 6*s.* (Rs. 143). Of these the supervising and inspecting charges were met from Government provincial funds, while £360 4*s.* (Rs. 3602) were borne by the local funds of the different sub-divisions.

Cattle Disease.

Three forms of cattle disease are known in the district[1]: *lágrog* or foot-disease, *maháróg* or great disease, and *chendurog* or throat-disease. The *lágrog* or foot-disease is generally first visible in the lower part of the feet, which decays if care be not taken. Sores are found in the feet between the toes, and sometimes one of the hoofs falls off, and large maggots are frequently found in the sores. This foot-disease is accompanied with ulcers in the mouth, and the whole body is sometimes affected with sores. In ordinary attacks the animal lives for a week or two. The disease which is called *maháróg* or great disease is usually accompanied with diarrhœa or watery purging and for a day or two spittle flows from the animal's mouth. The stomach dries and the animal becomes very thin. The disease lasts a fortnight or three weeks, and is generally fatal. In the disease known as *chendurog* or throat-disease the animal's neck swells; it appears in much distress and refuses food and water. The disease lasts six or seven days and ends fatally unless strong remedies are taken.

Births and Deaths.

The total number of deaths shown in the Sanitary Commissioner's yearly reports, for the seventeen years ending 1882, is 195,259 or an average mortality of 11,486, or, according to the 1881 census, of twenty-seven per thousand of the population. Of the average number of deaths 6606 or 57·51 per cent were returned as due to fevers, 317 or 2·76 per cent to cholera, 237 or 2·06 per cent to small-pox, 950 or 8·13 per cent to bowel complaints, and 3157 or 27·49 per cent to miscellaneous diseases. Deaths from violence or injuries averaged 219 or 1·90 per cent of the average mortality. During the twelve years ending 1882 the number of births was returned at 138,096, or an average yearly birth rate of 11,508, or, according to the 1881 census, twenty-seven per thousand. An examination of the returns shows that fever which during the seventeen years caused an average yearly mortality of 6606 or 57·51 per cent was below the average in twelve years and above the average in the five years ending 1881. Three years, 1866, 1868, and 1873, had less than 5000 deaths, the lowest total being 4825 in 1873; six years, 1867, 1869, 1870, 1871, 1872, and 1874, had between 5000 and 6000 deaths; and three years, 1875, 1476, and 1882, between 6000 and 7000 deaths. Of the five years above the average 1880 had 7181 deaths, 1881 had 7244, 1879 had 8867, 1877 had 10,662, and 1878, the year of excessive rainfall (132·89 inches), 11,542. Of the deaths from cholera, which amounted to 5390 and averaged 317, 2804 or 52·02 per cent happened in 1877. The only other years which were over the average were, 1876 with 929 deaths, 1866 with 859, and 1869 with 531. In none of the other years were there more than 100 deaths and seven years, 1871, 1872, 1873, 1874, 1879, 1880, and 1882, were free from cholera. Of the deaths from small-pox, which amounted to 4021 and averaged 237, 1170 or 29·09 per cent happened in 1872. Besides 1872 five years had a more than average mortality from small-pox, 1871 with 702, 1877 with 473, 1873 with 432, 1870 with 329, and 1874 with 284. Six years had

[1] Collector's Letter 2316 of 5th September 1870.

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less than a hundred, 1867, 1868, 1869, 1876, 1878, and 1882, and three years had less then ten, 1879 with eight, and 1880 and 1881 with one each. Of the deaths from bowel complaints, which amounted to 16,160 or 950 a year, eleven years were below the average, and six, the six years ending 1879, were above the average. The smallest number of deaths from bowel complaints in any one of the seventeen years was 547 in 1867 and the largest was 2345 in 1877. Injuries, with a total mortality of 3723 and an average of 219, varied from 169 in 1869 to 304 in 1866. Other causes with a total mortality of 53,670 and an average mortality of 3157 varied from 5015 in 1877 to 1350 in 1866.

Birth returns are available only for the twelve years ending 1882. During those twelve years the number of births averaged 11,508. The yearly totals vary from a lowest of 8057 in 1878 to a highest of 13,264 in 1881. The details are[1]:

Kánara Births and Deaths, 1866-1882.

Year.	Deaths.							Births.
	Cholera.	Small-pox.	Fevers.	Bowel Com-plaints.	Injuries	Other Causes.	Total.	
1866	859	126	4956	560	304	1350	8155	...
1867	74	45	5679	547	183	1623	8151	...
1868	66	77	4899	647	197	1778	7664	...
1869	531	89	5134	650	169	2585	9158	...
1870	4	329	5250	587	178	2861	9209	...
1871	...	702	5868	680	216	2874	10,340	10,297
1872	...	1170	5268	809	190	3006	10,452	11,408
1873	...	432	4825	852	239	3720	10,068	12,307
1874	...	284	5934	1057	185	3393	10,853	12,547
1875	47	137	6265	1254	221	3414	11,338	11,677
1876	929	28	6452	1196	221	3882	12,708	11,728
1877	2804	473	10,662	2345	262	5015	21,561	11,731
1878	74	68	11,542	1501	291	3766	17,242	8057
1879	...	8	8867	1062	194	3504	13,635	9582
1880	...	1	7181	854	200	3635	11,871	12,873
1881	2	1	7244	808	225	3771	12,051	13,264
1882	...	51	6269	751	239	3493	10,803	12,625
Total ...	5390	4021	112,295	16,160	3723	53,670	195,259	138,096
Average	317	237	6606	950	219	3157	11,486	11,508

[1] These figures are of doubtful accuracy.

CHAPTER XIII.

SUB-DIVISIONS.[1]

Karwar,[2] in the extreme north-west of the district is bounded on the north by Goa and Supa, on the east by Ankola and Yellápur, on the south by Ankola, and on the west by the Arabian sea.

It contains sixty-one villages with an area of 281 square miles, a population of 47,742 or 170 to the square mile, and a yearly land revenue of £11,071 (Rs. 1,10,710).[3]

Aspect.

There is a coast line of eighteen miles. Looking north from the rocky outstanding brow of Kárwár head a stretch of sand fringed with casuarina trees runs three miles from Kárwár town to Kodibág. East of the strip of sand lies a plain with patches of rice-land and cocoa palms and mangoe gardens each with its red-tiled homestead. Behind, from a rugged background of granite hills, covered with forest and rich undergrowth, spurs sweep forward almost encircling Kárwár, and passing on lose themselves in the sea. Beyond Kodibág winds the broad Kálinadi which, as it enters the sea, throws up a bar of sand impassable to any but small craft. To the north of the Kálinadi stands the fort of Sadáshivgad, and, from Sadáshivgad, about two miles to Majali, a fishing village near the Goa frontier, stretches a sandy shore green to the water's edge with cocoa palms. Along both banks of the Kálinadi broad belts of rice land, broken by groves of palms and other fruit trees, stretch east to where the Sahyádris close the view. To the west is the light-house island of Devgad, and about four miles south-east, Anjidiv rises steep from the sea, dotted with trees and the houses of its small Portuguese settlement. To the south-east the line of the coast is broken by several large bays. It is fringed by a narrow belt of cultivated sandy soil from which here and there cliffs rise and form a plateau over which the Arbail pass road runs and which rises eastwards in a series of hills to the Kaiga section of the Sahyádris.

Soil.

On the plain the soil is sandy, and near the hills it is much mixed with granite. On the banks of the Kálinadi and along the sea-shore are large tracts of *gajni* land, a black alluvial deposit strongly

[1] The sections on aspect, soil, climate, and water have been contributed by Mr. R. E. Candy, C. S.

[2] As the whole district has not been surveyed sub-division details of the area of the different classes of soil and of crops are not available.

[3] The sub-division population and revenue figures are throughout for 1881.

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charged with salt and liable to be flooded at high tides. To bring these *gajni* lands under tillage a strong wall must be built to keep out the sea. A heavy rainfall is wanted to sweeten the land and then, without much manure, if due care is taken and the season is favourable, rich crops are raised. These reclamations are costly but they pay if once in three years a good crop is secured. Many rich plots of hill land lie waste from want of labour.

Climate.

Kárwár has a moist climate whose warmth is tempered by the sea breeze. It is never cold. Fever is rare on the coast, but, as soon as the hills begin, the forest damp causes ague and fever. At Kárwár on the coast during the ten years ending 1879 the rainfall varied from 78·0 inches in 1873 to 192·73 inches in 1878, and averaged 116·6 inches.

Water.

Along the coast all the water is from wells and is good. Inland also the wells yield good water, but, except on the coast, wells are few and the chief supply is from the unwholesome water of the numerous streams. The Kálinadi crosses the sub-division from east to west. It enters from the north and flows between forest-covered banks, along a bed of rocky boulders, in alternate streams and pools. Further west, with many a curve, it passes out of the forest and winds across an open tract with villages and fields, the villages at first scattered and poor, then larger and better tilled. At Kadra, about twenty miles from the sea, the limit of the tide, is a landing-place connected with the Bombay-Karnátak road through the Anshi pass which is fit for carts.

The north of Kárwár has none of the betelnut gardens, the pride of Kánara, the handiwork of the Havig Bráhmans, who have not here taken the place of the less skilful Konknás, Ghádis, Hálakki-Vakkals, and Padtis. Throughout the sub-division the villages are not gathered into streets with houses, shops, and markets. The houses are scattered along narrow lanes, standing in shady cocoa palm gardens, some of them tiled and some of them thatched, each with its well, bathing-place, and cattle-shed. Here and there is a well built temple, and a few villages have a Roman Catholic church.

Stock.

According to the 1881-82 returns the farm stock included 4444 ploughs, 142 carts, 7766 bullocks, 6423 cows, 1791 she-buffaloes, 3729 he-buffaloes, 38 horses, and 232 sheep and goats.

Survey.

The whole sixty-one villages of Kárwár were settled[1] between 1869-70 and 1871-72. The result of the survey was to raise the assessment from £4967 to £10,704, that is an increase of £5737 or 115·50 per cent. The sixty-one villages form three survey

[1] Up to the year 1872-73 the survey settlements which were introduced above the Sahyádris were guaranteed in some cases for the usual term of thirty years and in other cases for shorter periods varying from twenty-five to thirty years. After 1872-73 owing to the suits which were then brought against Government no guarantee was given either in the sub-divisions below or in the sub-divisions above the Sahyádris. The new rates were sanctioned and introduced without being guaranteed for any term of years, and the assessment was collected from year to year. Under Government Resolution 6150 of the 19th of October 1881, that the ends of the different leases might fall at suitable intervals, guarantees have been granted in the different groups which have been settled since 1872-73 for periods varying from twelve to thirty years.

blocks, the first of which was settled in 1869-70, the second in 1870-71, and the third in 1871-72. The first block, which was settled in 1869-70, has eighteen villages including the port of Kárwár,[1] with an area of 20,022 acres and in 1871 a population of 17,595. All are either near the sea and the high road from Kárwár inland or near the Kálinadi river. The villages contained 7813 acres of rice land, 1159 acres of garden, and 537 acres of dry crop. In addition to these there were 1321 acres of *pulan* or sandy soil, generally near the sea. The result of the survey was to raise the assessment from £1935 to £4051, an increase of 109·35 per cent. The highest survey rates are, 18*s.* for garden land, 10*s.* 12*s.* and 13*s.* for rice land, 3*s.* 3*s.* 7½*d.* and 3*s.* 10½*d.* for *pulan* land, and 1½*s.* for dry-crop. The old assessment was exceedingly unequal. In the case of large and influential holders the survey increase was very great, and in the case of small holders the survey frequently caused a reduction. A large proportion of the land is in the hands of Bráhmans, who rarely cultivate themselves and who are hard and exacting landholders. Ordinarily they sublet their lands from year to year. The settlement of the eighteen villages was the first survey settlement in Lowland Kánara. The introduction of the survey was keenly opposed by the richer landholders who denied the right of Government to revise and enhance the assessment. The question was decided by the High Court in favour of Government.

The second block, which was settled in 1870-71, included twenty-eight villages with an area of 201 square miles and a population in 1871 of 11,033.[2] The block is divided into two groups one of thirteen villages at some distance from the port and from communications by river or road, the other of fifteen villages mixed with or close to the eighteen villages which were settled in 1869-70. The result of the settlement of the twenty-eight villages was to raise the assessment from £1573 to £3937 or an increase of 150·28 per cent. The maximum rates for the fifteen well placed villages are the same as those fixed for the eighteen villages settled in 1869-70. The highest survey rates for the thirteen remote villages are 16*s.* for garden land, 7*s.* and 8*s.* for rice land, and 1¼*s.* for dry-crop. Of 129,221, the total area, 115,425, or 89·32 per cent are unarable waste.

The third block, which was settled in 1871-72, includes fifteen villages with an area of forty-seven square miles and a population of 6326.[3] The result of the survey was to raise the assessment from £1459 to £2716 or an increase of 86·15 per cent. The highest rates are, 18*s.* for garden land, 8*s.* 6*d.*, 10*s.*, 12*s.*, and 13*s.* for rice land; 2*s.* 4½*d.*, 3*s.* 7½*d.*, and 3*s.* 10½*d.* for *pulan* land; and 1¼*s.* and 1½*s.* for dry-crop land.

People, 1881.

The 1881 population returns show, of 47,742 people, 40,916 or 85·70 per cent Hindus; 3896 or 8·16 per cent Christians; 2909 or 6·09 per cent Musalmáns; and 21 Jews. The details of the Hindu castes are, 3921 Bráhmans; 895 Vánis, 152 Vaishya Vánis,

[1] Survey Report, 168 of 21st Feb. 1871. [2] Survey Report, 168 of 21st Feb. 1871.
[3] Survey Report, 63 of 20th January 1872.

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and 29 Lingáyats, traders and merchants; 405 Maráthás, 2 Ráchevárs, and 22 Rajputs, warlike classes; 6149 Koknás 2032 Padtis, 2010 Halvakki Vakkals, 1585 Kunbis, 799 Ghádi soothsayers; 143 Kare Vakkals, 30 Jains, 14 Nádors, and 2 Chetri husbandmen; 1328 Sonárs, gold and silver smiths; 382 Sutár carpenters; 164 Kumbárs, potters; 155 Lohárs, blacksmiths; 4 Shimpis, tailors; 27 Gaundis, masons; 10 Kásárs, coppersmiths 1243 Patsális, silk-cord makers; 31 Telis, oilmen; 5436 Bhandáris and 4037 Komárpáiks, palm-tappers; 468 Gaulis, cowherds; 1307 Kolis, 841 Harkantras, 837 Gábits, 728 Khárvis, 716 Ambigs, 117 Bhois, 107 Págis, and 101 Mogers, fishermen; 378 Háller Vájantris and 33 Bhandári Vájantris, musicians; 227 Kalávants, singers an dancers; 1376 Devlis, temple attendants; 1320 Bándis, servants 230 Parits, washermen; 210 Hajáms, barbers; 78 Buruds, basket-weavers; 158 Jogis, 45 Kánpháte Jogis, and 5 Thákurs, beggars; 65 Chamgárs, shoemakers; 129 Chchalvádis, 304 Mhárs, and 68 Ágers, depressed classes.

ANKOLA.

Ankola,[1] on the coast, is bounded on the north by Kárwár and Yellápur, on the south by Kumta, on the east by Sirsi, and on the west by the Arabian sea. It contains ninety villages with an area of 367 square miles, a population of 34,189 or 93·15 to the square mile, and a yearly land revenue of £9666 (Rs. 96,660).

Aspect.

The coast line begins at Harváda, a small fishing village twelve miles south of Kánara, and stretches about sixteen miles to the Gangávali river. There are no navigable rivers in this part of the coast. But there are two inlets at Belikeri, about two miles south of Harváda, and at Ankola. At high-tide boats under one ton (4 *khandis*) pass up the inlet about three miles to the Hatikeri bridge on the A'rbail road. At Ankola, about four miles south of Belikeri, boats of one ton and under pass about three miles inland. In the five miles between Harváda and Ankola the shore is a fine belt of sand, pleasant for walkers or riders, lined with groves of cocoa palms, and in places broken by rocky ridges which run into the sea. In the five miles between Ankola and the Gangávali bluff rocky cliffs overhang the shore and the coast road runs about a mile inland through rice-fields and over laterite plateaus. Three to five miles inland stretches a plain covered with rice fields, cocoanut palms, mangoe, cashewnut, jack, and other fruit trees. Then small hills begin, covered with stones, coarse grass, and brushwood. Further east the hills grow steeper and are more thickly wooded. In all suitable spaces rice-fields are laid out in tiers, and, in the deep well watered valleys, which, between spurs, run into the base of the Sahyádris are large and valuable betelnut gardens. West of the Yellápur border the forests are not of much value. Near Belikeri and Ankola the hills are bare as in former years large areas were cleared for wood-ash tillage.

The coast villages are healthy and free from fever. Belikeri especially is a favourite resort for Europeans. Towards the

[1] Ankola was a petty division of Kumta up to the year 1881 when it was made a separate sub-division. Its survey details are given with Kumta.

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Sahyádris the climate becomes moist, hot, and feverish. Achve and some other places have so bad a name that it is difficult to get labourers to go there. As Ankola formed part of Kumta till 1881, no separate rain returns are available for the sub-division.

Water.

Along the coast numerous wells yield a good and pure supply of water. The Gangávali flows from the Yellápur frontier dividing Ankola from Kumta. It is navigable for craft of one to five tons (4-20 *khandis*) about fifteen miles to Gundbále. Its water is of no use for irrigation, as above the limit of the tide its banks are covered with forests. Among the Sahyádri hills wells yield good water, but the chief source of drinking water is the rivulets which flow out of the hill sides. Their water is clear and beautiful to look at, but it is full of vegetable matter and causes fever and other sickness. There is no lack of water for irrigation. As the climate does not suit cattle, the wells are worked not by bullocks but by a wooden trough which moves upon a pivot, or by a leather basket scoop called *dotte*, which is swung through the water by a man on each side of the pond.

Soil.

Most of the land along the coast is sandy and requires much manure to yield fair return. Between the sea and the hills are many barren tracts. The soil of rest of the inlands is red.

Stock.

According to the 1881-82 returns the farm stock of the ninety villages of Ankola included 4715 ploughs, 85 carts, 10,865 bullocks, 10,006 cows, 1395 she-buffaloes, 2468 he-buffaloes, 8 horses, and 124 sheep and goats.

People, 1881.

The 1881 population returns show, of 34,189 people, 32,781 or 95·88 per cent Hindus; 1013 or 2·96 per cent Musalmáns; and 395 or 1·15 per cent Christians. The details of the Hindu castes are, 3866 Bráhmans; 536 Vánis, 205 Vaishya Vánis, 102 Nárvekar Vánis, 62 Telugu Vánis, and 17 Lingáyats, traders and merchants; 794 Márathás and 3 Rajputs, warlike classes; 8221 Halvakki Vakkals, 1553 Nádors, 1218 Kunbis, 1101 Kare Vakkals, 577 Pádtis, 290 Koknas, 243 Gám Vakkals, 65 Ghádis or soothsayers, and 3 Jains, husbandmen; 1521 Sonárs, gold and silver smiths; 260 Kumbárs, potters; 194 Sutárs, carpenters; 61 Shimpis, tailors; 60 Lohárs, blacksmiths; 21 Jingars, saddle-makers; 519 Telis, oilmen; 2307 Komárpáiks, 646 Bhandáris, 1949 Halepáiks, palm-tappers; 16 Dhangars, shepherds; 934 Khárvis, 929 Harkantras, 597 Gábits, 248 Ámbigs, and 111 Bhois, fishermen; 120 Háller Vájantris, musicians; 245 Kalávants, singers and dancers; 806 Bandis, servants; 199 Parits, washermen; 110 Hajáms, barbers; 98 Devlis, servants; 13 Lambánis, carriers; 101 Chamgárs, shoe-makers; 1502 Ágers, 180 Bákads, 178 Haslars, depressed classes.

KUMTA.

Kumta, on the coast, is bounded on the north by Ankola, on the east by Sirsi and Siddápur, on the south by Honávar and on the west by the Arabian sea. It contains 120 villages with an area of about 230 square miles, a population of 58,578 or 255·46 to the square mile, and a yearly land revenue of £12,122 (Rs.1,21220).

Aspect.

The coast line which begins south of the Gangávali river consists of stretches of sand, fringed with cocoanut gardens, crossed

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KUMTA.

Aspect. by frequent rocky highlands and headlands and by tidal creeks. Inland the plain rises in places into spurs and blocks of hills 300 to 700 feet high. Closer to the Sahyádris the hills are higher and steeper, separated by narrow valleys which run to the roots of the Sahyádri range. In the centre of the sub-division are a few bush-covered laterite plateaus 700 to 1000 feet high. The highlands on the coast are comparatively bare, but eight to twelve miles inland the hills are covered with forest which becomes denser in the neighbourhood of the Sahyádri hills. Along the coast a belt of flourishing cocoanut gardens has behind it a stretch of fairly fertile rice land. Beyond the rice land is the central plain crossed by rice fields with a few patches of sugarcane. Further inland rice gives way to *rági*.

Climate. The coast villages are healthy. It is hot in the summer and there is little or no cold weather. The dense forest and heavy rainfall of the eastern villages make them feverish. At Kumta on the coast, during the ten years ending 1879 the rainfall varied from 96·2 inches in 1877 to 201·28 inches in 1878 and averaged 132·45 inches.

Water. Throughout the sub-division there is no lack of water either for drinking or for the fields. The water on the coast is good. In the forest villages the supply is abundant, but the quality is bad. Besides wells and streams many villages have a good supply of pond water. From the coast to the Sahyádris every inhabited enclosure has its well, and numerous rivulets and watercourses, flowing from the hills into the Tadri and Gangávali, are used for watering the *suggi* or hot-weather rice-crops.

Soil. The soil of the coast villages is sandy, further inland it is red mixed with sand, and in the extreme east it is red. The rice lands of the coast villages are fairly productive, many fields yielding two crops a year. The Sahyádri garden lands are fertile, the chief products being cocoanuts, rice, betelnuts, pepper, sugarcane, and pulse.

Stock. According to the 1881-82 returns, the farm stock amounted to 4900 ploughs, 146 carts, 12,010 bullocks, 11,214 cows, 2910 she-buffaloes, 2183 he-buffaloes, 11 horses, and 253 sheep and goats.

Survey. Between 1872 and 1882 the whole of the Kumta sub-division, including the ninety villages now in Ankola, has been brought under the survey settlement. According to the survey, the 218 villages of Kumta and the ninety villages of Ankola have between them 67,325 occupied and unoccupied arable acres assessed at £20,288. Compared with the old rates, the survey assessment on occupied land has caused a rise from £14,493 to £19,760, that is an increase of £5267 or 36·34 per cent. The highest survey acre rates vary from £1 to £1 4*s.* in garden land, from 7*s.* to 13*s.* in rice land, and from 1½*s.* to 1½*s.* in dry-crop land. The details a[illegible]

KUMTA AND ANKOLA SURVEY DETAILS.

SURVEY BLOCK.	WHEN SETTLED.	FORMER.		SURVEY.					
		Occupied Land.		Occupied Land.		Arable Waste.		Total.	
		Acres.	Assessment.	Acres.	Assessment.	Acres.	Assessment.	Acres.	Assessment.
Villages:			£		£		£		£
49 ...	1872-73 ...	...	4834	16,415	5422	2872	150	18,287	5572
20 ...	1873-74 ...	...	1248	6372	2301	904	69	7276	2370
41 ...	1876-77 ...	...	3300	13,939	4480	1289	85	15,228	4565
22 ...	1877-78 ...	....	1369	7011	2046	437	50	7448	2096
68 ...	1879-80 ...	...	2922	12,831	3946	1080	111	13,911	4057
18 ...	1880-81 ...	..	820	4899	1565	276	63	5175	1628
218 ...	Total ...	...	14,493	60,467	19,760	6858	528	67,325	20,288

Block I.

Of the six survey blocks the first block of forty-nine villages which was settled in 1872-73 has an area of 37,906 acres or fifty-nine miles and a population of 31,020 or 506 to the square mile.[1] These villages, including the towns of Kumta, Ankola, and Gokarn, are either near the sea or close to frequented and well-made roads or navigable rivers. Rice is the staple crop. Some rice lands yield two crops in the year either both of rice or a first crop of rice and a second crop of pulse or brinjals and sweet potatoes, and frequently every third year a crop of sugarcane. *Náchni* or *rági* is the chief dry-crop. In the garden lands cocoanuts are the principal produce but many villages grow the betel-palm alone or with cocoanut palms. Mango, cashewnut and jack trees, and *undis* or Alexandrine laurels grow in great numbers in the gardens. The water is from ponds and less commonly from streams and wells. Over the whole sub-division the rainfall is so heavy that the ground is laden with moisture.

The result of the survey rates was to raise the assessment from £4834 to £5422 (Rs. 48,340 - Rs. 54,220), an increase of twelve per cent. The highest survey acre rates for the different classes of villages are, £1 for garden land, 10*s.* 12*s.* and 13*s.* for rice land, 8*s.* for *pulan*[2] land, and 1½*s.* for dry-crop land. This comparatively small increase was due to the fact that in former times the villages were strictly managed. At the same time there were many cases of unequal assessment. The greatest decrease was thirty-two per cent in the village of Kulbag, the survey reducing the assessment from £732 to £500 (Rs. 7320 - Rs. 5000). The highest increase was 611 per cent in the village of Bilchoyungi in which the assessment was raised from £2 to £13 (Rs. 20 - Rs. 130). The former inequalities were chiefly due to the corruption and false representations of village and district officers.[3] The area of alienated land was 324 acres assessed at £127 (Rs. 1270).

[1] Survey Report, 309 of 28th February 1873.

[2] *Pulan* or *shitta* is a sandy coast soil which grows cocoanut trees. It can be [illegible] to grow rice by scraping off the surface layer of sand.

[3] [illegible] village of Tungunda is a special case of fraud. It was granted at the [illegible] of British rule to one Lingappa, the father of a writer named Subáráv in the [illegible] office on an assessment of £8 (Rs. 80). Subáráv by false representations [illegible] reduction of assessment in 1838-39 when he was mámlatdár. At the time

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Block II.

The second block of twenty villages is close to and mixed with the first block of forty-nine villages. The survey rates were fixed in 1873-74.[1] The area of these twenty villages is 41,274 acres or sixty-four square miles and the population was 7265 or 114 to the square mile. The distribution of the population is very unequal. The inland tracts near the hills have few people, while near the coast the pressure is over 300 to the square mile. Rice is the staple crop, and there are also 824 acres of excellent cocoanut and betelnut gardens. The assessment was raised from £1248 to £2301 (Rs. 12,480 - Rs. 23,010) or an increase of 84·37 per cent. The highest survey acre rates are, £1 4*s.* for garden land, 7*s.* 8½*s.* 10*s.* 11*s.* 12*s.* and 13*s.* for rice land, and 1½*s.* for dry-crop land. There were no cases of reduction, though in many cases the survey rates are less than one-third of the rates in the first group of forty-nine villages. The increase varied from twenty-five per cent. in the village of Ulgeri to fifty-four per cent in Udlur.

Block III.

The third block, which was settled in 1876-77, includes forty-one villages.[2] Except a few among the hills in the extreme north-east, the villages of this group are either on the sea-shore or on or at a short distance from the Gangávali. The total area of the villages is 92,019 acres or 143 square miles, and the population at the time of the survey was 16,328 or 113 to the square mile. As in the other blocks the density of the population varies greatly, from an average of 513 to the square mile in the coast villages to twenty in the hill villages. Some of the villages are crossed by the Kárwár-Hubli road through the Árbail pass. There is much traffic on this Kárwár-Hubli road and products fitted for local use and fodder command high prices. Rice is the staple crop, and much of the rice land bears a second crop either of rice or of pulse. A crop of sugarcane every third year is not uncommon, and fine fields of cane may be seen up the Gangávali valleys. The garden lands on and near the coast are excellent and *rági* is the staple crop of the dry land. The result of the survey was to raise the assessment from £3300 to £4480 or an increase of 35·75 per cent. The highest survey acre rates are, £1 for garden land, 7*s.* 8½*s.* 10*s.* 11*s.* 12*s.* and 13*s.* for rice land, and 1½*s.* for dry-crop.

Block IV.

The fourth block, which was settled in 1877-78, includes the lands of twenty-two villages, with an area of 26,978 acres or forty-two square miles, and a population of 4737.[3] Most of the villages of this block lie between the two tidal rivers, the Tadri and Gangávali, and some villages contain *gajni* or salt rice land. There were 403 acres of garden land, some of it of superior quality, growing large numbers of cocoa and betel palms. The result of the survey was to raise the assessment from £1369 to £2046 (Rs. 13,690-Rs. 20,460) or an increase of 49·45 per cent. The highest survey acre rates are, £1 4*s.* for garden land, 10*s.* 11½*s.* 12*s.* and 13*s.* for

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of survey 298 acres the whole arable area of the village was occupied. The a... was raised from £7 to £90 (Rs. 70-Rs. 900) or an increase of 1283 per cent.

[1] Survey Report, 408 of 3rd March 1874. [2] Survey Report, 465 of 4th Ap...

[3] Survey Report, 411 of 20th April 1878.

rice land, and 1½*s.* for dry land. The former rates had been extremely uneven. In some villages the new rates caused a considerable fall; in the village of Juga the reduction was thirty-three per cent, while, with new rates slightly lower than those in Juga, the survey caused a rise of 153 and 169 per cent in the villages of Kelginstula and Karebail.

Block V.

The fifth block, which was settled in 1879-80, included sixty-eight villages with an area of 88,940 acres or 139 square miles.[1] Of the sixty-eight villages which formed this block five are on the north of the Kumta river, two are in the hilly north-east, and sixty-one are in the south, some on the coast near Kumta, and others on the valley of the Kumta river up to the hills. Population is dense on and near the coast, about 139 to the square mile; rice is the staple rain crop, and some lands where the water supply is abundant yield a second crop either of rice or of pulse. The cocoanut and betelnut gardens of some villages are exceedingly good, with as many as 600 to 800 betelnut trees on an acre. The villages are well placed as regards land and sea communication. There was no record of the area formerly under occupation, and the old rates were exceedingly unequal. The result of the survey was to raise the assessment from £2922 to £3946 or an increase of 35·04 per cent. The highest survey acre rates are, £1 4*s.* for garden land, 7*s.* 8½*s.* 10*s.* 11*s.* 12*s.* and 13*s.* for rice land, and 1½*s.* for dry-crop land. The increase is less than in the other Kumta groups because from the first a majority of the sixty-eight villages were much more closely managed by the Madras Government than the villages further from the head-quarters of the sub-division.

Block IV.

The sixth block, which was settled in 1879-80 and 1880-81, included eighteen villages with an area of 87,845.[2] Except four villages in the centre of the sub-division, the eighteen villages of this block are in the north-east among the hills. Rice is the staple crop, but in some villages the garden land is particularly good. As owing to their outlying position the former rates were extremely low, the result of the survey was to raise the assessment from £820 to £1565 or an increase of 90·85 per cent. The maximum acre rates are, £1 for garden land, 7*s.* 8½*s.* and 10*s.* for rice land, and 1½*s.* for dry-crop.

People, 1881.

The 1881 population returns show, of 58,758 people, 55,102 or 93·77 per cent were Hindus; 2099 or 3·57 per cent Musalmáns; 1530 or 2·60 per cent Christians; 17 Pársis; and 10 Buddhists. The details of the Hindu castes are 11,327 Bráhmans; 364 Vánis, 121 Bhátias, 119 Vaishya Vánis, 61 Lingáyats, and 8 Gujarát Vánis, traders and merchants; 920 Maráthás, 50 Náyers, and 29 Rajputs, warlike classes; 8983 Halvakki Vakkals, 5140 Gám Vakkals, 1654 Nádors, 533 Sudirs, 369 Kare Vakkals, 216 Ghádis, soothsayers; 122 Kunbis, 92 Jains, 56 Padtis, 37 Panchamsális, 28 Áre Maráthás, and 22 Chetris, husbandmen; 1928 Sonárs, gold and silver smiths; 663

[1] Survey Report, 310 of 7th April 1880.
[2] Survey Reports, 420 of 29th April 1880, and 95 of 4th February 1881.

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KUMTA. *People, 1881.*

Sutárs, carpenters 461 Kumbárs, potters; 101 Shimpis, tailors; 47 Lohárs, blacksmiths; 29 Kásárs, coppersmiths; 12 Gaundis, masons; 528 Telis, oilmen; 6786 Halepáiks, 1963 Bhandáris, 292 Komárpáiks, palm-tappers; 807 Gaulis, cowherds; 39 Gollars, cowkeepers; 28 Dhangars, shepherds; 1712 Harkantras, 973 Ambigs, 712 Mogers, 680 Gábits, 301 Khárvis, 33 Bhois, and 8 Kolis, fishermen; 470 Háller Vájantris, 101 Devdigs, and 48 Bhandári Vájantris, musicians; 207 Kalávants, singers and dancers; 1066 Bandis, servants; 587 Parits, washermen; 318 Hajáms, barbers; 119 Padiyárs, servants; 64 Devlis, temple attendants; 37 Korcharus, cattle-breeders; 13 Lambánis, carriers; 77 Gosávis and 61 Jogis, beggars; 169 Chamgárs, shoemakers; 92 Mádigars, tanners; 2288 Mukris, 556 Ágers, 186 Chhalvádis, 157 Haslars, and 132 Mhárs, depressed classes.

HONÁVAR.

Hona'var is bounded on the north by Kumta, on the east by Siddápur and Maisur, on the south by Kundápur in South Kánara, and on the west by the Arabian sea. It contains 140 villages with an area of 446 square miles, a population of 85,625 or 192 to the square mile, and a land revenue of £15,972 (Rs. 1,59,720).

Aspect.

A little to the north of Kumta a high laterite plateau begins, and, as it stretches south between Manki and Murdeshvar, gradually encroaches on the coast belt of garden and rice land, till, at Honavar, it leaves but a very narrow strip of sand between its base and the sea. Beyond the Honávar creek the laterite plateau again slightly recedes and is constantly broken by rocky spurs running to the coast. The plateau disappears to the north of Murdeshvar, but again appears between the Shiráli creek and Bhatkal. The coast villages are like those of Kumta, but in some villages north of Honávar large tracts of late rice land run a considerable distance inland. The sub-division is well watered by unfailing streams. Near the middle it is divided by the Gersappa river, whose banks have many rich villages filled with cocoa-palm gardens. In the north of the sub-division from the coast eastwards, separated by valleys with gardens and rice lands, barren and treeless laterite plateaus rise one behind the other till they lose themselves in the Sahyádris. Near the spurs of the Sahyádris, which here are steeper than in Kumta, the forest begins, and, as in the rest of Kánara, grows deeper and richer in the upper slopes of the hills. In the south of the sub-division the laterite uplands are soon lost in a series of hills covered with a thick, though stunted, growth of trees. The centre of the petty division of Bhatkal is very wild and inhospitable.

Climate.

Except in a few of the eastern villages the climate is good. In the eastern villages, during the cold weather and the rainy months, fever is prevalent, and in the hot weather the heat is most oppressive. At Honávar on the coast during the ten years ending 1879 the rainfall varied from 91·48 inches in 1877 to 184·61 inches in 187[illegible] and averaged 139·85 inches.

Water.

The Shirávati or Gersappa river crosses the sub-divisi[illegible] east to west. In the east it is divided into two small cha[illegible] of which again breaks into three branches. The wate[illegible]

Water.

igher reach is undrinkable. About thirty-six miles south-east Honávar, the Shirávati forms the famous Gersappa falls with a p of about 830 feet. The north of Honávar is well supplied h streams many of which flow throughout the year. These eams flow into the Chandávar river which at Haldipur, turning right angles to the sea, flows into the Gersappa or Shirávati ver at Honávar. South of the Shirávati are numerous small vulets a few of which last throughout the year, and at Shiráli d Bhatkal there are rivers whose water is drinkable above the nit of the tide. The villages have many wells and a scarcity of water is seldom felt.

Soil.

In the coast villages the soil is sandy, and the villages by the side of the river Shirávati have a dark alluvial soil locally known as *kale* or black. Near the hills the soil is red. The sandy coast soil requires much manure. In the hilly tracts where there is earth enough *hakal* or dry crop cultivation is carried on. The chief products are rice, sugar, cocoanuts, betelnuts, and pepper. On the coast and river banks cocoa-palms mixed with betel-palms are largely grown. Inland, the chief products of the valleys and of the Sahyádri spurs, are betelnuts mixed with plantains, pepper, and betel-vines. In the lowlands rice is much grown and occasionally sugarcane in the better rice lands. The dry-crop tillage is of little importance and is chiefly confined to *náchni*.

Stock.

According to the 1881-82 returns, the farm stock amounted to 7967 ploughs, 29 carts, 15,942 bullocks, 15,780 cows, 3718 she-buffaloes, 4430 he-buffaloes, 13 horses, and 552 sheep and goats.

Survey.

Of the 142 villages of Honávar, up to the 31st of December 1881 only thirty-seven had been brought under the survey settlement. The result of the survey of these thirty-seven villages was to raise the assessment from £6187 to £6969 (Rs. 61,870 - Rs. 69,690) or an increase of 12·63 per cent. The maximum acre garden rates vary from £1 to £1 4*s.*, rice rates from 11*s.* to 13*s.*, and dry-crop rates are 1½*s.* The details are:

HONÁVAR SURVEY DETAILS.

SURVEY BLOCK.	WHEN SETTLED.	FORMER.		SURVEY.					
		Occupied.		Occupied.		Arable Waste.		Total.	
		Acres.	Assessment.	Acres.	Assessment.	Acres.	Assessment.	Acres.	Assessment.
			£		£		£		£
Villages:									
27 ...	1880-81 ...	...	4203	9290	4396	1959	139	11,249	4535
9 ...	1881-82 ...	...	1379	4098	1707	564	28	4662	1735
1 ...	1876-77 ...	...	605	3220	866	110	12	3330	878
37 ...	Total ...	...	6187	16,608	6969	2633	179	19,241	7148

Block I.

The thirty-seven villages which have been surveyed form three locks of twenty-seven, nine, and one villages each. The first block, hich was settled in 1880-81, contains twenty-seven villages ding the town of Honávar, with an area of 27,421 acres and a n of 23,548 or 581 to the square mile.[1] All of the

[1] Survey Report, 800 of 8th April 1881.

Chapter XIII. Sub-Divisions. Honávar. Block I.

villages of this block are on the coast. The fields, as a rule, well tilled and the crops good; the people are prosperous, living well-built houses, each in a separate enclosure with a cleanly swe grain-yard in front. Though, except in Honávar, carts are ra communication is easy, both by water and along good foot-pat The result of the survey was to raise the assessment from £4203 £4396 or an increase 4·59 of per cent. The maximum rates are, £ for garden land, 11*s.* 12*s.* and 13*s.* for rice land, and 1½*s.* for dry crop land.

Block II.

The second block of nine villages, which were brought under survey settlement in 1881-82, has an area of 20,760 acres[1]. The villages of this block are in the north of the sub-division, and for the most part are somewhat inland. The garden land is exceedingly good. Roads run from Honávar to Sirsi by the Devimani and Nilkund passes, but they carry no great traffic. The result of the survey was to raise the assessment from £1379 to £1707 or an increase of 23·78 per cent. The maximum rates are, £1 4*s.* for garden land, 11*s.* 12*s.* and 13*s.* for rice land, and 1½*s.* for dry-crop.

Block III.

Besides these thirty-six villages, the village of Manki, four miles south of Honávar, with an area of about thirteen square miles and a population of 4484, was specially settled in 1876-77 in connection with certain land proceedings. The result of the survey was to raise the assessment from £605 to £866, that is an increase of £261 or 43·2 per cent. The maximum acre rates were, £1 for garden land, 11*s.* and 12*s.* for rice land, and 1½*s.* for dry-crop.[2]

People, 1881.

The 1881 population returns show, of 85,625 people, 74,428 or 86·92 per cent Hindus; 7443 or 8·69 per cent Musalmáns; and 3754 or 4·38 per cent Christians. The details of the Hindu castes are, 13,000 Bráhmans; 285 Vánis, 83 Vaishya Vánis, 29 Lingáyats, and 16 Mallavs, traders and merchants; 4286 Maráthás, 45 Náyers, and 20 Rajputs, warlike classes; 3855 Gám Vakkals, 3339 Halvakki Vakkals, 2427 Sudirs, 327 Chetris, 270 Jains, 171 Kare Vakkals, 94 Nádors, and 51 Padtis, husbandmen; 1973 Sonárs, gold and silver smiths; 922 Sutárs, carpenters; 393 Kumbárs, potters; 336 Gaundis, masons; 66 Lohárs, blacksmiths; 18 Kásárs, coppersmiths; 1054 Telis, oilmen; 151 Patsális, silk-cord makers; 18,420 Halepáiks, 2034 Komárpáiks, and 643 Bhandáris, palm-tappers; 2016 Dhangars, shepherds; 277 Gollars, cowkeepers; and 32 Gaulis, cowherds; 3140 Khárvis, 2209 Mogers, 877 Ámbigs, 591 Harkantras, 191 Gábits, and 123 Bhois, fishermen; 2531 Sappaligs and 761 Háller Vájantris, musicians; 96 Kalávants, singers and dancers; 1695 Bandis, servants; 757 Parits washermen; 462 Hajáms, barbers; 137 Padiyárs, servants 4 Lambánis, owners of bullocks; 148 Jogis, 21 Dasas, and Thákurs, beggars; 311 Madigars and 117 Chamgárs, leather workers; 1867 Mukris, 700 Haslars, 692 Chchalvádis, 257 Mhár and 106 Bakads, depressed classes.

[1] Survey Report, 461 of 31st May 1881. [2] Survey Report, 2831 of 2nd

Chapter XIII. Sub-Divisions.

SUPA.

Supa, in the north of the district, is bounded on the north by Bidi in Belgaum and Dhárwár in Dhárwár, on the east by Kalghatgi in Dhárwár, on the south by Yellápur and the Kálinadi, and on the west by the Sahyádris and Goa. It contains 269 villages with an area of 979 square miles, a population 61,154 or 62·46 to the square mile, and a yearly land revenue of £10,669 (Rs.1,06,690).

Aspect.

The north and east is an open plain; the south and west, except some rice plots and gardens, are full of hills and forests. The Supa forests, some of which are the finest in Kánara, are both leaf-shedding and evergreen. The whole sub-division is waving uplands seamed by the Kálinadi and its tributaries. Most of the small area under tillage is held by Shenvi Bráhmans and Maráthás. Some of these Marátha husbandmen are *desáis* and some are wood-ash tillers living near the Sahyádris. The chief crop are rice and sugarcane; cocoanuts and betelnuts are also grown to a small extent.

Climate.

As most of the sub-division is surrounded by hills and forests, the climate is cold and feverish. There is a heavy rainfall during the south-west monsoon, severe cold in winter, and moderate heat in summer. At Haliyál in the north-east of the sub-division during the ten years ending 1879 the rainfall varied from 29·70 inches in 1871 to 82·0 inches in 1872, and averaged 47·8 inches.

Water.

The sub-division is supplied with numerous large and small streams, some of which last throughout the year and others dry in the hot season. Dying and dead leaves, though they do not lessen its clearness, make the water of many of the unfailing streams dangerous to drink. The Kálinadi runs in the south with deep pools 200 to 300 yards wide. On the banks are the Dandeli forests which for nearly half a century have been famous in the records of sport. Besides with stream water the north and south are fairly supplied with wells and ponds, some of which last throughout the year and others for eight months. The water of these ponds and wells is unwholesome and unsuited for drinking.

Soil.

In the north and east is a black and fertile soil which yields crops without manure. To the south and west the soil is partly red and partly white, and the crops depend on the water-supply. The chief products are Indian millet, *rági*, gram, *sami* rice, *navani* rice, peas, sugarcane, castor-seed, and *chena*.

Stock.

According to the 1881-82 returns, the farm stock included 8035 ploughs, 1376 carts, 18,961 bullocks, 20,041 cows, 5109 she-buffaloes, 5598 he-buffaloes, 147 horses, and 1616 sheep and goats.

Survey.

Of the 271 villages of Supa 243 have been settled between 1864 and 1882. According to the survey returns these 243 villages have 59,062 occupied acres assessed at £9080 and 7899 unoccupied unarable acres assessed at £399. The highest acre garden rates are 16*s.*, and rice rates vary from 8*s.* to 12*s.*, and dry-crop rates from 1*s.* to 2*s.* The details are:

SUPA SURVEY DETAILS.

SURVEY BLOCK.	WHEN SETTLED.	FORMER.		SURVEY.					
		Occupied.		Occupied.		Arable Waste.		Total.	
		Acres.	Assessment.	Acres.	Assessment.	Acres.	Assessment.	Acres.	Assessment.
Villages:			£		£		£		£
126 ...	1863-64—1866-67	31,824	3487	44,663	6717	5034	228	49,697	6945
62 ...	1872-73	4171	577	6228	965	1374	105	7602	1070
23 ...	1879-80	...	...	1988	365	316	14	2304	379
32 ...	1880-81	...	...	6183	1083	1175	52	7358	1085
243 ...	Total ...	...	...	59,062	9080	7899	399	66,961	9479

Block I.

Of the four survey blocks into which the 243 surveyed villages are divided, the first block of 126 villages, with an area of 49,697 acres were brought under survey settlement between 1863-64 and 1866-67, twenty in 1863-64, forty-four in 1864-65, forty-one in 1865-66 and twenty-one in 1866-67.[1] The villages of this block, which includes the town of Haliyál, are in the north-east of the sub-division on the borders of Belgaum and Dhárwár. The villages are little more than clearings in a great forest. Rice is the staple crop, the husbandry is good, the fields being well and carefully tilled and manured as plentifully as the supply admits. At the time of the survey many of the upper classes, the headmen and accountants of the villages and their relations, were found to be thriving at the expense of the poorer husbandmen. Nearly every village had two three or more excellent tiled houses, most substantially built, and with massive beams of squared timber. These houses were almost always the property of the village officers or their relations. The houses of the poorer husbandmen were either small tiled dwellings or thatched huts. In 1863-64 the people were suffering from a terrible epidemic of fever which was especially severe in the neighbourhood of Haliyál. Except six acres in one village, valued at £1 8*s.*, there is no alienated land in the 126 villages.

The survey showed that of a total area of 44,663 occupied acres, 12,839 acres had not formerly been brought to account. The effect of the survey was to raise the assessment from £3487 to £6717 (Rs. 34,870 - Rs. 67,170) or an increase of 92·62 per cent. The highest acre rates are 10*s.* 11*s.* and 12*s.* for rice land, and 1¾*s.* and 2*s.* for dry-crop land. On account of the unequalness of the old rates the increase of assessment was far from uniform. The assessment of one or two villages was either reduced or very little raised, though the assessment on some holdings was greatly enhanced. In many villages where the whole assessment was increased the rates of individual holdings were reduced. Many village headmen and accountants and their relations had to pay much more than before, as the survey showed that they had taken advantage of their position to lower the rates on their holdings and secretly to add to their area.[2]

[1] Survey Reports, 442 of 31st December 1864, 124 of 19th May 1866, a... 14th November 1867.

[2] As an example, in one village of this block, thirty-seven acres asses...

The second block of sixty-two villages, with an area of 149,960 acres and a population of 4916, was settled in 1872-73.[1] Except eight in the east the villages of this block stretch in a long strip from near Haliyál by the south of Bidi in Belgaum west to the Sahyádris and the Portuguese frontier. This tract of country covers an area of 149,960 acres equal to 234 square miles, but the cultivated and arable area forms but a fraction of the whole, amounting to only 7601 acres or 5·07 per cent. The rest is forest, most of it of very good quality. The population amounted to 4916 or twenty-one to the square mile. The climate is wet, the fall of rain increasing towards the west. Rice is the chief crop and *rági* is the only dry grain which thrives. In the west near the Sahyádris much hot-weather or *vaingan* rice is grown in lands watered from unfailing streams of which there are many. A small quantity of sugarcane was grown, but in spite of the good water-supply there were no more than fourteen acres of garden land. At the time of the survey the people were suffering severely from fever. The villages of this block are well provided with roads. The made road from Dhárwár to Goa by the Tináí Pass skirts and crosses the northern boundary. This road is joined by another road from Dhárwár which crosses this tract, running east and west by Haliyál. The villages of this block are also crossed from north to south by the road from Belgaum to Kadra on the Kálinadi by Supa and the Anshi pass. Other roads lead through Khánápur to Belgaum and to Nandighad, a large market in Bidi in Belgaum. There are also several small local markets with a demand for produce. The people are ignorant and greatly under the power of the village accountants or *shánbhogs*. At the beginning of British rule Supa was one of the most deserted parts of North Kánara. Though most of it has since remained forest it has been well opened by roads. The result of the survey was to raise the assessment from £577 to £965 or an increase of 67·24 per cent. The highest acre rates are, 16*s*. for garden land, 8*s*. 9*s*. and 11*s*. for rice land, and 1*s*. 1¼*s*. 1½*s*. and 1¾*s*. for dry-crop.

Block III.

In 1879-80 the survey was introduced into a third block of twenty three villages which are mixed with the sixty-two villages settled in 1872-73.[2] The rates are the same as those fixed for the sixty-two villages. Of the total area of 30,690 acres only 2304 acres or 7·50 per cent are arable land; the rest is under forest. In 1880-81 the survey was introduced into a fourth block of thirty-two villages mixed with and close to the sixty-two villages of the first and the seventeen villages of the second block.[3] The rates are the same as those fixed for the sixty-two villages.

People.

The 1881 population returns show of 61,154 people, 54,553 or 89·20 per cent Hindus; 3864 or 6·31 per cent Musalmáns; 2734 or

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...e entered in the accounts as the holding or *varg* of a cultivator. At the time of the ... the nominal holder was found in possession of only 2$\frac{17}{40}$ acres for which he ...*pátil* Rs. 4. The whole of the remaining 34$\frac{23}{40}$ acres were held by the *pátil* ... and without any entry in the accounts. Colonel Anderson, 442, 31st ...864. [1] Survey Report, 154 of 3rd February 1872. ...Report, 451 of 8th May 1880. [3] Survey Report, 461 of 31st May 1881.

Chapter XIII. Sub-Divisions. Supa. *People, 1881.*

4·47 per cent Christians; and 3 Jews. The details of the Hindu castes are, 1967 Bráhmans; 7452 Vánis, 647 Lingáyats, 276 Nárvekar Vánis, 122 Komtigs, 112 Lád Vánis, 42 Telugu Vánis, and 35 Vaishya Vánis, traders and merchants; 21,132 Maráthás and 119 Rajputs, warlike classes; 8098 Kunbis, 1240 Halvakki Vakkals, 751 Jains, 506 Sudirs, 386 Kare Vakkals, 210 Panchamsális, and 126 Chetris, husbandmen; 766 Sonárs, gold and silver smiths; 343 Kumbárs, potters; 315 Lohárs, blacksmiths; 283 Jingars, saddle-makers; 191 Shimpis, tailors; 101 Sutárs, carpenters; 22 Gaundis, masons; 96 Telis, oilmen; 812 Bhandáris, palm-tappers; 508 Dhangars, shepherds; 381 Gaulis, cowherds; 159 Kabbers, 71 Khárvis, 63 Bhois, and 8 Ambigs, fishermen; 352 Mángs, 290 Koravs, and 14 Háller Vájantris, musicians; 1301 Devlis, temple attendants; 668 Bándis, servants; 422 Parits, washermen; 171 Hajáms, barbers; 122 Lambánis, carriers; 860 Vaddars, earth-workers; 96 Buruds, basket-weavers; 148 Jogis, 51 Gosávis, and 24 Gondhalis, beggars; 287 Chamgárs, shoemakers; 27 Dhors, tanners; 1638 Mhárs, 417 Haslars, and 325 Chchalvádis, depressed classes.

Yellápur.

Yella'pur is bounded on the north by Supa and Kalghatgi in Dhárwár; on the east by Kalghatgi, Bankápur, and Hángal in Dhárwár; on the south by Sirsi; and on the west by Kárwár. It contains 174 villages with an area of about 589 square miles, a population of 36,314 or 61·65 to the square mile, and a yearly land revenue of £9559 (Rs. 95,590).

Aspect.

The east and the Mundgod petty division in the north-east are bordered by plain country. But except a few detached fields and gardens the greater part of the mámlatdár's charge is forest. The west is full of forest-clad hills, occasionally crossed by streams and watercourses. In the valleys and along the sides of the watercourses are rice and sugarcane fields as well as betel and cocoa palm gardens. The south, which is also hilly, is rich, and where water is available, contains excellent betel and cocoa palm gardens.

Climate.

The climate is bad. In the hot months the heat is moderate, and during the rainy months in spite of severe cold and damp the air is fairly healthy. But in cold months fever is general and fatal. At Yellápur, in the centre of the sub-division, for the ten years ending 1879 rain retuns show a fall varying from 67·53 inches in 1877 to 139 inches in 1872, and averaging 90·57 inches.

Water.

The chief rivers are the Bedti and Kálinadi, which are joined by many small streams. Some of these streams flow throughout the year, but during the hot weather the water of most of them becomes bad.

Soil.

In the east and in the petty division of Mundgod the soil is blackish and black, chiefly growing rice and sugarcane. In the centre of the sub-division, which is under the mámlatdár's charge are betel and cocoa palm gardens. The soil in the west is red and the western valleys have many fine gardens. The staple prod[illegible] are rice, betelnuts, cocoanuts, and sugarcane. Small quan[illegible] pepper, cardamoms, and plantains are also grown.

According to the 1881-82 returns the farm stock included 4985 ploughs, 1018 carts, 15,875 bullocks, 17,272 cows, 4533 she-buffaloes, 5044 he-buffaloes, 125 horses, and 957 sheep and goats.

The settlement of 173 villages of Yellápur with an area of 589 square miles lasted from 1866 to 1881. The result of the survey was to show that 44,262 acres instead of 32,079 acres were under tillage, and to raise the assessment from £5703 to £9298, that is an increase of £3595 or 63·03 per cent. The highest survey acre garden rates vary from £1 to £1 8*s.*, rice rates from 7*s.* to 10*s.*, and dry-crop rates from 1*s.* to 2*s.* The details are :

YELLÁPUR SURVEY DETAILS.

SURVEY BLOCKS.	WHEN SETTLED.	FORMER.		SURVEY.					
		Occupied.		Occupied.		Arable Waste.		Total.	
		Acres.	Assessment.	Acres.	Assessment.	Acres.	Assessment.	Acres.	Assessment.
Villages :			£		£		£		£
73 ...	1866-67... ...	18,117	2281	25,335	3846	3996	293	29,331	4139
20 ...	1869-70... ...	2493	525	3431	588	978	77	4409	665
24 ...	1872-73... ...	4694	751	5566	1329	1434	150	7000	1479
16 ...	1877-78... ...	2055	648	2591	917	344	25	2935	942
16 ...	1879-80... ...	1485	414	2160	884	353	17	2513	901
24 ...	1880-81... ...	3235	1084	5179	1734	240	17	5419	1751
173 ...	Total ...	32,079	5703	44,262	9298	7345	579	51,607	9877

Of the six survey blocks into which the 173 villages of Yellápur are divided, seventy-three villages with an area about 160 square miles and a population of 11,400 or seventy-two to the square mile were settled in 1866-67.[1] The villages of this block follow the Dhárwár frontier in a strip six to eight miles wide and about twenty-two miles from north to south. The people were almost all husbandmen, and about two-thirds of the area was forest. The country is generally a mixture of forest and open patches of tillage fifty to three hundred acres in size, the lowlands being ordinarily under tillage and the uplands covered with forest. The main road from Hubli to Kumta passes through the town of Mundgod and thence south through the Mundgod petty division. This road is at present the main line of cotton traffic, several hundred carts passing daily in the exporting season. This traffic creates a great demand for all kinds of fodder. Though there is no important trade centre in Mundgod, there are several local markets. The large country towns of Hángal and Bankápur in Dhárwár are only a few miles over the border. The Kumta and Hubli road with its thousands of return carts, either empty or half-laden, offers excellent opportunities for the disposal of produce. Of all of these villages rice is the staple produce. The dry-crop tillage is poor, as the rainfall is too heavy to suit any dry-grain but *rági*. Sugarcane to some extent is grown in all villages, and a few villages have a small area, only thirty-four acres in all, of betel and cocoa palm garden watered from ponds. The people were generally well-to-do. For some years before the survey,

Block I.

[1] Survey Reports, 296 of 23rd April 1867, and 814 of 14th November 1867.

Chapter XIII. Sub-Divisions. YELLÁPUR. *Block I.*

especially at and near Mundgod, they had suffered sorely from fever, which before 1863 had been comparatively little known. The experience of the five years before the survey seemed to show that the fever was most deadly in places such as Mundgod where there was a mixture of tillage and of forest. The survey measurements show that the area under tillage was 25,325 acres, not 18,117 acres as before returned; the settlement raised the assessment from £2281 to £3846 (Rs. 22,810-Rs. 38,460), an increase of £1565 or 68·61 per cent. The highest survey acre rates are, £1 for garden land, 8*s.* 9*s.* and 10*s.* for rice land, and 1¾*s.* for dry-crop land. In twenty-three of the seventy-three villages of this block, in which rates introduced between 1820 and 1825 were in force, the assessment was reduced by about three per cent and in the remaining villages it was raised by 101 per cent. The old returns showed 4½ acres of grant or *inám* land, which gradual encroachment had increased to nine acres. The 4½ acres of encroachment were recorded as Government land and brought under assessment.

Block II.

Most of the second block of twenty villages which were settled in 1869-70 lie to the south of the Mundgod petty division.[1] Everywhere the rainfall is too great for good dry-crop tillage and the tract is essentially rice-growing. As a rule tillage is confined to the neighbourhood of villages, most of the area being covered with forest which is generally fairly free from underwood. This, and the neighbouring part of Sirsi was exceedingly fever-stricken during the four or five years before 1869-70. Almost all the villages are within a mile or two of the high-road from Hubli to Sirsi and Kumta. At the time of the settlement the whole of the occupied land was in seventeen of the twenty villages. The remaining three villages, in consequence of the fever which first broke out in 1860, were deserted and waste. The area of the twenty inhabited villages was 16,421 acres of which 3431 acres were occupied, 978 acres were fit for tillage and divided into small survey numbers and assessed, and 11,259 acres were unarable, being chiefly covered with forest. The population was 2022 or seventy-nine to the square mile, a fair average considering how large a proportion of the area was forest. The survey measurements showed that the area under tillage was 3431 acres, not 2943 acres as entered in the old returns. The new settlement raised the assessment from £525 to £588 (Rs. 5250 - Rs. 5880), or an increase of 12·00 per cent. The highest survey acre rates are, £1 for garden land, 9*s.* and 10*s.* for rice land, and 1¾*s.* and 2*s.* for dry-crop land. As seventeen of the twenty villages were surveyed and assessed under the Madras Government in 1822-23, the increase of the survey assessment was comparatively small in spite of the large increase in the occupied area.

Block III.

The third block of the twenty-four villages which were settled in 1872-73 have an area of 146 square miles and a population of 4357 or thirty to the square mile.[2] The villages are small and are separated by large stretches of forest. They lie west of th

[1] Survey Report, 1358 of 6th Dec. 1871. [2] Survey Report, 154 of 3rd F

Chapter XIII.
Sub-Divisions.
YELLÁPUR.
Block III.

Mundgod petty division and to the south of the Haliyál mámlatdár's charge, and on the north-west are bounded by Kalghatgi in Dhárwár. The block includes two groups of villages separated by four or five miles. The first or larger group stretches from the Dhárwár frontier to the town of Yellápur, on each side of the main road from Hubli to Kárwár by the Árbail pass; the second or smaller group lies south-west of Yellápur on both sides of the Kaiga hill pass. Rice is the main crop. The fall of rain is very heavy at Yellápur and lighter near the Dhárwár frontier, and again heavier to the south-west near the Sahyádris. The dry-crop tillage is poor, especially near the Sahyádris. The gardens are fine, betel and cocoa palms growing freely in the moist bottoms with little or no watering. The highest survey acre rates were fixed at £1 4*s.* for garden land, 8*s.* 9*s.* and 10*s.* for rice land, and 1*s.* 1¼*s.* 1½*s.* 1¾*s.* and 2*s.* for dry-crop land. The result of the survey measurements was to show that the area under tillage was 5566 acres, not 4694 acres as entered in the former returns. And the result of the settlement was to raise the assessment from £751 to £1329, an increase of £578 or 76·96 per cent. These villages have 86,428 acres of Government unarable unassessed waste, almost the whole of which was forest land of fair quality.

Block IV.

The fourth block of sixteen villages, which were settled in 1877-78, are mixed with and border on the twenty-four villages of Yellápur which were settled in March 1872.[1] They are at no great distance from the town of Yellápur or from the Kumta-Hubli trunk road from the coast to Hubli. The area of the villages of this block is 40,177 acres or sixty-three square miles, and the population is 2193 or 34·8 to the square mile. This very low pressure of population is due to the fact that about 37,000 acres or about ninety per cent of the whole are forest land. On the arable area the pressure of the population is 438·6 to the square mile. The abundant rainfall enables all the villages to grow excellent rice, and, in the lower rice lands, sugarcane can be raised in rotation with rice every third year. None of these villages are distant from large markets or from communications. The most out-of-the way is not more than five miles either from the town of Yellápur or from Kumta-Hubli high-road. Most of the 339 acres of garden are very superior. Many cocoa palms and betel plantations have 800 to 1000 trees to the acre. Pepper vines are commonly trained up the betel stems and in some gardens cardamoms are grown. The highest acre rates were fixed at £1 8*s.* for garden land, 8*s.* to 10*s.* for rice land, and 1*s.* 1¼*s.* 1½*s.* and 1¾*s.* for dry-crop land. The result of the survey measurement was to show 2591 acres under tillage, not 2055 as entered in the former returns. The result of the settlement was to raise the assessment from £648 to £917, that is an increase of £269 or forty-one per cent. From the extreme inequality of the old assessment this increase was very unevenly distributed. Even in neighbouring villages there was a marked difference. The ...re of Joglepal showed an increase of 12·5 per cent, its neighbour

[1] Survey Report, 410 of 20th April 1878.

Chapter XIII. Sub-Divisions.

YELLÁPUR.

Block V.

Ambgaum an increase of 232 per cent, Sukusarhalli an increase of 125·8 per cent, and Tutgar of only 8·3 per cent.

The fifth block of sixteen villages which were settled in 1879-80 has an area of 40,673 acres or sixty-three square miles and a population of only 1288 or twenty to the square mile.[1] The scantiness of the population is due to the fact that 38,160 acres or ninety-two per cent of the area was under forest. The pressure on the 2513 arable acres was 321 to the square mile. The sixteen villages of this block are mixed with and border on the twenty-four villages settled in 1872 and the sixteen settled in 1878. Most of the tillage is in the magnificent Sahyádri forests. Rice and garden produce are the staple crops, sugarcane being grown in a three-year rotation with rice in the lower lands. The garden cultivation, particularly in the villages near the Sahyádris, is specially excellent. The garden crops are betel-palms not unfrequently one thousand full-grown trees to the acre, some cocoa-palms, the black pepper vine which is commonly trained up the betel stems, and cardamoms and plantains which are grown under and between the palms. These gardens are always in deep moist valleys between hills covered with evergreen forest. Many of them are so moist as to want little watering; the rest are watered from streams which run throughout the year. Most of the gardens are owned by Havig Bráhmans, who bring labour from the coast and live in their gardens all the year round, isolated, and often in most feverish places. The highest survey acre rates were fixed at £1 8*s.* for garden land, 8*s.* to 10*s.* for rice land, and 1*s.* to 1¾*s.* for dry-crop land. The result of the survey measurements was to show that 2160 acres were under tillage instead of the 1483 which were entered in the former records. The new rates raised the assessment from £414 to £884, an increase of £470 or 113·5 per cent. In addition to the large area of encroachment which the survey measurements brought to light, the lands of eight of the villages belonged to the Honáli monastery and had before been assessed at specially easy rates. The survey raised the assessment in those villages from £47 to £176. In the remaining eight villages the increase under the new assessment varied from sixty-seven to 277 per cent. One of the most marked cases of increase was the village of Árbail, the assessment of which was raised from £48 to £116. The village of Árbail is the great halting place for carts coming from and going to Kumta and Kárwár by the Árbail pass. It had eighty-six acres of excellent cocoanut and betelnut gardens, besides 270 acres of good rice land in much of which sugarcane was grown. The old assessment barely gave 1*s.* the acre all round on rice land and 8*s.* the acre on garden land.

Block VI.

The sixth block of twenty-four villages, with an area of about fifty-five square miles and a population of 3200 or fifty-eight to the square mile, were settled in 1880-81.[2] Most of the villages lie to the west of Yellápur on the slopes or at the foot of the Sahyádris. About eleven-twelfths of the area was under forest. Rice was the staple grain and *rági* was the only dry-crop. The gardens contained

[1] Survey Report, 341 of 13th April 1880. [2] Survey Report, 266 of 23rd

palms, cardamoms, pepper, and cocoanuts. The gardens were exceedingly good, the great obstacle to cultivation being the want of labour. The climate is feverish and trying to strangers. The highest survey acre rates were fixed at £1 4*s.* and £1 8*s.* for gardens, 7*s.* 8*s.* and 9*s.* for rice land, and 1½*s.* for dry-crop land. The survey measurement raised the occupied area from 3235 to 5179 acres, and the settlement raised the assessment from £1084 to £1734, that is an increase of £650 or 59·96 per cent.

People, 1881.

The 1881 population returns show, of 36,314 people, 31,545 or 86·86 per cent Hindus; 3446 or 9·48 per cent Musalmáns; 1322 or 3·64 per cent Christians; and one Jew. The details of the Hindu castes are, 6220 Bráhmans; 463 Vánis, 287 Lingáyats, 237 Nárvekár Vánis, 168 Mallavs, 83 Komtigs, 75 Telugu Vánis, and 46 Lád Vánis, traders and merchants; 4831 Maráthás and 85 Rajputs, warlike classes; 2305 Kunbis, 1238 Kare Vakkals, 1238 Panchamsális, 635 Halvakki Vakkals, 477 Sudirs, 223 Gám Vakkals, 168 Jains, 84 Padtis, 63 Chetris, 56 Mális, and 43 Ghádis or soothsayers, husbandmen; 667 Sonárs, gold and silver smiths; 238 Lohárs, blacksmiths; 121 Sutárs, carpenters; 103 Kumbárs, potters; 87 Shimpis, tailors; 66 Jingars, saddle-makers; 28 Gaundis, masons; 191 Telis, oilmen; 143 Patsális, silk-cord makers; 789 Komárpáiks, 494 Halepáiks, and 460 Bhandáris, palm-tappers; 627 Dhangars, shepherds; 507 Gaulis, cowherds; 114 Gollars, cowkeepers; 523 Kabhers, 34 Khárvis, 28 Bhois, 20 Ámbigs, and 18 Harkantras, fishermen; 476 Sappaligs, 394 Mángs, 259 Koravs, and 78 Háller Vájantris, musicians; 521 Bándis, servants; 478 Parits, washermen; 302 Devlis, temple attendants; 161 Hajáms, barbers; 366 Lambánis, carriers; 1504 Vaddars, earth-workers; 198 Buruds, basket-weavers; 149 Káthkaris, catechu-makers; 514 Jogis and 86 Gosávis, beggars; 78 Chamgárs, shoemakers; 5 Dhors, tanners; 607 Beds or Talvárs, 492 Mhárs, 486 Chchalvádis, and 110 Haslars, depressed classes.

SIRSI.

Sirsi, to the south-east of Kárwár, is bounded on the north by Yellápur, on the east by Soráb in Maisur and Hángal in Dhárwár, on the south by Soráb and part of Siddápur and Kumta, and on the west by Ankola and Kumta. It contains 299 villages with an area of about 779 square miles, a population of 62,400 or 80·10 to the square mile, and a yearly land revenue of £17,176 (Rs.1,71,760).

Aspect.

The east of the sub-division, though here and there crossed by low hills, for Kánara, is comparatively level. Near the centre the surface is broken by frequent ranges of hills, which become steeper towards the Sahyádris in the west. The neighbourhood of the Sahyádris and the country as far east as the middle of the sub-division is covered with trees. Further east, except some scattered evergreen patches, the forest becomes gradually thinner and the trees more stunted. Especially near the Sahyádris is a large area of unusually rich garden land in deep moist valleys between hills covered by evergreen forests.

Climate

During the hot weather and the rains the air is cool, pleasant, and fairly healthy, but between October and March it is very feverish. The rainfall is much heavier in the west than in the east. At Sirsi, which is about the centre of the sub-division, during the ten

years ending 1879 the rainfall varied from 64·82 inches in 1871 to 110·12 inches in 1874, and averaged 83·85 inches.

SIRSI.

Water.

There are many mountain torrents some of which last throughout the year, but, except the Varda which flows along the south-east border, and the Tadri which has its source near Sirsi, there are no rivers of any size. Villages are well supplied with ponds and wells and scarcity either of drinking water or of water for the fields is unknown.

Soil.

In the centre of the sub-division the soil is red and grows darker towards the east; the soil in the valleys is a rich loam. The staple crops are rice, *kulti*, *mug*, sugarcane, *urid*, Bengal gram, and castor-oil seed. The garden products are betelnuts, cardamoms, cocoanuts, and black pepper.

Stock.

According to the 1881-82 returns, the farm stock included 6634 ploughs, 1403 carts, 22,947 bullocks, 24,566 cows, 8606 she-buffaloes, 3573 he-buffaloes, 77 horses, and 1617 sheep and goats.

Survey.

Of the 295 villages of Sirsi, 201 were settled between 1869 and 1881. The survey returns show that these villages have 53,257 arable occupied and unoccupied acres, assessed at £11,062. The survey measurements raised the area under tillage from 29,715 to 44,607 acres; and the settlement increased the assessment from £7502 to £10,567, an increase of £3065 or 40·85 per cent. The highest survey acre rates vary from £1 4*s.* to £1 8*s.* in garden land, from 8*s.* to 10*s.* in rice land, and from 1½*s.* to 2*s.* in dry-crop land. The details are:

SIRSI SURVEY DETAILS.

SURVEY BLOCK.	WHEN SETTLED.	FORMER.		SURVEY.					
		Occupied.		Occupied.		Arable Waste.		Total.	
		Acres.	Assessment.	Acres.	Assessment.	Acres.	Assessment.	Acres.	Assessment.
Villages:			£		£		£		£
64 ...	1869-70	13,991	2300	22,359	3319	4178	230	26,537	3549
39 ...	1872-73	4951	752	7577	1547	2442	140	10,019	1687
29 ...	1877-78	1655	227	2256	494	632	59	2888	553
13 ...	1879-80	1424	543	1978	818	1046	40	3024	858
56 ...	1880-81	7694	3080	10,437	4389	382	26	10,819	4415
201 ...	Total ...	29,715	7502	44,607	10,567	8680	495	53,287	11,062

Block I.

The first block of sixty-four villages with an area of 22,359 acres was settled in 1869-70.[1] The villages of this block begin from the extreme south-east corner of North Kánara and run along the Dhárwár frontier to Maisur. To the east, the country is comparatively open and well peopled and several fair market towns are within easy reach. The high-road from Hubli to Sirsi and Kumta passes two to three miles north-east of some of these villages. In the south they are crossed by the made-road from the market town of Banavási to Sirsi, and the western villages are within two to four miles of the town of Sirsi. The rice lands for the most

[1] Survey Report, 1358 of 6th December 1871.

part depend on the rainfall which either falls direct on the land or more often is led by small watercourses from higher ground. In these villages are the betelnut and spice gardens, the most valuable branch of cultivation in West Sirsi. The result of the settlement was to raise the assessment from £2300 to £3319 or an increase of 44·30 per cent. The highest survey acre rates are, £1 4*s.* for garden lands, 9*s.* and 10*s.* for rice land, and 1¾*s.* and 2*s.* for dry-crop land. Fifteen of the villages have *káns* or groves generally close to the villages with wild palm trees whose juice is tapped, a little wild pepper, coffee, and other minor forest products. Some of these groves were regularly occupied and entered as part of an estate, *varg* or *kháta*, at a fixed asssessment; others were unoccupied. The assessment of all these groves was revised according to their area and the number of produce-giving trees they contained. The area of the occupied groves was 2614 acres and the assessment was raised from £31 to £56 (Rs. 310-Rs. 560), and the area of the unoccupied groves was 613 acres. These, which were formerly unassessed, now bear an assessment of £24 (Rs. 240).

Block II.

The second block of thirty-nine villages, with an area of 31,423 and a population of 4307, were brought under survey settlement in 1872-73.[1] These villages lie close to the west of the sixty-four villages settled in 1869-70. The high-road from Hubli to Sirsi and Kumta crosses most of the villages and in Sirsi and Banavási they have two convenient markets. This tract is essentially a rice and garden country, betel and cocoa palms and black pepper all growing to perfection. Some of the gardens are watered from ponds; in others of the best and lowest placed, the natural moisture is enough without any watering. The only dry-crop grain which is much grown is *rági*, and *kulti*, *til*, sesamum, and castor-oil seed are grown in small quantities. The rainfall is abundant, the direct supply in some cases being sufficient for the growth of rice. In low moist places and under ponds sugarcane is raised in rotation with rice. The result of the settlement was to raise the assessment from £752 to £1547 or an increase of 105·71 per cent. The highest acre rates are, £1 8*s.* for garden land, 9*s.* and 10*s.* for rice land, and 1¾*s.* for dry-crop land.

Block III.

The third block of twenty-nine villages, with an area of 41,905 acres or sixty-five square miles, of which only 2256 acres or 3·5 square miles were cultivated, and a population of 1318 or twenty to the square mile, was settled in 1877-78.[2] The villages lie to the north of the second block and are within the limits of the forest. The people are few, the forest area is large, the climate is unhealthy, and the outlet for produce is fair. Excellent crops are raised chiefly by Havig Bráhmans. The garden lands are of a very high quality, as garden cultivation improves towards the forest and towards the moist west. The result of the settlement was to raise the assessment from £226 to £493, an increase of 118·14 per cent. The highest survey acre rates are, £1 8*s.* for garden land, 8*s.* for rice land, and 1½*s.* for dry-crop land.

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[1] Survey Report, 92 of 21st Jany. 1873. [2] Survey Report, 417 of 20th April 1878.

Chapter XIII. Sub-Divisions.

SIRSI.

Block IV.

The fourth block of thirteen villages, including the town of Sirsi, with an area of 12,763 acres, and a population of 5925, was settled in 1879-80.[1] Rice is the staple crop; sugarcane is frequently grown in rice lands, and the gardens particularly in the west are unusually rich. The result of the settlement was to raise the assessment from £543 to £818, an increase of 50·64 per cent. The highest survey acre rates are, £1 8*s*. for garden land, 8*s*. 9*s*. and 10*s*. for rice land, and 1½*s*. 1¾*s*. and 2*s*. for dry-crop land.

Block V.

The fifth block of fifty-six villages, with an area of 71,687 acres, was settled in 1880-81.[2] The villages are mixed with or near those settled in former years. Rice is the chief grain produce, and sugarcane is to some extent raised in the lower rice lands in occasional rotation with rice; the only important dry-crop is *rági*. In the gardens the betel palm is reared to great perfection, as many as a thousand trees being often found in a single acre. The high-road leading from Hubli by Sirsi and the Devimani pass to Kumta, crosses the southern villages, and the high-road from Sirsi to Yellápur passes through the northern villages. Rice and betelnuts, the chief exportable produce, are, as a rule, fetched from the villages by travelling dealers who often work in connection with a town moneylender. The result of the survey settlement was to raise the assessment from £3680 to £4390 or an increase of 19·29 per cent. The highest survey acre rates are £1 8*s*. for garden land, 8*s*. and 9*s*. for rice land, and 1½*s*. and 1¾*s*. for dry-crop land.

People, 1881.

The 1881 population returns show, of 62,400 people, 58,962 or 94·49 per cent Hindus; 2681 or 4·29 per cent Musalmáns; and 757 or 1·21 per cent Christians. The details of the Hindu castes are, 15,190 Bráhmans; 1203 Mallavs, 1088, Lingáyats, 1050 Vánis, 341 Telugu Vánis, 163 Komtigs, 29 Gujarát Vánis, and 19 Lád Vánis, traders and merchants; 3413 Maráthás and 56 Rajputs, warlike classes; 3842 Kare Vakkals, 1517 Kunbis, 951 Gám Vakkals, 799 Nádors, 569 Árers, 527 Kot Vakkals, 456 Panchamsális, 342 Hanbars, 273 Mális, 251 Jains, 206 Sádars, 156 Sudirs, 90 Nonbars, 89 Padtis, 79 Chetris, and 9 Ghádis, husbandmen; 1222 Sonárs, gold and silver smiths; 607 Sutárs, carpenters; 324 Kumbárs, potters; 210 Shimpis, tailors; 102 Lohárs, blacksmiths; 54 Kásárs, coppersmiths; 32 Jingars, saddle-makers; 27 Gaundis, masons; 147 Telis, oilmen; 35 Padmasális, shopkeepers; 8845 Halepáiks, 314 Bhandáris, and 115 Komárpáiks, palm-tappers; 439 Dhangars, shepherds; 104 Gollars, cowkeepers; 70 Gaulis, cowherds; 553 Kabhers, 323 Bhois, 179 Mogers, 117 Khárvis, 55 Ámbigs, and 45 Harkantras, fishermen; 657 Devdigs, 316 Háller Vájantris, and 81 Koravs, musicians; 1697 Parits, washermen; 885 Bándis, servants; 129 Hajáms, barbers; 85 Devlis, temple attendants; 323 Lambánis, carriers; 70 Korcharus, cattle-breeders; 688 Vaddárs, earth-workers; 132 Buruds, basket-weavers; 361 Jogis and 144 Dásas, beggars; 661 Chamgárs, shoemakers; 3578 Mhárs, 1078 Chchalvádis, 641 Mukris, 505 Haslars, and 307 Beds or Talvárs, depressed classes.

[1] Survey Report, 341 of 13th April 1880. [2] Survey Report, 462 of 31st May 1881.

Chapter XIII. Sub-Divisions. SIDDÁPUR.

Sidda'pur, in the south-east of the district, is bounded on the north by Sirsi, on the east by Soráb in Maisur, on the south by Ságar in Maisur, and on the west by Honávar and Kumta. It contains ninety-five villages with an area of 239 square miles, a population of 35,658 or 149·19 to the square mile, and a yearly land revenue of £9054 (Rs. 90,540).

Aspect.

Siddápur is covered with hills in the west, which in the south-west are thickly wooded and in the north-west are bare. The valleys among the western hills are generally full of gardens. The centre of the sub-division is a series of low hills crossed by rich valleys and many unfailing streams. To the east the hills are few and the country stretches in wide plains which are fairly wooded and in parts dotted with sugarcane and rice-fields; the extreme south-east is hilly and thickly wooded, mostly with evergreen forests.

Climate.

Except in the west, where fever prevails during the later rains and the cold weather, the sub-division is fairly healthy and during the hot months the climate is agreeable. At the station of Siddápur in the centre of the sub-division, during the ten years ending 1879, the rain returns show a fall varying from 73·76 in 1876 to 116·60 in 1873, and averaging 95·62 inches.

Water.

The Baharangi or Shirávati, which flows along the southern boundary, is joined by four or five streams before at Kodkani it leaps over a cliff estimated to be 800 feet high. After leaving Kodkani it flows west by Gersappa till it falls into the sea near Honávar. The river Hemagani in the west, which below the Sahyádris is known as Tadri, flows through the villages of Mutali, Balur, and Unchali. On its way through the old Bilgi sub-division it is joined by several streams and falls into the sea near Gokarn. The Varda, coming from Maisur, runs through the village of Balehop towards Banavási in Sirsi. These rivers are little used for irrigation. But many of the smaller streams are of great value in watering garden crops.

Soil.

In the west villages the soil in the uplands is red and in the valleys is a rich alluvial mould. In the east the soil is red in places, but is not very rich. The chief products are in the rice lands, rice, sugarcane, Bengal gram, and *kulti*; and in the gardens, betelnuts, pepper, cardamoms, betel leaves, lemons, and oranges.

Stock.

According to the 1881-82 returns the agricultural stock included 3484 ploughs, 412 carts, 10,397 bullocks, 9931 cows, 4029 she-buffaloes, 884 he-buffaloes, 24 horses, and 1033 sheep and goats.

Survey.

Up to the 31st of December 1882 none of the Siddápur villages had been brought under the survey settlement.

People, 1881.

The 1881 population returns show, of 35,658 people, 34,709 or 97·33 per cent Hindus; 1827 or 2·32 per cent Musalmáns; and 122 or 0·34 per cent Christians. The details of the Hindu castes are, 9260 Bráhmans; 514 Mallavs, 182 Lingáyats, 78 Telugu and 4 Vaishya Vánis, traders and merchants; 441 Maráthás, warlike classes; 2795 Kare Vakkals, 1380 Kot Vakkals, 286 Gám Vakkals, 170 Nádors, 154 Kámtis, 103 Jains, 71 Kunbis, 35 Panchamsális, and 32 Chetris, husbandmen; 772 Sonárs, gold and silver smiths;

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People, 1881.

486 Kumbárs, potters; 411 Sutárs, carpenters; 157 Kásárs, coppersmiths; 87 Shimpis, tailors; 32 Gaundis, masons; 693 Telis, oilmen; 29 Patsális, silk-cord makers; 7233 Halepáiks and 66 Bhandáris, palm-tappers; 288 Gaulis, cowherds; 89 Dhangars, shepherds; 25 Gollars, cowkeepers; 367 Bhois, 195 Mogers, 35 Khárvis, and 8 Ámbigs, fishermen; 363 Sappaligs, musicians; 1885 Parits, washermen; 245 Bándis, servants; 119 Hajáms, barbers; 14 Devlis, temple attendants; 126 Lambánis, carriers; 21 Korcharus, cattle-breeders; 70 Vaddars, earth-workers; 63 Buruds, basket-weavers; 171 Jogis and 30 Dásas, beggars; 183 Chamgárs, shoemakers; 2879 Mhárs, 1393 Haslars, 467 Mukris, and 197 Chchalvádis, depressed classes.

CHAPTER XIV.

PLACES OF INTEREST.[1]

Aghna'shi, or the Sin-destroyer, at the mouth of the Tadri river, about three miles south-east of Gokarn, is said to be one of the oldest Havig settlements in North Kánara. It has temples of Kámeshvar Mahádev and of Ganpati.[2] The river at Aghnáshi is considered so holy as to cleanse from the deadliest sins. AGHNÁSHI.

Aligadde, a small village on the left mouth of the Kálinadi, which, with the village lands of Bád, Beitkul, Kájubág, Kodibág, and Konai form the modern town of Kárwár, is of interest as it seems to be the origin of Aliga, one of the Portuguese names for the Kálinadi. In 1514 the Portuguese traveller Barbosa mentions the Aliga as the river which separates the kingdom of Deccani that is Bijápur from the kingdom of Narsinga that is Vijayanagar. At its mouth was the fort of Cintacola that is Chitakul or Sadáshivgad.[3] In 1580 De Barros describes Kánara as beginning at a river called the Aliga which runs west from the Sahyádris, where was a fortress called Sintacora which jutted out opposite the island of Anjidiv.[4] The latest known appearance of the name Aliga is in a German Atlas dated 1753.[5] In other Portuguese works of the sixteenth century the Kálinadi is also called the river of Chitikul[6] and the river named Cintacora.[7] On the coast of Western India it was usual then as it still is to call tidal rivers by the name of the chief place of trade on their banks.[8] ALIGADDE.

Anjidiv Island,[9] in north latitude 14° 44′ and east longitude 74° 10′, with in 1872 a population of 527 Portuguese Christians, ANJIDIV.

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[1] This chapter owes much to additions made by Mr. R. E. Candy, C. S., and Mr. P. F. De Souza, Assistant Master Kárwár School.

[2] The legend is that Kám, the Indian Cupid, whom Shiv had burnt for exciting lust, could not enter Gokarn in his accursed state. He therefore set up a *ling* at Aghnáshi, and Shiv being pleased, brought down the Ganges, the modern Aghnáshini or Tadri, in which Cupid bathed, purified himself, and entered Gokarn.

[3] Stanley's Barbosa, 78. [4] Decadas, I-2, 293. [5] Stanley's Barbosa, 78 note 1.

[6] Subsidios, II. 246-248. [7] Three Voyages of Vasco da Gama, 242.

[8] Compare in the sixteenth century the river of Chitikul, the river of Ankola, the river of Mirzi, and the river of Kombatem or Kumta (Subsidios, II. 246-248); and at present the Kárwár river, the Ankola river, the Honávar river, and the Gersappa river.

[9] Much of this account is taken from an article by Dr. Gerson da Cunha in the nal of the Bombay Branch of the Royal Asiatic Society, XI. 288-310. The name iv is of doubtful origin. According to one account it is *Ádyadvipa* or the Early ; according to a second it is *Ájyadvipa* or the Island of Clarified-butter; rding to a third, *Anjedvipa* or the Five Islands; and according to a fourth it is *vipa* or the Island of the goddess Ája. It is said to have been called the early because it was in existence before Parashurám reclaimed the Konkan from the

Chapter XIV. Places of Interest.

ANJIDIV.

Description.

lies five miles south-west of Kárwár and two miles from the mainland almost immediately opposite the village and port of Binghi. The island belongs to the Portuguese. It is irregular in shape, about a mile from north to south and one-sixth of a mile from east to west. The south-west and west of the island are steep and rugged and the approach is so rocky as to be dangerous to all kinds of vessels. A small cove in the middle of the east or landward face, in about twenty feet of water, gives anchorage to vessels of as much as 1000 tons burden. It also serves as a shelter for native craft during heavy northerly or westerly gales. The strait or channel between Anjidiv and the mainland is safe for ships, being six to seven fathoms deep, without shoals or rocks. Close to the outside of the island the depth of water is ten to twelve fathoms. To the east of Anjidiv, near the Kárwár coast, are two rocky islets which, with another about four miles to the south-east, make a fairly good roadstead where if necessary a ship may find shelter during the south-west monsoon.[1] The rocks of the island are granite and laterite mixed with fine red earth. Its western or sea side is barren and rocky, but the east or landward side is enriched with cocoa-palm groves and groups of mango, jack, custard-apple, orange, and lemon trees. From the Kárwár coast the remains of ramparts, a few white houses, and two churches showing among the lofty palms, make the view of the island picturesque and interesting. The air is sickly and the people suffer from fever. The island was fortified by the Portuguese in 1505, and again in 1682.[2] The present fort, which was built in 1682 and, on the whole, is in fair repair, is a large four-sided building with five bastions. The wall is of stone and mortar and is provided with battlements and embrasures or gun-openings. There are casemates under the ramparts, and some of the eastern and southern bastions are furnished with orillons or projecting towers. There is a balcony for the guard, a large powder-room, a magazine for ammunition and provisions, a mansion for the governor, a house for the gatekeeper, a major's house, two redoubts, five bastions named Francisco, Antonio, Conceicao, Diamante, and Lumbreira, three batteries named Ponta de Dentro, Peca, and Fontainhas, and several small buildings. The entrance gate leads to a courtyard, and within the fort is a pond of spring water.

Fort.

People.

In 1872 within the fortress there were 527 people and 147 houses. All are Roman Catholic Christians. The parish church, which is in fair repair, is dedicated to Nossa Senhora das Brotas. Most of the

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sea; and it is said to have been called the clarified-butter island because it supplied Parashurám with clarified butter for a horse-sacrifice. The five islands, which was the popular derivation among the early Portuguese (Castanheda [1568] in Kerr's Voyages, II. 387; Barros [1570] in Vasco da Gama's Three Voyages, 244; and Della Valle [1623] Viaggii, II. 180), is from *anje* the Tulav for five, the five islands being Anjidiv, Devgad or Oyster Rocks, Kurmagad, Dukrio, and Chipigad or Mhár, the last a small rock to the south of Devgad. The goddess Ája, who according to the [illegible] account gave her name to the island, is said to have fled from it to Ankola [illegible] the Arabs destroyed her temple.

[1] Jour. B. B. R. A. Soc. XI. 288; Taylor's Sailing Directory, I. 397.

[2] See below page 256.

ANJIDIV.
People.

people are descended from the Portuguese garrison and the Portuguese convicts from Goa, Daman, and Diu, who, during the eighteenth century were confined in the island. Almost the whole population is settled on the eastern shore. They make their living by growing cocoa-palms and by fishing, large numbers of fish being caught, dried, and sent for sale to the mainland. The women spin cotton thread and yarn, and knit cotton socks which are much valued and fetch 8*s.* to 11*s.* (Rs. 4-Rs. 5½) a dozen, which roughly represents about one month's knitting. The island has no rice-land, the little rice that is needed for local use being brought from the mainland. About twenty years ago a small crop of *rági* used to be raised, but it has been discontinued from want of labour. A contraband trade in cheap European wines and spirits and in Goa salt used to be carried on between Anjidiv and Binghi on the mainland, but within the past few years this smuggling has been put down.

During the first years after the arrival of the Portuguese in India (1500-1510), before they gained Goa, they set great store on Anjidiv as a station for repairing and watering their ships.[1] After the capture of Goa in 1510 Anjidiv ceased to have any importance to the Portuguese. It remained almost deserted till in 1682 a fort was built, and the island made one of the pleasantest Portuguese fortifications in India. Apparently about this time it had a population of over 600 of whom about 200 were the garrison, with a commandant, a quartermaster, an adjutant, and a surgeon. There was a Jesuit seminary and college and a Portuguese school. The church of St. Brotas had three resident priests and the church of Our Lady of Dolor had one. A malarious fever broke out some time in the seventeenth century and greatly thinned the population, some of whom sought refuge in Panjim in Goa, where there is a settlement still known as Anjidiv. In the eighteenth century the island is chiefly noticed as a convict station.[2] The present strength of the garrison is six sepoys under a native subaltern from Goa on £3 (Rs. 30) a month. The two churches are still in fair repair though much neglected.

The island is supplied with water from two ponds. One near the middle of the island is about thirty feet square, but its water is unwholesome and is not used for drinking. On a slope about 200 yards to the west of this pond a natural spring flows throughout the year into a granite cistern about three feet in diameter. Besides the cistern, churches, and fort, the only objects of interest are two old and ruined enclosures, one at the north and the other at the south end of the island. According to the local story these enclosures contain the graves of the 381 Englishmen of the first Bombay Army who died on the island in 1663 and 1664. In one of the enclosures a broken pillar perhaps marks the grave of the general, Sir Abraham Shipman,[3] who died on the 5th of April 1664.

English Graves.

Anjidiv seems to be the island of the Aigidioi, mentioned by the ...tian geographer Ptolemy (A.D. 150) and by the Greek author

History.

[1] See below page 253. [2] See below page 257. [3] See below page 256.

Chapter XIV. Places of Interest.

ANJIDIV. *History.*

of the Periplus (A.D. 247).[1] As in later times, Anjidiv was probably important to the Greek traders because of its unfailing spring of good water and its suitableness as a place of call for vessels trading between the Red Sea and the Malabár Coast. No other reference to Anjidiv has been traced till, in 1342, the African traveller Ibn Batuta passed from Sindábur, apparently Chitakul near Sadáshivgad, to a smaller island near the mainland, in which was a temple, a grove, and a pond of water. Ibn Batuta landed on the island and saw a Jogi marked with the signs of religious warfare, leaning against the wall of a temple between two idols. Ibn Batuta spoke to him, but he gave no answer. He looked about to see what the Jogi lived on; the Jogi shouted and a cocoanut fell on him. Ibn Batuta offered him money; the Jogi refused it and in return threw him ten rupees or *dinars*. Ibn Batuta asked him what he worshipped. He looked to the sky and then towards the west, apparently meaning that he worshipped the sun and the sea. But Ibn Batuta, like a pious Musalmán, claimed him as a brother believer, explaining that the Jogi looked to heaven to show that he worshipped Allah and that he looked to the west to show that he worshipped the temple of Mecca and believed in Muhammad the Prophet of God.[2] During the fifteenth century, in the development of the Arab and Egyptian trade between the Red Sea and the Malabár Coast, Anjidiv became a place of call for the Red Sea traders, who stopped to take wood and water,[3] and, at a later date (1554), Sidi Ali Kapodhan says that in the Arab voyages the first land sighted from Aden to Malabár was Azadiv.[4] Before the close of the fifteenth century the Arabs had ruined the Hindu temple and built a magnificent stone conduit to lead the water from the stone cistern in the upper part of the island, mentioned by Ibn Batuta, to the shore for the convenience of ships.[5] According to Castanheda the Moors of Mecca had treated the people of Anjidiv, who were idolators belonging to the kingdom of Vijayanagar or Narsinga, so badly that they abandoned the island. Castanheda says the Moors destroyed several fine temples and other buildings; they probably used the stones in making the noble aqueduct which supplied the shipping with water.[6]

On the 24th of September 1498, Vasco da Gama, the Admiral of the first Portuguese fleet, anchored at Anjidiv on his way from Kalikat to Europe, because he was told the island had good water.[7] The island is described as thickly wooded with two free stone cisterns,

[1] McCrindle's Periplus, 130; Bertius' Ptolemy, 213. The text of Ptolemy seems to make the island of the Aigidioi one of the Máldivs. But it can hardly be different from the place of the same name mentioned in the Periplus as on the coast near Naoura or Honávar. See above p. 48 note 3.

[2] Lee's Ibn Batuta, 164-165; Yule's Cathay, II. 415-416. Ibn Batuta's Sindapur may possibly be Siddhápur an old city close to the more modern Kadvád. See below Siddhápur.

[3] Cabral in Da Cunha's Anjediva: Jour. Bom. Br. Roy. As. Soc. XI. 296.

[4] Journal Asiatic Society, Bengal, V-2, 458.

[5] Castera and De Barros in Da Cunha's Anjediva, Jour. B. B. Roy. As. Soc. XI. 295. Castera calls the aqueduct an ancient and superb work, and DeBarros suggests that was made by some powerful prince. The nature of the work and the absence reference to it in Ibn Batuta suggest that it was made by the Moors of Mecca latter part of the fourteenth or during the fifteenth century.

[6] Castanheda in Kerr's Voyages, II. 386-387.

[7] Castanheda in Kerr, II. 386; Mickle's Lusiad, I. xciii.

one of them six feet deep fed with excellent spring water. Except on great days, when Hindus came to worship three black stones, there were no people on the island; only a beggar, a Jogi, who lived in a stone grotto and ate food and rice given him by passing ships. In a recess in the chancel of a beautiful stone-built but ruined temple, which was thatched with straw and palm leaves, were three black stones in charge of the Jogi. Vasco da Gama spent twelve days at Anjidiv cleaning and repairing the bottoms of his ships, taking water and fuel, and laying in stores of figs, cocoanuts, and fowls which he was able to buy at the rate of three for a penny (six for a *vintem*).[1] While at Anjidiv Vasco da Gama received an embassy of twelve well-dressed men who came in two boats from the mainland and said they had been sent by their chief with a supply of sugarcanes. One day a swift boat passed the fleet and an old man in the boat hailed the Portuguese in the Castilian tongue. The stranger was asked to come on board the admiral's ship, and Da Gama, who suspected treachery, put him to the torture, and found that he had come with some vessels-of-war from the Bijápur governor of Goa in the hope of surprising and securing the Portuguese fleet. This man, though the accounts vary, apparently was a Jew. He was taken to Europe by the Portuguese, became a Christian under the name of Gasper da Gama, and was afterwards of much service to the Portuguese.[2] The Portuguese were delighted with Anjidiv. During their early voyages, before they were established at Goa, both on coming out and on their return from the Malabár ports, their ships stopped at Anjidiv to repair and lay in a supply of drinking water.[3] The fondness of the early Portuguese for the island, and perhaps the fame of the neighbouring dancing-girls of Goa and Kánara, make it probable that Anjidiv is Camoens' (1517-1579) Floating Island which Venus prepared as a resting-place for her beloved Portuguese.[4] On the 7th of August 1500, Cabral, the

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[1] Castanheda in Kerr's Voyages, II. 386; Gasper Correa's Three Voyages of Vasco da Gama, 238; and De Barros, I. Pt. ii. 256, in Da Cunha's Anjediva, Jour. Bom. Br. Roy. As. Soc. XI. 296.

[2] Details are given in the History Chapter. Compare Da Cunha's Anjediva in Jour. B. B. R. A. Soc. XI. 296-297; Kerr's Voyages, II. 388, 390; Three Voyages of Vasco da Gama, 244-252.

[3] Kerr's Voyages, II. 386, 405, 429, 456.

[4] Lusiad, Canto IX. That Anjidiv was Camoens' Isle of Love has been suggested by Castera (1735), who thought the fancy of making it a Floating Island had its origin in Timmaya's device of approaching the Portuguese by covering his vessels with boughs and leaves (see above p. 101). Mickle (Lusiad, II. 325, 352-361) seems to doubt whether the Island of Venus had any original among the islands of the Indian Sea. It may well be that Castera's explanation of the Floating Island is fanciful. But the care with which Camoens gives the history of Da Gama's dangers and escape from Kalikat, and then describes, exactly as it happened, how joyful in their escape from treacherous Kalikat the leaders of the fleet, with earnest eyes sought cape or bay, for long was yet their watery way, sought cape or isle from whence their boats might bring the healthful bounty of the crystal spring. They saw the floating verdure of the Isle of Love, and smoothly led o'er furrowed tide, right to the isle of joy the vessels guide, entering the bay, a safe retreat, where not a blast might shake its fluttering pinions o'er the silent lake (Mickle's Lusiad, II. 325-326). Considering how closely these lines of Camoens' keep to the facts of Da Gama's voyage there seems no reason to doubt that it was the thankfulness of Da Gama's fleet in such a god-sent island as [illegible], with its peaceful harbour, kindly people, palm groves, and beautiful water and perhaps the revels of the more secure sailors of future voyages, that suggested to Camoens to turn Anjidiv into an Island of Love. Though Anjidiv may be the his-

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ANJIDIV. *History.*

commander of the second Portuguese fleet, landed at Anjidiv, and on the 20th of August the whole of his crew confessed and received the sacrament.[1] In November 1501 Anjidiv was visited by John de Nueva who commanded the third Portuguese voyage.[2] In August 1502 Da Gama's second fleet, which was scattered in a storm off Dábhol in Ratnágiri, came together at Anjidiv. While they were at the island two great barges, or, according to Faria, eight rowing boats linked together and covered with boughs so as to look like a floating island, came near the Portuguese ships hoping to surprise them. The Portuguese were warned by the Jew Gasper and drove off their assailants with heavy loss. These craft belonged to the Hindu corsair Timma or Timmaya of Honávar who afterwards proved so useful an ally to the Portuguese.[3] In 1503, after much trouble and danger, stress of weather forced two Portuguese squadrons to spend the south-west monsoon (June-November) at Anjidiv, where they suffered severely from scarcity of provisions.[4] About this time the Italian traveller Varthema (1503-1508) came from Bhatkal to what he calls the island of Ansediva and describes as inhabited by Moors and pagans. It was half a mile from the mainland, and twenty miles round; the air was not good, neither was the place fertile. There was an excellent port between the island and the mainland, and it was well supplied with water.[5] In 1505, Dom Francisco d'Almeida, the first Portuguese viceroy, was ordered by the king of Portugal to fortify Anjidiv, because of its favourable situation about the middle of the coast, which, besides affording protection to trade, would secure a supply of water for the shipping. On the 13th of September of the same year (1505) Almeida laid the foundation stone of the fortress. The want of lime and cement on the island made it impossible to build a satisfactory fort; all that could be done was to throw up walls of clay and stone. According to Portuguese writers, while digging the foundation or quarrying the stones, a number of crosses of blue and red wood were found.[6] One Manuel Pacanha was appointed captain with a garrison of eighty men and one galley and two brigantines. A factory was established on the island under Duarte Pereira as chief or provost with three clerks and other subordinate officers. While Almeida was at Anjidiv ambassadors came from Honávar bringing presents and a friendly message from their chief. Several merchants also waited on Almeida and Moors brought presents from Chitakul or Sadáshivgad, where the Bijápur king had lately built a fort and garrisoned it with 800 men. About six months after the Anjidiv fort was finished, Sabayo, that is Yusuf Adil Sháh (1489-

torical origin of the Island of Love Camoens' wonderful picture of its beauties has few points which can have been taken from the actual Anjidiv. Burton (The Lusiads, IV. 444, 651, 653) is probably correct in holding that the richness of the picture owes much to Camoens' knowledge of Zanzibár and Brazil. The stanzas on the island have been well rendered by Mickle (Lusiad, II. 326-351) and by Burton (1880), The Lusiads, II. 344-358.

[1] Kerr's Voyages, II. 405.
[2] Kerr's Voyages, II. 429.
[3] Details are given in the History Chapter, 102-103. Mickle (Lusiad, I. xciii.) places the incident in Da Gama's first voyage.
[4] Kerr's Voyages, II. 456, 457.
[5] Badger's Varthema, 120.
[6] Mickle's Lusiad, II. 327; Jour. Bom. Br. Royal Asiatic Society, XI. 302-303.

510) of Bijápur or his local governor, jealous of the Portuguese alliance with Honávar, sent a body of Musalmáns and Hindus with a fleet of sixty galleys to attack the fort and capture the garrison. The Goa force was commanded by a Portuguese Christian named Antonio Fernandes who had embraced Islám and taken the name of Abdulla. Fernandes succeeded in landing his troops at night and in the absence of Almeida and his son. Though taken by surprise, Pacanha, the Portuguese captain, knowing that he could not trust to the mud walls of the fort, sallied out and attacked his assailants so fiercely that they were forced to retire. Still they succeeded in taking a position on a hillock which commanded the fort and their artillery caused the Portuguese great annoyance. In spite of much loss and suffering the Portuguese kept up so deadly a fire that the enemy dared not attack the fort, and after a blockade of four days the assailants withdrew hearing that Almeida was at hand with reinforcements. In May 1506, a council was held at Anjidiv when it was resolved that as the rainy season was drawing near and Kochin, the head-quarters of the troops, was too distant to afford help, Anjidiv would be constantly open to attack. As enough men to form a sufficiently strong garrison were not available the fortifications were razed and the island was abandoned.[1] In 1508 there is a reference to the delightful island of Anjidiv,[2] and in 1510 the fleet of the great Portuguese general and statesman Dalboquerque anchored at Anjidiv.[3] After 1510, when Portuguese power was established in Goa, Anjidiv ceased to be of any importance, and the island was allowed to remain waste. No further European reference to it has been traced till, in 1623, the Italian traveller Della Valle noticed that Anjidiv or the five islands was desolate.[4] About 1658, the Dutch writer Schultzen describes the island as throughout planted with cocoa-palms and celebrated for numerous fights between the Portuguese and the Moors.[5] In 1660, Baldæus describes it as full of woods and bush and extraordinarily rich in fish.[6] Under a marriage contract dated the 23rd of July 1661, as part of the dowry of his sister Katherine, John IV. king of Portugal, ceded to the English king Charles II. (1660-1685) the island and harbour of Bombay, which the English understood to include Sálsette and the other islands of the Bombay harbour.[7] A

[1] Jour. B.B.R.A.Soc. XI. 306; Kerr's Voyages, VI. 91; Baldæus in Churchill's Voyages, III. 557; Vasco da Gama's Three Voyages, 231, where a saying of Almeida's is quoted, 'I built the castle of Kánanur and dismantled Anjidiv.' [2] Kerr's Voyages, VI. 114.
[3] Commentaries of Dalboquerque, II. 199-200. [4] Viaggii, II. 180.
[5] Travels (Amsterdam, 1676), 160, 161. [6] Churchill's Voyages, III. 557.
[7] Bruce (Annals of the East India Company, II. 135-136) gives a summary of a memorial sent by king Charles to the Portuguese Court complaining of their failure to deliver Bombay and its dependencies. The following extract from the Memorial has been kindly extracted by Mr. James Douglas from the Historical Account of Bombay to which Bruce refers as one of his authorities. The extract proves beyond doubt that Sálsette was ceded to the English as it was included in a map of the territories to be handed over. In the Memorial of 1663 his Majesty very earnestly insisted that not only justice should be done on the Vice-King in the Indies who had so falsely and unauthoritatively failed in the surrender of the promised land, but that reparation be made for the loss of £100,000 caused by the expedition, and more effectual orders issued for the surrender of the said island to the full extent formerly shown to his Majesty in the map containing not only Bombay but Sálsette and Thána and so promised to his Majesty for the possession of which the troops were yet detained there, suffering much

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letter was received from the Portuguese king, dated the 9th of April 1662, ordering his representative in India to deliver Bombay to the English. In March 1662, a fleet of five men-of-war, under command of the Earl of Marlborough, with Sir Abraham Shipman and 500 men accompanied by a new Portuguese viceroy, left England for Bombay. Part of the fleet reached Bombay in September 1662 and the rest in October 1662. The governor of Bassein refused to carry out the terms of the agreement. He contended that the island of Bombay had alone been ceded, and, on the ground of some alleged irregularity in the form of the letters-patent, he refused to give up even Bombay. The Portuguese viceroy declined to interfere, Sir Abraham Shipman proceeded to Suváli at the mouth of the Tápti, but, as his presence caused uneasiness in Surat, he was forced to retire to Anjidiv which was then desolate. Here the English troops remained for nearly two years, during which time want of supplies and of shelter, the unhealthiness of the climate, and, according to Fryer, their own intemperance, caused the death of the general, Sir Abraham Shipman, and 381 of the 500 men.[1] In November 1664, Sir Abraham's successor Mr. Humphrey Cooke, to preserve the remnant of his troops, agreed to accept Bombay without its dependencies. In February 1665, when the negotiations for handing it over were completed, only 119 Englishmen landed in Bombay.[2] In 1673, Fryer notices Anjidiv as famed for the burial of some hundred Englishmen.[3] In 1682, during the government of the Portuguese viceroy, Conde d'Alvor, a new fortress was built on the island, and it was made one of the pleasantest Portuguese fortifications in India.[4] In the same year, Sambháji, who had quarrelled with the Portuguese, determined to take the island, but, in July, before the stormy season was over, the Goa Government sent a body of troops to defend it, and the Maráthás were forced to give up the attempt.[5] In September, by way of retaliation, the Portuguese sent a fleet of small vessels from Anjidiv to harass the trade of Kárwár.[6] In 1720 Hamilton notices Anjidiv as an island of the Portuguese about two miles from Batcoal (Beitkul) which they had fortified in case the Maskat Arabs or the Shivájis that is the Maráthás should seize it.[7] In 1758 the French scholar Anquetil du Perron described Anjidiv as belonging to the Portuguese, fairly fortified, and producing the best cotton stockings on the coast.[8] In 1775 the English traveller Parsons notices that, except the island of India Dave that is Anjidiv, which belonged to the Portuguese, the whole of the Kánara coast was in Haidar Ali's (1763-1782) hands. On the landward side of

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inconvenience in the expectation of it. The same history quotes from a letter of the President and Council of Bombay, dated 3rd February 1673, which states that Sálsette was expressly described in the chart delivered to king Charles as part of what was to be surrendered to him.

[1] Fryer's East India and Persia, 63.

[2] The details were, the Governor, one ensign, four serjeants, six corporals, four drummers, one surgeon, one surgeon's mate, two gunners, one gunner's mate, one gunsmith, and ninety-seven privates. Bruce's Annals, II. 157; compare Grant Duff's Maráthás, 240; Bomb. Gazetteer, XIII. 472-473; Fryer's East India and Persia, 63.

[3] Fryer's East India and Persia 57, 58. [4] Jour. B. B. R. A. Soc. XI. 309.

[5] Orme's Historical Fragments, 111, 122. [6] Orme's Historical Fragments, 123.

[7] East India and Persia, I. 277. [8] Zend Avesta, Discours Preliminaire, cciii.

Anjidiv were the town and castle mixed with verdure, limes, plantains, and cocoa trees, and a few gardens. The island was chiefly used as a penal settlement for Goa and Diu. The convicts were taught to spin thread and yarn and to weave stockings, which were the best in India and very cheap.[1] According to Fra Paolino, who was in India about the same time as Parsons, the Anjedib islands near Goa were a great centre of piracy.[2] In 1801 Buchanan notices the island of Anjediva as belonging to and inhabited by Portuguese.[3]

ANKOLA.

Ankola, the head-quarters of the Ankola sub-division, with in 1881 a population of 2467, lies about fifteen miles south-east of Kárwár and has post, sea-customs, and chief constable's offices, an Anglo-vernacular school, a travellers' bungalow, and a ruined fort. The entrance to the Ankola creek is dry at low water; the town is nearly two miles inland. The chief inhabitants are Shenvis, Sásashtkárs or Konkanis, Vaishya Vánis, Nádors, Hál and Kare Vakkals, Kalávants, Aigals, Adbadkis, Phadtis, Mhárs, Bakats, Chámbhárs, Konkanis or Konkan Maráthás, Gudgárs, Bhois, Ambirs, Balegárs and Harkantárs, Christians, and Musalmáns. Their chief occupations are agriculture, trade, and labour. Many of the people, especially of the Musalmáns who do not hold land, find it difficult to earn a livelihood. Ankola has a small market with about sixty shops where rice, cocoanuts, betelnuts, tobacco, spices, vegetables, and cloth, and sundry other articles of Indian manufacture brought from Hubli and Bombay are sold. The sea trade returns for the eight years ending 1881-82 show average yearly exports worth £5314 (Rs. 53,140) and average imports worth £6496 (Rs. 64,960). Exports varied from £4246 in 1875-76 to £7340 in 1876-77 and imports from £4385 in 1875-76 to £11,814 in 1877-78.

Fort.

Ankola fort stands on rising ground about 400 yards east of the town. It is round, about 600 yards in circumference, and with ruined flat-topped walls about fifteen feet high built of large blocks of granite and laterite. The fort is surrounded by a moat about twelve feet broad and twelve feet deep, though now much filled. Panthers sometimes take shelter in two hollows close to the moat. The fort had one arched gateway which has fallen. There appear to have been battlements on the top and there are seven openings for large guns, but no trace of the guns remains. The fort is thickly covered with guavas, mangoes, *káju* Anacardium occidentale, *birand* Garcinia purpurea, and jack trees. The produce of the trees, which is farmed from year to year, realized £5 (Rs. 50) in 1881. There are no houses within the fort. The only building is an old stone temple (20′ × 20′) of Rudreshvar, also called Koteshvar, which enjoys a yearly Government allowance of £1 17*s.* (Rs. 18½).[4] A Havig priest lives in the temple during the fair season. Close to the temple is a step-well, about thirty feet across at the top, with a flight of steps leading to the water's edge. There are no inscriptions on

[1] Parsons' Travels, 220. [2] Da Cunha's Anjediva in Jour. B. B. R. A. Soc. XI. 307.
[3] Mysore and Canara, III. 178.
[4] Besides the cash grant the temple enjoys the income of some rice-fields in Shedgeri village, about two miles north of Ankola.

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ANKOLA. *Fort.*

or near the fort; but there is a local tradition that the fort was bui by a Sonda king for the residence of his favourite mistress a nativ of Ankola. Subsequently Sherif-ul-Mulk the Bijápur governo of Kánara, who, about the close of the sixteenth century ha his head-quarters at Ankola and Mirján, enlarged the fortres and surrounded it with a moat. Besides the fort Ankola has several well built temples and a Roman Catholic chapel under the Archbishop of Goa, which is occasionally visited by a vicar whose head-quarters are at Binghi near Kárwár and whose charge extends to Yellápur. The congregation numbers about 200. The chapel was built about fifteen years ago on the site of an old cathedral of St. Mary. When Haidar Ali took Kánara in 1763, Ankola had a Christian population of 7000 with a rich and handsome church dedicated to St. Mary. Tipu plundered and set fire to the church, carried off the entire Christian population to Seringapatam, and forced many of them to turn Musalmáns.[1]

History.

The earliest mention of Ankola which has been traced is in 1510 when a usurping brother of Malhárráo, the Honávar chief, tried at Ankola to stop Malhárráo, who was flying to the Portuguese at Goa.[2] About 1540, when Portuguese power was firmly established, the Ankola river is mentioned as paying them a yearly tribute of 200 bales of rice.[3] In 1547, in a treaty between the Portuguese viceroy Dom Joao De Castro and Sadáshiv Rái, king of Vijayanagar, one of the stipulations was that all cloths formerly taken for sale to Bánda in Sávantvádi should now go to the Portuguese factors at Ankola and Honávar, and that the Vijayanagar government should tell the people to go to those ports and exchange their wares for copper, mercury, coral, vermillion, China and Ormuz silk, and other Portuguese goods.[4] In July 1567 Ankola was visited by the Venetian merchant Cæsar Frederick. He describes it as on the sea in the territory of the queen of Gersappa. Frederick and a friend stayed at Ankola where they were joined by another horse merchant, two Portuguese soldiers from Ceylon, and two Christian letter-carriers.[5] In February 1676, Fryer describes it as half-destroyed by Shiváji, and almost down or deserted. Half the market was burnt and the remaining shops were empty. It had a well-placed and strong castle which commanded the Gangávali river and was armed by fifty brass guns which the Moors of Bijápur had got out of a Portuguese wreck.[6] In 1720 Hamilton notices Ankola as a harbour in the Sonda country.[7] In the same year Ankola appears as Ankola in Kánara among the sixteen districts of the Own Rule or *sva-ráj* which were granted to the Maráthás by the Moghals in 1720.[8] In 1730 the Konkan territory from Sálsi in Ratnágiri to Ankola was comprehended in the sovereignty of Kolhápur.[9] In 1758 Ankola is mentioned by name by the French scholar Du Perron.[10] In 1763

[1] Ankola Church Record. See above Part I. pp. 380-381.
[2] Commentaries of Dalboquerque, III. 27. [3] Subsidios, II. 246-248.
[4] Subsidios, II. 255-257; Colleccao de Monumentos Ineditos, V-2, 169.
[5] Hakluyt's Voyages, II. 349. [6] East India and Persia, 158.
[7] New Account, I. 278. [8] Grant Duff's Maráthás, 200.
[9] Grant Duff's Maráthás, 224. [10] Zend Avesta, Disc. Prelim. cxcix

ANKOLA.
History.

Haibat Jang, a general of Haidar's, reduced Ankola fort.[1] In 1783 an English detachment was sent to occupy the forts of Ankola and Sadáshivgad.[2] In 1799 Ankola was garrisoned by Tipu's troops.[3] In 1800 Munro describes it as once flourishing, now with only a few beggarly inhabitants.[4] In 1801 Buchanan notices it as a ruined fort with a small market often burned by robbers. It was recovering and had forty shops. There was a poor manufacture of catechu.[5] In 1872 Ankola had a population of 2835, Hindus 2604 Musalmáns 201 and thirty Christians. In 1879 Ankola had an estimated population of 2000, chiefly Bráhmans and Musalmáns. There was a small trade in piece-goods helped by the navigable creek which runs to within a mile of the town.[6]

ANSHI PASS.

Anshi Gha't or the Anshi Pass is in the Sahyádri range twenty-five miles north-east of Kárwár and twenty-five miles south-west of Supa. The pass, which is rather steep and about four miles long, has at its head the village of Anshi from which it takes its name, and at its foot the villages of Kadra and Gotegali. A road, forty miles long and fit for carts, runs through the Anshi pass from Kadra on the Kárwár-Dhárwár road to Supa. On the way it meets the Dokarpa pass road at Nugi, the Kundal pass road at Kumbarváda, and the Diggi pass road at Chápoli. The road is chiefly used for carrying to the coast timber, myrobalans, and other forest produce, and for carrying inland cocoanuts and small quantities of oil. The road, which till then was nothing more than a foot and bullock track, was begun by the Madras Government in 1860-61 who spent £1580 (Rs.15,800) upon it. It was completed in the same year by the Bombay Government at a total cost from provincial funds of £6838 (Rs. 68,380).

ARBAIL PASS.

A'rbail Gha't or the Árbail Pass, one of the two chief Kánara passes, is in the Árbail range of the Sahyádris, twelve miles south-west of Yellápur. It is about three miles long and rather steep. At its head is the village of Idgunji, six miles south of Yellápur, and at its foot the village of Árbail with a travellers' bungalow, about forty miles east of Kárwár. Over the pass runs the Kárwár-Dhárwár road twenty-four feet broad. The only way through the pass continued a narrow foot and bullock track till 1859, when a rough road fit for carts was made by Colonel Walker, of the Madras Public Works Department. Since the transfer of Kánara to the Bombay Government, between 1862 and 1874, the road was metalled and greatly improved at a cost from provincial funds of £127,829 (Rs. 12,78,294) including the expenses incurred by the Madras Government. The pass is now open for traffic at all times of the year and is used by wheeled carriages, animals, and foot passengers. It is kept in excellent order, being like the Devimane pass one of the two main roads which connects Kánara with the districts of the Bombay Karnátak. Cotton from Gadag and Dhárwár for shipment to Bombay and Europe comes to Kárwár, while salt and rice from

[1] Marátha MS. [2] Marátha, MS. [3] Arbuthnot's Munro, I. 59.
[4] Munro's Letter, 31st May 1800. [5] Mysore and Canara, III. 176.
[6] Sir R. Temple's Tour in Kánara, Bombay Gazette July 1879.

Kánara, and piece-goods and hardware from Bombay go inland. The estimated value of the cotton which has passed to the coast shows a marked increase in the three years ending 1881-82. The details are, £179,886 (Rs. 17,98,868) in 1879-80, £236,054 (Rs. 23,60,545) in 1880-81, and £369,793 (Rs. 36,97,932) in 1881-82.

ARBITEMBI. **Arbitembi,** three miles north-west of Kadra at the top of a spur of the Sahyádris near the Sonka pass, has a curious wall of loose granite stones enclosing an open space about 1000 feet round. According to a local tradition this stronghold was made by a shipwrecked crew of Arab sailors who took to brigandage and troubled the neighbourhood until they were scattered by Sadáshiv Rái, the fifth chief of Sonda (1674-1697).

AGRAKON. **Agrakon,** a small port two miles north of Gokarn, appears to have been a place of some consequence in the sixteenth century. About 1520, when Portuguese power was firmly established, the port of Agrakona, between Chitakul and Ankola, is mentioned as paying a tribute of 300 bales of rice.[1] About 1580 De Barros mentions Egorapan, apparently a mistake for Agrakon, with Ankola and Mirján, to the south of Chitakul.[2] Of late years the trade of Agrakon had been almost entirely confined to salt.[3]

AVERSE. **Averse,** about five miles north of Ankola, has a famous ship-shaped shrine of Kantrádevi, the family goddess of the Khárvis. The image of the goddess is said to have been found in the sea. The goddess is worshipped with great solemnity during the nine-nights or *Navaráta* holidays which precede *Dasara* in October. Besides by Khárvis the worship of the goddess is attended by many dancing-girls and Konkanis.

BÁGVATI. **Ba'gvati** is a halting place on the Haliyál-Yellápur road, twenty miles south-west of Supa. It is a small hamlet at one end of a level plot of ground, in the middle of which is a marsh or group of pools, about half a mile long. The flat is partly rice ground partly grass land, and is surrounded by thick forest. The climate is sickly.

BAILUR. **Bailur,** a small village twelve miles south of Honávar, had in 1881 a population of 1806, chiefly Konkanis, Sherogars, Gavdis, Halepáiks, Divars, Mogirs, Subalgers, Christians, and Naváiyats. It has a very old temple of Márkandeshvar which is said to have been repaired and endowed with land by some Nayers about A.D. 1434 (*Shak* 1356). A small yearly fair which lasts two days is attended by 500 to 1000 people from the neighbourhood. Sweetmeats, fruit, and country toys of the total value of about £20 (Rs. 200) are sold. The village has another temple of Lakshmidevi. Salt was made at Bailur until the pans were closed under the system introduced in 1878.

In 1801 Buchanan notices that Bailur was adorned by beautiful Alexandrine laurel trees that is the *undi* or Calophyllum inophyllum. The shore was skirted with cocoa-palms and the soil was generally

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[1] Subsidios, II. 246-248. [2] Decadas, II. 319.

[3] Agrakon has been suggested as Ptolemy's Armagara which is (Bertius' Edition, 204) placed by him on the coast to the north of Nitra which agrees in position with Honávar. A more probable identification of Ptolemy's Armagara is Marmagoa in Goa.

good and almost all under rice. The people of Bailur lived in scattered houses. They had suffered much from the Maráthás. Many of the palms were dead and to till the ground properly twice as many people were wanted. The roads were good but not because labour had been spent on them; every now and then came rivers, hills and rocks impassable for a cart, difficult even for a bullock.[1]

BANAVÁSI.

Banava'si or **Vanava'si,** the Forest Settlement or the Forest Spring,[2] with in 1881 a population of about 2000, lies on the extreme east frontier of the district about thirteen miles south-east of Sirsi. It is a very ancient town situated on the left bank of the Varda river and is surrounded by a wall. The chief inhabitants are Havigs, Gudgárs, Lingáyats, and Áre Maráthás, petty dealers and husbandmen. A weekly market is held on Wednesdays, when grain, cloth, and spices are sold. The chief object of interest at Banavási is the temple of Madhukeshvar which is said to have been built by the early Hindu architect Jakhanáchárya, the Hemádpant of the Kánarese country. The temple is built in a courtyard or quadrangle whose outer wall is covered so as to form rooms and shrines which are dedicated to Ganpati, Narsinh, and Kadambeshvar. In one of these shrines is a huge cot of polished black granite supported on four richly carved legs. The temple is of considerable size and is richly sculptured. Over the bull or *nandi* is a canopy resting on four granite pillars. According to the local tradition the temple was built by Vishnu in memory of the defeat and slaughter of the two demons Madhu and Kaitabha.

In and near this temple are twelve inscriptions which vary in date from about the second to the seventeenth century A.D.

Inscription I.

The earliest inscription is on the two edges of a large slate slab in a little modern shrine on the east side of the court of the temple. On the face of the slab is carved a five-headed cobra and on its two sides is the inscription in three lines; the first line runs from top to bottom on the left margin of the slab and the second and third lines are on the right margin. The inscription, which from the form of its letters appears to be later than Yajnashri Shátakarni (A.D. 35-50), runs:

'To the Perfect. In the year 12 of the century the king being Ha'ritiputra Sha'takarni, the cherisher of the Venhukadadutu family, on the first day of the seventh fortnight of the winter months, the meritorious gift of a cobra, a cistern, and a monastery (was made) by Ma'ha'bhoji the king's daughter Shivakhandana'gshri, wife of Jivaputra, with her son. The cobra (has been) made by Nataka the disciple of Damoraka and son of the preceptor Jayantaka.'[3]

The remaining eleven inscriptions are all in the old Kánarese character and language. Four of them are on stones set upright on

[1] Mysore and Canara, III. 136.

[2] The Rev. Mr. Kittel (Nágavarma's Kánarese Prosody, 31 note) derives the name from *bana* forest or wood and *base* or *basi* a spring of water, and considers that Vanavási is a Sanskrit form of the original Dravidian name. Mr. Fleet (Kánarese Dynasties, 7 note 2) inclines to take Vanavási as the original Sanskrit and Banavási as the modern corruption. Thus Vanavási would mean the city of the province of Vanavása the residence or settlement in the forests. Inscriptions show that while the forms Banavase and Banaváse are coupled with some word representing district or province Banavási is coupled with the word for city.

[3] Separate Pamphlet, X. of Archæological Survey of Western India, pp. 100-101.

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the ground on the right and left of the temple portico and four are on stones leaning against the wall of the temple enclosure.

BANAVÁSI.

Inscription II.

Inscription II. is well preserved. It is partly buried in the ground on the left as one faces the central shrine. Above ground are thirty-eight lines of about thirty-seven letters each. Except part of the *ling* the emblems at the top of the tablet have been effaced. The inscription begins by saying that the earth was governed by kings of the Chálukya race, sprung from Mánasabhava. The Chálukya king mentioned by name is Vibhu-Vikramadhavala-Permádideva or Vikramáditya-deva.[1] The inscription proceeds to give the genealogy of a Kádamba chieftain Kirttideva, who was the subordinate of the Chálukya king.[2] The first of the Kádambas mentioned is king Chatta or Chattuga, who also bore the name of Katahadagova. His son was Jayasimha. Jayasimha had five sons, Mávuli, Taila or Tailapa, Sántayadeva, Jokideva, and Vikramánka. Of these the greatest was Tailapa, and to him and his wife Chavundaladevi was born king Kirtti. The inscription proceeds to record grants made while the great chieftain king Kirttideva was governing the Banavási Twelve-thousand. The portion containing the record of the grants and the date of the inscription is below the ground.

Inscription III.

The stone-tablet containing the third inscription is also partly buried. Above ground are twenty-seven lines of about twenty-three letters each. At the top of the stone are rudely carved emblems representing the *ling* and Basava, with the sun and moon above them. The inscription is well preserved and records grants made in A.D. 1368 (*S.* 1290 the *Kilaka Samvatsara*) while the prime minister[3] or *Mahápradhán* Mádhavánka was governing the Banavási Twelve-thousand, under king Virabukkaráya,[4] who was ruling at Hastinávatipura.[5]

Inscription IV.

The stone-tablet containing the fourth inscription stands by the side of inscription III. The emblems at the top of the tablet are a *ling* in the centre; on its right a cow and a calf with the sun above them, and on its left a lion with the moon above it. The inscription consists of twenty-nine lines of about twenty-five letters each, and records grants made in A.D. 1068-69 (S. 990 the *Kilaka Samvatsara*), while the great chieftain Kirttivarmadeva,[6] the supreme lord of Banavásipura, he who had on his banner a

[1] This is Vikramáditya VI, the son of the Western Chálukya king Someshvar I. (A.D.1042-1068). Fleet's Kánarese Dynasties, 45 and note 6, 85 and note 7.

[2] This is Kirtivarma II. (1068-1077), the first historical king of the Banavási Kádambas. Fleet's Kánarese Dynasties, 85.

[3] This prime minister is the celebrated Mádhaváchárya-Vidyárnav, the elder brother of Sáyanáchárya, the author of the commentaries on the Rigveda and other works. Mádhaváchárya himself was a scholar and author and was associated in some of his writings with his brother. Ind. Ant. IV. 206.

[4] Bukkaráya (1350-1379), the younger brother of Harihara I. the son of Sangama of the Yádava family, and the father of Harihara II. succeeded his elder brother on the throne of Vijayanagar. Caldwell's Tinnevelly, 46.

[5] Hastinávatipura or the Elephant City is perhaps a Sanskrit form of Anegundi or the Elephant Pit, the ancient name of the site on which Vijayanagar was built, and in later times the popular name of Vijayanagar itself.

[6] This Kirttivarmadeva is the same as the Kirttideva of Inscription I.

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representation of Garuda the king of birds and whose crest was a lion, was governing the Banavási Twelve-thousand. Just below the date a large portion of the surface of the stone has been chipped off; the rest of the inscription is in good order.

Inscription V.

The stone-tablet containing the fifth inscription is on the right to one facing the central shrine. The emblems at the top of the tablet are a *ling* with the sun above it and a figure of Basava with the moon above it. The inscription consists of thirty-seven lines of about twenty-five letters in each. The letters are of a large and somewhat modern type and are rather difficult to read. The inscription is dated A.D. 1399-1400 (*S.* 1321 the *Vikrama Samvatsara*), or perhaps A.D. 1599-1600 (*S.* 1521 the *Vilambi* or *Vikári Samvatsara*). The first syllable only of the name of the Samvatsara is legible.

Inscription VI.

The stone containing Inscription VI. stands against the north wall of the enclosure of the temple. At the top of the stone are very rudely carved figures of a man on horseback and of warriors or conquered enemies in front of him. The inscription consists of twenty-four lines of about forty-two letters each; it is in good order but the letters are of a bad and somewhat modern type and are difficult to read. The inscription is dated A.D. 1552-53 (*S.* 1474 the *aridhávi Samvatsara*), while the victorous king Sadáshivadevaráya s ruling at his capital of Vidyánagari. This is the eleventh of the yanagar kings. He ruled from 1542 to 1573 and in 1546 made lliance with the Portuguese viceroy Dom Joao de Castro.[1]

Inscription VII.

e stone-tablet containing Inscription VII. stands against the me wall. There are no emblems at the top of the stone. The scription is in good order, but the letters are not of a good type. t consists of thirty-one lines of about fifty letters each. Except hat it belongs to the time of Sadáshivadevamahárája (1542-1573) the date and contents of this inscription cannot be made out.

Inscription VIII.

The stone-tablet containing Inscription VIII. stands against the east wall of the temple enclosure. The emblems at the top of the stone are a *ling* with the sun above it and the figure of Basava with the moon above it. The inscription consists of twenty-two lines of about twenty-three letters each. The letters are of a bad type and are much defaced.

Inscription IX.

The stone-tablet containing Inscription IX. stands against the east wall of the temple enclosure. The emblems at the top of the stone are a *ling* with the sun above it and the figure of Basava with the moon above it. There are traces of about eighteen lines of writing, but the letters are too indistinct to be read.

The ornamental stone bedstead or litter,[2] of which mention has already been made, on which the image of Madhukeshvar is carried about the town, has the following inscription:[3]

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[1] See above p. 115.

[2] There is said to be another sacred litter or bedstead, but without a roof and without any elaborate carving. Ind. Ant. IV. 207.

[3] Buchanan (Mysore and Canara, III. 231, 234) notices four inscriptions at Banavási, three, apparently inscriptions II. III. and VI, which are wrongly read, and one

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Inscription X.

'In the year Vibhava, in the dewy season, in the month of *Mágh* in the bright fortnight, on Wednesday the day of the *Shivarátri*, this handsome stone litter intended for the spring festival, was given to (the god) Shri-Madhukeshvara by king Raghu of Soda, at the prosperous city of Jayantipura, in the pavilion used as a hall of audience.'[1]

In honour of the god a car-festival is held on *Mahashivarátra* in February when 5000 to 6000 people attend.[2] The temple enjoys a yearly Government grant of £400 (Rs. 4007-7-7).

Close to the temple of Madhukeshvar are the remains of a palace where the Sonda kings are said to have stayed when they came to pay their respects to the god. Banavási has also a Jain temple, a travellers' bungalow, police and forest guards' stations, and a vernacular school.

History.

According to local traditions Banavási was called *Kaumudi* or the Moon-light City in the first cycle or *Krita yuga*; *Jayanti* or the City of Victory[3] in the second cycle or *Treta yuga*; Beindivi or the Palmtree Goddess in the third cycle or *Dvápara yuga*; and Vanavási or Banavási that is the Forest Settlement in the present cycle or *Kali yuga*. The earliest historical mention of Banavási is about B.C. 240, when, shortly after the great council held at Patna in the eighteenth year (B.C. 242) of Ashok, a Buddhist elder or *thero* named Rakshita was sent to Waniwási to spread the Buddhist faith.[4] About B.C. 100, Bhutapála, the donor of the great Kárle cav... in west Poona, which he calls the most excellent rock mansion ... Jambudvipa, is described as coming from Vejayanti which is p... bably Banavási; and in inscription 4 in Násik cave III., Vejay... appears doubtfully to give its name to an army of king Got... putra Shátakarni (B.C. 5).[5] The local Páli inscription of ... A.D. 50-100 in the court of Madhukeshvar's temple shows that abo...

dated 1578 in the reign of Ársappa Náik, probably one of the undeciphered inscriptions referred to above.

[1] Mr. J. F. Fleet, C.S., in Ind. Ant. IV. 205-207.

[2] According to a local tradition the car-festival was introduced about 250 years ago by a Sonda king who accidentally discovered the temple hid in the forest, and assigned lands for its maintenance. This story probably refers to the Soda or Sonda king Raghu of the litter.

[3] The name Jayanti, Vaijayanti, and Jayantipura does not appear to be older than Banavási. Both names appear in inscriptions and records. The latest mention of Jayantipura for Banavási is in 1628. Ind. Ant. IV. 207.

[4] Turnour's Mahawanso, 34; Ind. Ant. III. 273. Of semi-historic or doubtful references to Banavási the earliest is that the Karnátak was conquered by one of a dynasty of seventy-seven kings who ruled at Banavási in B.C. 1450 and reduced a Halayar or Pariár king Hubasik and all his subjects to slavery. (Wilks' South of India, I. 151). In the lists of people mentioned in the Mahábhárat (B.C. 1500-1000) the names Vanavásakas, Vanavásins, and Vánavásikas (Wilson's Works, VII. 178) appear to mean the inhabitants of Vanavási. Mr. Fleet inclines to think (Kánarese Dynasties, 7 note 2) that the Vanavása province is the part of the country in which the Pándavas spent the twelve years of their banishment from Indraprastha or Delhi (Mahábhárat, Vanaparva). The grounds of Mr. Fleet's opinion are that in an inscription at Balagámve, eighteen miles south-east of Banavási, there is an inscription which says that after the celebration of the Rájasuya sacrifice 'The five Pándavas came to Balligáve and established these five *lings*,' and that the town of Hángal, sixteen miles north-east of Banavási, is called in inscriptions Virátakot and Virátanagari 'the fort or city of Viráta,' Viráta being the name of the king at whose court the Pándavas spent the thirteenth year of their exile and whose daughter Uttara was married to Arjuna's son Abhimanyu. Sir Walter Elliot has shown that the tradition that Hángal is the place where the Pándavas lived during their exile is still current among the people (Ind. Ant. V. 179).

[5] Archæological Survey of Western India, IV. 90; Bombay Gazetteer, XVI. 559, 638.

hat time Banavási and the territory of which it was the capital was overned by a king named Háritiputra Shátakarni of the Dutu amily. The mention of a monastery or *vihara* and the Buddhist vay of dating in one of the three seasons so common in the Násik nscriptions, show that the minister who made the gift was a Buddhist.[1] The next known reference to Banavási is by the Egyptian geographer Ptolemy (A.D. 150) who enters the city in his list of places near Limyrike, that is probably Damirike or the Damil or Tamil country, under the forms Banaausi and Banauasi.[2] In the fourth and fifth centuries Vaijayanti or Banavási appears as one of the capitals of a family of nine Kadamba kings who were Jains in religion and of the sons of Háriti.[3] A stone inscription lated A.D. 634 records that the Chalukya king Pulikeshi II. (A.D. 610-634):

'Laid siege to Vanava'si girt by the river Hamsa[4] which disports itself in the heatre which is the high waves of the Varada,[5] and surpasses in prosperity he city of the gods; (while) the fortress on dry land having the surface of the arth all round it, covered by the great ocean which was his army, became, as t were, in the very sight of those that looked on, a fortress in the middle of he sea.'

Though the ruler's name is not mentioned, it is probable that at his time Banavási was the capital of an early branch of the later Kádamba dynasty. From this time Banavási seems to have remained subject to the Chálukya kings. About A.D. 947-48 the Banavási Twelve-thousand, that is the Banavási province of twelve thousand villages, was governed by a family of feudatories who call themselves Chellketans or Chellpatáks. In 1020 the Arab geographer Al Biruni mentions in his list of places in Western India Banavás on the shore of the sea.[6] During most of the eleventh and twelfth centuries and during the early part of the thirteenth century, though at times subject to the Kalachuris (1108-1183) and the Hoysala Balláls (1047-1310),[7] Banavási continued to be the capital of a family of Kádamba kings who call themselves supreme lords of Banavási the best of cities, and whose family god was Vishnu under the name of Madhukeshvar, which, as has already been noticed, is still the name of the god of the great Banavási temple of Jayantipura or Banavási.[8] After these Kádambas in 1220 and in 1278, the Banavase Twelve-thousand is recorded as held by two of the Devgiri Yádavs.[9] In 1251 the Banavase Twelve-thousand was governed by Mallikárjuna II., apparently an independent ruler.[10] In the fourteenth century, and probably till their overthrow in about 1560, Banavási was held by the Vijayanagar kings, one of whom, Sadáshivráya, has left two inscriptions, one of them dated 1552-53 of grants made to the temple of Madhukeshvar.[11] After the Vijayanagar kings Banavási seems to have

[1] Separate Pamphlet, X. of Archæological Survey of Western India, 100-101; Bombay Gazetteer, XVI. 544, 550.
[2] Bertius' Ptolemy, 205.
[3] Fleet's Kánarese Dynasties, 8-9.
[4] Hamsa appears to be the old name of a tributary stream of some size that flows into the Varda about seven miles above Banavási. Ind. Ant. VIII. 244.
[5] Varada is the Varda which flows close under the walls of modern Banavási.
[6] Elliot and Dowson, I. 58.
[7] See above pp. 89-91.
[8] See above p. 261.
[9] Fleet's Kánarese Dynasties, 73, 74.
[10] Fleet's Kánarese Dynasties, 87-88.
[11] See above p. 263.

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passed to the Sonda family, the first and the third of whom, Ársappa (1555-1598) and Raghu Náik (1618-1638), have left records dated 1579 and 1628 of grants made by them to the temple of Madhukeshvar.[1] In 1801 Buchanan described Banavási as situated on the west bank of the Varda in open country with good soil except where laterite came to the surface. During the troubles of the latter part of the eighteenth century the number of houses had fallen from 500 to about 250. The walls were ruinous and no signs remained that it had ever been a great city. It was the residence of a *tahsildár* or sub-divisional officer. In the dry weather the Varda was small and muddy with little current; in the rains it was nowhere fordable and had to be crossed in leather-boats.[2]

BASAVARÁJDURG.

Basavarájdurg. See HONÁVAR.

BELIKERI.

Belikeri, about four miles north of Ankola, with in 1881 a population of 1066, is a small port with a sea customs office, and for the eight years ending 1881-82, average yearly exports valued at £558 (Rs. 5580) and imports valued at £270 (Rs. 2700). Exports varied from £391 in 1880-81 to £1108 in 1877-78, and imports from £94 in 1876-77 to £779 in 1882-82. During the early years of British rule Belikeri was much harassed by raids of banditti until one of the leading Komárpáik outlaws was shot at Belikeri in 1801.[3]

Belikeri is a favourite health resort. Close to the beach, shaded by a beautiful grove of banians, is a roomy bungalow including three blocks of buildings with out-houses and stables.[4] The bungalow was built by a sub-collector when the North Kánara district was under the Madras Government. There is also a rest-house near the river-side. The people of Belikeri are chiefly fishers, palm-tappers and husbandmen.

BHATKAL.

Bhatkal or **Susagadi,** twenty-five miles south of Honávar, with in 1881 a population of 5618, is the southmost port in the Bombay Presidency, and is a place of historical and archæological interest. It lies in a valley encircled by hills.[5] Of 5618, the total population in 1881, 2540 were Hindus, 3064 Musalmáns, and fourteen Christians. No other town in North Kánara has half so large a Musalmán population as Bhatkal. Most of them belong to the class known as Naváiyats[6] or New-comers, who are probably descendants of Arab and Persian settlers between the eighth and the sixteenth centuries. They are peaceful and well-to-do, generally trading in cloth chiefly local and partly foreign. Many of the Naváiyats are wealthy and for purposes of trade visit South Kánara, Coorg, Madras, and Bombay. The town is about three miles from the

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[1] See above p. 264.

[2] Mysore and Canara, III. 230. In 1799 a guard was stationed at Banavási by Purneah the Diwan of Maisur to guard against robbers. In spite of the guard, early in 1800, it was taken by the banditti who held it till July of the same year. Wellesley's Supplementary Despatches, I. 367, II. 59.

[3] Details about the Komárpáik and Halepáik robbers are given above, I. 284, 288; II. 147, 149.

[4] Sir R. Temple's Tour in Kánara, Bombay Gazette July 1879.

[5] Compare Buchanan's Mysore and Cánara, III. 130. This circle of hills may possibly be the origin of its name which is a corrupted form of the Maráthi *vatkul* or round town. According to some accounts the town was also called Manipur.

[6] See above Part I. 400-410.

BHATKAL.

mouth of the river, which at high water is navigable by boats of a half to two tons (2 - 8 *khandis*). No vessels but coasters visit the port.[1] The want of good communications with Maisur and the country above the Sahyádris has driven away trade. What little is still carried on is due to the enterprise of the Naváiyats. Though it is now in a state of decay, no town on the Kánara coast shows more signs of former prosperity. None have such well walled gardens and houses, such strong and extensive embankments, and so many remains of carved masonry.[2] At present the chief market is a broad and fairly kept thoroughfare laid out with some regularity. The chief articles of trade are, rice, betelnuts, cocoanuts, and cloth. The sea trade returns for the eight years ending 1881-82 show average exports worth £5923 (Rs. 59,230) and imports worth £11,675 (Rs. 1,16,750). Bhatkal has chief constable's, customs, and post offices, and a Kánarese and Urdu school.

Temples.

There[3] are thirteen temples or *bastis* at Bhatkal built during the fteenth and sixteenth centuries. Most of them are of superior orkmanship. They usually consist of a hall or *agrashála* and a hrine with a flag-pillar or *dhvaja-stambh*.

ADIKE-NÁRÁYAN'S is a small stone temple much out of repair. The uardians of the eight quarters of heaven or the *dikpálas* are epresented on the roof and Shri on the lintel of the door. KÁMÁTI NÁRÁYAN'S is a small ruined temple said to have been built about 550. It has an inscribed stone (6′ 9″ × 2′ 4″) of which 1′ 9″ is overed with a partly effaced inscription. CHOLESHVAR'S is a black salt temple with two storeys, the lower roofed with stone slabs, the per with tiles. At the door-posts are doorkeepers standing on kes, and in front under a canopy supported on four pillars is the *li* or bull. The temple has a good flag-pillar and a shrine of esh. There are two short Tamil inscriptions on the door-posts. enjoys a yearly Government allowance of £4 2*s*. (Rs. 41). cording to tradition it was built by a king of Cholamandala in mory of the recovery of his new born son from snake-bite. All king's other children had died of snake-bite and this child was raculously saved by a Bráhman whose spells forced the snake to ick back its own poison.

JATTAPA NAIKANA CHANDRANÁTHESHVAR'S is the largest and finest Jain temple in Bhatkal. It stands in an open space not surrounded by a wall and consists of an *agrashála* or hall, a *bhogmandap* or dining hall, and a shrine or *basti*. The length of the building is 112 feet, and the breadh of the *agrashála* or hall forty, and of the *basti* or shrine fifty feet. The *basti* has two storeys, the area of the lower storey being greater than the area of the upper storey. Each storey has three rooms which are said to have contained images of Ara Malli, Munisuvrat, Nama, Nemi, and Párshva, but only frag-

[1] See above Part I. 8. Taylor's Sailing Directory, I. 399. Vessels may anchor in six fathoms mud, with Bhatkal fort north-east; the immediate neighbourhood of this anchorage is free from rocks though there are many to the north, west, and south. Ditto. [2] Oriental Christian Spectator (1842), III. 59.
[3] Dr. Burgess' List of Antiquarian Remains, 3-5.

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ments of them are left. The walls of the dining hall or *bhogmanda* on the west of the shrine are pierced with beautiful windows. The hall or *agrashála* has two storeys each of two rooms which contained images of Vrishabhnáth, Ajakasambhav, Abhinand, and Chandranátheshvar. There are doorkeepers or *dvárpáls* at the door. The flag-pillar or *dhvaja-stambh* is an elegant column rising from a platform about fourteen feet square. Its shaft is of a single block of stone twenty-one feet high and surmounting it is a quadrangular capital. Behind the shrine or *basti* is a smaller pillar called *yakshabrahmakambh* with a shaft nineteen feet high. It stands on a platform with four smaller pillars at the corners, with lintels laid over them. Jattapa Náik, who built the temple and whose name it bears, gave some lands for its maintenance, but they are said to have been confiscated by Tipu Sultán (1783-1799). Government grant a yearly allowance of 4*s.* (Rs. 2). There are four inscriptions in this temple : one on the east of seventy lines and seven feet long by three feet 1½ inches broad; a second near the first of seventy-nine lines and seven feet eleven inches long by three feet six inches broad; on the back of the same stone is the third inscription of sixty-three lines, dated 1557 (*S.* 1473 *Nala Samvatsara*); and in the south-east corner of the court is the third stone with the fourth inscription. The stone is six feet long by two feet six inches broad and has Jain symbols.

JOSHI SHANKAR NÁRÁYAN'S is a plain temple built, according to an inscription, in 1554. It consists of an open veranda or *sandhyámandap* in front (32′ × 13′) and behind it a hall or *agrashála* (12′ × 10′). The roofs are formed of slabs with a downward slope. The flag-pillar or *dhvaja-stambh* is about fourteen feet high but has lost its top. The temple enjoys private grants and a yearly Government allowance £1 5*s*, (Rs. 12½). Outside the temple court, sunk deep in the ground is an inscribed slab three feet broad, and there is one copper-plate belonging to Virupáksh Dev of Joshi Shankar Náráyan's temple.

KHETAPAI NÁRÁYAN'S is a partly ruined black stone temple (34′ × 18′) with a good deal of sculpture on its walls. On the lintel of the door is a figure of the goddess Shri, and inside of the temple is a black basalt image of Náráyan which is the chief object of worship. On the base of the temple and on the inside of the court wall are numerous scenes said to be from the Rámáyan, some quaint and some indecent. The four pillars within the temple are short and clumsy. By the sides of the entrance to the temple are two *tulsi* pillars. The flag pillar or *dhvaja-stambh*, a fine fluted column, stands close outside of the temple court and is sculptured with figures of the founder and his family. The temple enjoys a yearly Government grant of £1 10*s.* 6*d.* (Rs. 15¼). There is an inscribed stone (6′ 6″ × 2′ 7″) in the court of the temple with writing on both sides. One of the inscriptions is dated 1546 (*S.* 1468 *Vishvávasu Samvatsara*) and the other 1567 (*S.* 1489 *Kshaya Samvatsara*).

NARSIMH'S temple measures about thirty-six feet by nineteen and has a small flag-pillar or *dhvaja-stambh* without a capital. An inscription shows that the temple was built in 1538 (*S.* 1460). It is supported by lands granted by the founder and enjoys a yearly Government allowance of 10*s.* (Rs. 5).

PÁRSHVANÁTHESHVAR'S temple is fifty-eight feet long by eighteen feet broad. According to an inscription in the porch, it was built in 1543. The flag-pillar is a fine column on a high moulded base and the small room on its top contains a four-headed image. The temple has a yearly Government grant of 4*s*. (Rs. 2). There are four inscriptions in this temple. One on a slab 5′ 9″ long by 2′ 5″ broad is dated 1546 (*S.*1468 *Vishvávasu Samvatsara*); the second is near the first; the third inside the porch on a slab 5′ 9″ long by 2′ 4″ broad, is dated 1543 (*S.* 1465 *Plava Samvatsara*); and the fourth and fifth are barely traceable on two stones behind the temple, sunk in the earth, one of the stones being about 1′ 10″ broad and the other 1′ 9″.

RAGHUNÁTH'S temple is a small temple in the Dravidian style of architecture.[1] The hall or *agrashála* is separated from the temple proper by an open veranda or *sandhyámandap*. The shrine or *vimán* is built somewhat like a car or *rath* and is covered with carv-
e temple is said to have been built by Balkini son of
ini, about 1590 (*S.* 1512 *Virodhi Samvatsara*).[2] The temple
ned from private donations and a yearly Government
. (Rs. 4).

A NÁIK TIRUMAL'S is a black basalt temple built according
tion by one Shántappa in 1555 (*S.* 1477). It measures
o feet by sixteen and is in much the same plan as
Náráyan temple, with a sloping stone roof but not so
the roof of the Khetapal temple. The doors are
tured, as also the inner base round the court. The
is about eighteen feet high has lost its top. The
yearly Government allowance of £1 6*s*. (Rs. 13).
bed stone in this temple with in the centre of the
an bearing an umbrella, a demon on his right, and a cow
calf on his left. The stone is 4′ 9″ × 2′ 9″ and bears date 1555
477 *Raktákshi Samvatsara*).

HÁNTESHVAR'S temple is much like Jattapa Naikana Chandranáth-
var's temple. There are four inscribed stones in the court.
ne (6′ 1″ × 2′ 8″) with a good deal of writing is dated 1543 (*S.* 1465),
he second, a small damaged stone beside it, is 3′ 11″ × 1′ 10″. Near
hese two are two other large slabs. SHIRÁLE SHAMBHULING'S is a
nodern temple built on an old site. Tradition accounts for its
rigin, as for the origin of many other temples, by the story of a
an who accused his herdboy of making away with the milk of his
ow. The boy protested his innocence and watched the cow who
went into a thicket and poured her milk over a hole. He told his
master who dug up the place and found a *ling* in it over which he
built a temple. There is a copper-plate belonging to this temple.

VENKATRAMAN'S temple, said to be about 300 years old, is much like Raghunáth's temple, and is ornamented with sculptures. It has

[1] Temples in the Dravidian style usually consist of pillared halls or *choltries*, gate pyramids or *gopuras*, porches or *mandapas*, and the actual temple or *vimána*. Compare Fergusson's History of Indian Architecture, 319-325.

[2] The inscription recording this date is in twenty lines on a pillar to the right of the entrance.

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a brick hall or *agrashála* and is surrounded by a veranda called *chandrashála*. The temple is endowed with a large area of land. A yearly car ceremony is held at this temple with great pomp. VIRUPÁKSHA NÁRÁYAN'S is a small temple much out of repair, built by one Jivan Náik in 1565 (*S.* 1487). There are two other small temples, MURGOPINÁTH KRISHNADEV'S and the CHATURMUKH BASTI. Murgopinath's temple has two inscribed stones, one with a *ling* at its top, another near the first broken and buried. The stones of the Chaturmukh temple have almost all been carried away by the villagers. In a *jámbul* bush near it is a fine large inscribed stone (5′ 10″ × 2′ 8″) with Jain symbols; there is a second stone near the first (6′ 9″ × 2′ 4″). Besides these there are four inscribed stones and two copper-plates in or near Bhatkal. One of the inscribed stones lies in a water-course about 150 yards from the travellers' bungalow. It is 4′ 11″ × 1′ 10″ and has a Jain inscription. About a quarter of a mile [illegible] and the rest-house is an inscribed stone (6′ × 2′ 5″) with Shaiv [illegible] and an inscription of sixty-one lines. At Sunkadgoli village a mile east of Bhatkal, are two inscribed slabs in a temple of Virbhadradev. The two copper-plates are in the town of B[illegible] where is not known.

Mosques.

There are four mosques, all of them plain, but two [illegible] mosque and the Sultán mosque, of considerable size. [illegible] mosque is tiled and is said to be very old. It enjoys [illegible] Government allowance of £40 (Rs. 400). The Sultán [illegible] said to be about 200 years old.

English Tombs.

In an open spot overlooking the river and screened [illegible] piece of ground thirty-six feet square. It is surrounded [illegible] and a ditch about four feet wide and three feet deep. [illegible] the ditch had been thrown out so as to form a mound about [illegible] outer side of the ditch, which is a foot higher than the inner [illegible]. On this piece of ground stand three tombs at nearly equal distances, four feet high and two feet wide, built of stone, each surmounted by a single granite slab. The inscriptions on the granite slabs are:

> **Here lieth the body of William Barton Chyrvrgion: Dec: XXX: Novembr: Anno Dni Nri Christ Salv: Mundi MDCXXX(V)III: 1638 William Barton.**
>
> **Here lyeth the body of Ge(o)rge Wye Marchant. Dec. XXX: March Anno Dni Nri Christ Salv: Mundi MDCXXXVII 1637. GEO: Wye.**
>
> **Here lieth the body of ANT: Vereworthy Marcht: Dec: I: April. An Dni Nri Christi Sal. Mvndi MDCXXXVII Ant: Vereworthy 1637.**[1]

Old Bridge.

About half mile south-west of Bhatkal, on the way to Mundali village about a mile east of the Bhatkal landing, the Bhatkal creek

[1] Lithographs in Oriental Christian Spectator, III. (1842), 58. The translations of these inscriptions are: Here lieth the body of William Barton, Surgeon, died 30th November, in the year of our Lord Christ Saviour of the World 1633 (a V or 5 has been worn out in the original). William Barton. 1638. The second runs: Here lieth the body of George Wye, Merchant, who died on the 30th March in the year of our Lord Christ the Saviour of the World. 1637. George Wye. 1637. The third runs: Here lieth the body of Ant. Vereworthy, Merchant, who died on the 1st of April in the year of our Lord Christ the Saviour of the World, 1637. Ant. Vereworthy. 1637.

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Old Bridge.

s crossed by a ruined granite bridge. The bridge is divided into two unequal parts by a small islet about 100 feet broad which is covered with water during floods. The part of the bridge on the Bhatkal side of the islet, which is the smaller of the two, is forty-four feet long by five broad. It has six spans each span supported on two granite pillars which stand about four feet out of the water with a block of granite across the tops of each pair of pillars. About half of the original granite pavement remains, five slabs each 8′×2′×6″. The part of the bridge on the Mundali side of the central islet is eighty-six feet long and seven broad. It has eight spans and was supported on sixteen pillars standing seven to ten feet out of the water. Three of the pillars, all the cross beams except one, and the whole of the pavement have disappeared. A Kánarese inscription in four lines on the face of the first pillar on the Bhatkal side is too worn to be read. According to a local story the bridge belongs to the time of the Jain princess Channabhairádevi who ruled Bhatkal and Gersappa about 1450.

History.

The earliest mention which has been traced of Bhatkal is in the fourteenth century. In 1321 Friar Jordanus notices after the kingdom of Marátha, a Saracen king of Batigala.[1] In 1498 Vasco da Gama stopped at an island off Batikala, and with the approval of the people, whose friendship he won by the gift of shirts and other articles, he set up a cross and called the island El Padron de Sancta Maria.[2] In 1503 Baticala is mentioned as having been very noble through the horse trade and the quantity of merchandise that flowed from Ormuz. In the same year Vasco da Gama after burning Honávar, went to Baticala, where there were many Moorish ships, because this was a great place for loading with iron, and sugar, which were sent to all parts of India. The Portuguese found cannon planted on a wall upon a rock at the bar and the people threw stones at the ships. Da Gama pushed on and the king drove the Moors from some wharves, leaving behind them large quantities of rice and sugar. The Portuguese returned to their ships and went up the river to the town. On their way they were met by an envoy from the Baticala chief who had been sent to declare his master's willingness to submit to the Portuguese. Da Gama said that he had no wish to harm them and would make a treaty on four conditions: that the chief paid tribute, did not trade in pepper, brought no Turks, and had no dealings with Kalikat. The chief said he could not pay a money tribute but would give a thousand loads of common and 500 loads of fine rice a year. He could give no more because he was a tenant of the king of Vijayanagar to whom the country belonged.[3] When Da Gama was satisfied that these statements were true he received the rice and confirmed the treaty.[4] In 1505 Narsinga Rái II. of Vijayanagar (1487-1508) sent an ambassador to the Portuguese viceroy at Kánanur to come to an agreement which would favour trade between his

[1] Yule's Mirabilia Descripta, 41.
[2] Kerr's Voyages, II. 385. These islands, which lie about forty miles south of Bhatkal, are still known as the St. Mary Isles. Taylor's Sailing Directory, I. 400.
[3] See above pp. 102-103. [4] Vasco da Gama's Three Voyages, 310-312.

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subjects and the Portuguese. Narsinga II. gave the viceroy leave to build a fort in any port in his dominions except Batikala, because he had ceded it to another.[1] About the same time the Italian traveller Varthema notices Bathakala as a very noble city, five days distant from the Deccan. It was a walled city, very beautiful, about a mile from the sea, along a small river which was the only approach and passed close to the walls. There was no sea-port. The king who was a pagan was subject to king Narsingh. The people were idolators after the manner of the people of Kalikat. There were also many Moorish merchants who lived according to the Muhammadan religion. It was a district of great traffic with quantities of rice and abundance of sugar, especially of sugar candied according to the Italian manner. There were few horses, mules, or asses, but there were cows, buffaloes, sheep, oxen, and goats. There was no grain, barley, or vegetables, but nuts and figs after the manner of Kalikat and the other usual excellent fruits of India.[2]

About this time, in his review of India at the establishment of Portuguese power, Faria mentions Honávar and Batikula or Batikale.[3] In 1508 Portuguese ships are mentioned as going for cloves to Batecala, a fortress ninety miles (30 leagues) south of Goa.[4] In 1510 Dalboquerque offered the Vijayanagar king Krishna Rá (1508-1530) the monopoly of the horse trade between Ormuz an Batikala if he would allow him to build a fort at Batikala.[5] 1510 Portuguese squadrons were sent to Bhatkal to take some s which contrary to agreement had come from Ormuz.[6] In Septe of the same year an envoy was sent to Bhatkal to make a treat the chief on two conditions, the payment of a yearly tri 2000 bags (84,000 lbs.) of rice and leave to build a hous Portuguese factor.[7] About 1514 the Portuguese traveller L Barbosa describes it as the large town of Batikala, thirty mi the south of Honávar on another small river near the coast. It a place of very great trade inhabited by very commercial Moor Gentiles. The town stood on a level populous country and was wi walls. There were many gardens round it, very good estates fresh plentiful water. The town paid a yearly tribute to the of Portugal. The governor, a Gentile named Damaqueti, perhap Dharmakirti, was very rich in money and jewels. He called himsel king but he ruled in obedience to his uncle the king Narsinga. Many ships gathered from Ormuz to load very good white rice, sugar in

[1] Os Portuguezes H.a, II. 139-140.

[2] Badger's Varthema, 119-120. Mr. Badger takes these details to apply to Baitkul, that is Kárwár. It is true that Varthema, who is travelling south, mentions Bhathakala before he mentions Chitakul, Anjidiv, and Honávar. It is also true that he makes the chief of Chitakul subject to the king of Bathakala. Still the want of a port, the mile up the river, the likeness to Kalikat, and the five days from the Deccan, all suit Bhatkal, and do not suit Baitkul cove near Kárwár. The apparent difficulty in Varthema's statement that Chitakul was subject to the king of Bathakala, while in another passage he refers to a king of Honávar, is probably to be explained by a passage in De Barros who (Decadas, II. 319) describes Honávar as the head of the whole kingdom of Batikala.

[3] Kerr's Voyages, VI. 93.

[4] Commentaries of Dalboquerque, II. 53.

[5] Commentaries, II. lxv.; Os Portuguezes H.a, III. 26.

[6] Kerr's Voyages, VI. 132.

[7] Commentaries of Dalboquerque, II. 226.

owder of which there was much, much iron, and some spices and rugs, of which myrobalans were the chief. Formerly many horses nd pearls came to Batikala; they now went to Goa. In spite of the Portuguese some ships went to Aden. The Malabárs brought ocoanuts, palm sugar, oil, and wine, and some drugs; they took rice, ugar, and iron. There was much sale of copper which was used as money and made into caldrons and other pans, and much sale of quicksilver, vermillion, coral, alum, and ivory.[1]

In 1538 Narsinha's temple was built.[2] In 1542, as the queen of Bhatkal withheld her tribute, Martin Alonzo de Souza, the Portuguese viceroy, wasted her territory with fire and sword.[3] During the siege of the town the Portuguese soldiers, whose pay De Souza had lately reduced, quarrelled about the booty, and, while fighting with each other, were attacked by the natives and put to flight. Souza ommanded them to return to the charge and revenge their repulse. 'Let those who are rich revenge the defeat,' grumbled the soldiers, e came to make good by plunder the pay of which we have been bed.' 'I do not know you,' replied De Souza, 'you are not the men ft in India two years ago.' 'Yes,' said the soldiers, 'the men are same; it is the governor who is not the same.' So violent was the ny that De Souza had to retire to his ships. Next day he renewed ege; the city was taken, and the streets ran with blood.[4] About Sidi Ali Kapodhan notices that there was trade between kuli and Arabia.[5] In 1554 the queen of Batecala sent a Náik to d made a treaty with the Portuguese agreeing to pay a tribute 0 *pardás* of rice, to allow a factory at Bhatkal to give passports l goods belonging to His Majesty, to equip no vessels, to e caused by pirates, to hand over all vessels belonging ndes, and to prevent them from building more.[6] It was ten years before and after this treaty that most of the temples were built, as the dates on ten stone inscriptions d in or near the temples vary from 1543 to 1567.[7] About this e the Byrasu Wodeyar chief of Kárkal in South Kánara became dependent of Vijayanagar, and, in the division of territory between is seven daughters which followed the death of the last chief, he eldest became queen of Bhatkal.[8] The Summary of Kingdoms (1550) in Ramusio says the king of Baticala was a Gentile Kánarese

[1] Stanley's Barbosa, 79-81. [2] See above p. 268.

[3] Subsidios, II. 246-248; Mickle's Lusiad, I. clix. Camoens honours this victory by iving it a place among the great deeds of the Portuguese in India. Mickle translates Ditto, II. 387):

> Batikala inflamed by treacherous hate,
> Provokes the horrors of Badala's fate;
> Her seas in blood, her skies enwrapt in fire,
> Confess the sweeping storm of Souza's ire.

[4] Mickle's Luciad, I. cix. [5] Jour. As. Soc. Beng. V-2, 464.

[6] Colleccao de Monumentos Ineditos, II. 242, 246, 247. Pondes is doubtful. It may efer either to the Bijápur stronghold of Phonda, or to the Bijápur admirals the ávants of Vádi, among whom the name Phond appears early in the seventeenth cenry. Bombay Gazetteer, X. 441.

[7] The details are, two 1543, two 1546, one 1550, one 1554, two 1555, one 1557, and ne 1567. See above pp. 267-270. As the inscriptions have not been properly eciphered it is not possible to say whether they record the building of the temples or rants to temples already built.

[8] Local tradition and an inscription in Buchanan's Mysore, III. 132-134, 165.

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greater than him of Honor; the governor being a Moorish eunu named Caipha.[1] In a Portuguese map of 1570 the only plac shown on the Kánara coast are Anjidiva, Onor, and Bhatkala; ar De Barros' map of about 1580 shows only Anchidiva and Batekal De Barros describes the city of Honávar as the head of the kingdo of Batikala and Batekala.[3] About the same time Vincent L Blanc describes Bhatkal as a fine place still of great trade.[4] Abou 1590 the Dutch traveller Jean Hugues de Linscot mentions the queen of Batikala as the queen of Honor and the pepper-country. She arranged with the factor who lived at Honávar, but the pepper had always to be paid six months in advance.[5] In 1599, Foulke Grevil, on whose Memoir the measures of the first English East India Company were based, describes the queen of Batikal as selling great store of pepper to the Portuguese at Honávar.[6] I 1637 the English, attracted by the pepper of Sonda and Gersapp opened factories at Kárwár and at Bhatkal,[7] and to this time belo the three English tombs already described, two of which are da 1637 and one 1638.[8] About 1650 the Dutch traveller Schul describes Batikala as formerly independent but made tributary the Portuguese.[9] In 1660 the Dutch traveller Baldæus no Onor and Batecalo as the only Kánara towns of importa About 1670 the chief of the English factory at Bhatkal procu fine bull-dog from the captain of an English vessel whic come to Bhatkal to load. One day the factors went out sh and on the way, near a temple, the bull-dog seized a co killed her. The mob, excited by some Bráhmans, attacked the and murdered every one of them. Some more friendly tha caused a large grave to be dug and in it buried the eigh The chief of the Kárwár factory sent a monumental ston inscription 'This is the burial-place of John Best, with s other Englishmen, who were sacrificed to the fury of a ma hood and an enraged mob.'[11] In 1673 the English travelle sailed along by what he calls Batticalai on the Canatick coasts.[12] 1678 the Portuguese were allowed to build a factory and a chur at Bhatkal.[13] In 1707 the Portuguese made a fresh treaty with t Bednur chief confirming the leave to hold a factory at Bhatkal About 1720 Hamilton describes Bhatkal as the next sea-port sout of Honor, with the ruins of a large city four miles from the sea Nothing was left but ten or eleven small temples covered wit copper and stone. The country produced good quantities of pepper and Englishmen came to buy, though since the murder of the factor in 1670, there was no establishment.[15] In 1758 the French schola Anquetil Du Perron notices it as Batekol, a fort built on a rock wit a river.[16] In 1801 Buchanan describes Batakalla as standing on th bank of a small river, the Sankadiholi, which watered a beautifu

[1] Yule's Mirabilia Descripta, 40. [2] Decadas, II. 319. [3] Lisbon Edition of 1777.
[4] Yule's Mirabilia Descripta, 40. [5] Navigation, 21. [6] Bruce's Annals, I. 125.
[7] Bruce's Annals, I. 357, 366. [8] See above p. 270.
[9] Travels (Amsterdam, 1676), 160. [10] Baldæus in Churchill's Voyages, III. 558
[11] Hamilton's New Account, I. 283. [12] East India and Persia, 57. [13] Instruccao, 8.
[14] Instruccao, 8. [15] New Account, I. 282-283. [16] Zend Avesta, Disc. Prel. cxcix.

ll-girt valley. It was a large open town with 500 houses. It had vo mosques and many wealthy Musalmán families who traded different parts of the coast. This was their home, and when they ent away they left their families here. There were seventy-six *udis* or temples belonging to the followers of Vyása (Bráhmanical). Buchanan saw the ruins of a Jain temple built by one of the Byrasu Wodeyars of Kárkal. The workmanship of the pillars and the carving was superior to anything he had seen in India. This he thought was due to the nature of the stone which cut better than granite and wore better than pot-stone.[1] He notices a tradition that, in the time of the Jain princess Bhaira Devi, Bhatkal was a large town.[2] In 1862 Bhatkal had a population of 3000, the greater part of whom were Bráhmans.[3]

BHATKAL, *History.*

Bhedasga'vgudda, north latitude 14° 47′ east longitude 74° 58′, a trigonometrical survey station about 2500 feet above the sea, is the hief peak of the Kaliáne range which runs east from the Sahyádris. e Kaliáne range begins between the villages of Devanhalli and njguni, and stretches east as far as Sirsi. From Sirsi the range ns north-east to Bhartanhalli, Bhedasgávgudda, two miles to the h of the village of the same name, being one of its chief peaks. m Bhedasgáv a minor spur stretches east to Malgi, and, from gi, turns north to Magnuru, eight miles south of Mundgod. The of Bhedasgáv hill are not steep and the top is flat. Close to ot of the hill lie the villages of Skánvalli, Togárhalli, Bhedasgáv, Bálekopp with good rice land cultivated by Lingáyats, Árers, Vakkals, and Gongdikárs. In the villages near are many rich t and spice gardens owned by well-to-do Havigs. On the hill il lately, *kumri* or wood-ash tillage was carried on. The is covered with thick forest abounding in valuable timber game.

BHEDASGÁVGUDDA.

arkanni or **Bedkani,** with in 1881 a population of 702, is village on the road from Bilgi to Siddápur. About a quarter of mile to the east of the village, a little to the south of the road, is a roup of thirteen whole and two broken carved stones, some of them f large size, covered with carved figures illustrating scenes of worship, feasting, and war. Near a small Jain temple, a little to the south-east of the main group, are two more carved stones, and in the

BIDARKANNI.

[1] Mysore and Canara, III. 130-133.

[2] According to a tradition still current, queen Chennabhairadevi ruled over Gersappa, Hadvalli, Bhatkal, and Nagar that is Bednur in Maisur. She had a minister named Kadambrás and a commander-in-chief named Timmanna Náik of Bhatkal. In a storm at Bhatkal, a thunderbolt struck a sweet plantain leaf, and sliding down the leaf formed a ball in the trunk of the plantain tree. Next morning a Mhár named Soma found the ball and made it into a billhook. This billhook had the virtue of attacking any one who came to pilfer grain or food of which it was in charge. Timmanna hearing of the aggressive billhook determined to turn it into a sword. He made friends with its owner, persuaded him to give it him in a present, and turning it into a sword used it to fight his battles. The fame of Timmanna's victories reached the ears of the queen, who showed him the greatest favour and made him her commander-in-chief. Queen Chennabhairadevi is said to have built, armed, and garrisoned three forts in her territory, one at Bhatkal to keep off the Portuguese or Faringis; one on the eastern frontier to guard against the Maráthás or Pendháris; and the third in the Hogevaddi pass. The old bridge of which mention has been made is also said to have been built by her.

[3] Thornton's Gazetteer, 76.

Chapter XIV. Places of Interest.

mud wall of the temple are four others with *lings* at the top. A fifth stands a little way off on a small platform and a sixth at the foot of a tree close to the temple.[1]

BILGI.

Bilgi, five miles west of Siddápur, with in 1881 a population of 757, has a ruined fort and palace. The town was once enclosed by a wall the foundations of which can still be seen. The villagers are mostly Lingáyats, Havigs, and Halepáiks. The chief object of interest is a Jain temple or *basti* of Párshvanáth. This is said to have been built about 1593 by Narsimh, the founder of the town, and to have been enlarged about 1650 by a Jain prince Ghautevádia, the son of Rájhapparája, who supplied it with images of Neminath, Párshvanáth, and Vardhamán. The temple is in the minutely ornamented style, which is known as the Dravidian or southern style, of which the Hoysala Ballál temples of Vishnu at Halebid or Dvárasamudra in West Maisur are among the most perfect examples. The walls of the shrine are formed of slabs which reach the whole height of the walls, with, for support, square pillars at the corners and in the middle. The upper part of the walls of the hall or *mandap* are formed in the same way and are set on a carved screen wall. The outer hall has four round pillars of black stone and at each side of this outer hall is a small shrine. The roof of the hall is flat and supported by carved basalt pillars. Inside the door of the temple are two large and well preserved slabs. One of them (6′ 10″ × 2′ with seventy-eight and a half lines of writing, bears date (*S.* 1510); the other (6′ 10″ × 2′ 7″), with eighty-four and a lines bears date 1628 (*S.* 1550). The two inscriptions rec grant to the temple of nine villages with an income of (Rs. 1772-7-8) and land yielding seven tons (300 *khandis*). Bilgi has two other temples, of Virupáksh Mahádev and of H The temple of Virupáksh is a plain building with an inscrib (5′ 10″ × 3′ 1″) to the right of the entrance. The slab has a the top and to the left a woman holding a small drum and a bel to the right a cow and calf, and a sun and moon and a dagg above. The inscription is in forty-two lines and bears date 157 (*S.* 1493). The Hanumán temple has a smaller inscription which is much defaced. Bilgi, originally called Shvetpur or the White City, is said to have been founded by a son of Narsimh, a Jain prince who ruled about 1593 at Hosur, four miles east of Bilgi. During the seventeenth century Bilgi or Siddápur was a separate principality under chiefs called Páligárs, who were closely connected with the Coorg family and were tributaries of the Nagar or Bednur kings of West Maisur.[2] In 1799, when Major, afterwards Sir Thomas, Munro began to administer the district, Bilgi was held by a petty chief or Páligár.[3] The chief refused to submit till Colonel Wellesley sent a detachment into his territory.[4] The late chief left two widows the elder of whom receives a yearly pension of £27. In 1872 Bilgi had a population of 707 of whom 694 were Hindus and thirteen Musalmáns.

[1] Dr. Burgess' List of Archæological Remains, 7.
[2] Mr. J. Monteath, C.S. [3] Arbuthnot's Munro, I. 59.
[4] Wellesley's Supplementary Despatches (India, 1797-1805), 302, 303, 319, 326.

BINGHI.

Binghi, three miles to the south of Kárwár, with in 1881 a population of 1396, is a port with a custom-house and a harbour affording throughout the year safe anchorage to vessels of any size.[1] Binghi bay is sheltered from the north wind by the Binghi hills, a spur of the Sahyádris, and from the south-west storms by the island of Anjidiv which lies about two miles to the south. The principal inhabitants are Christian Komárpáik and Bhandári palm-tappers and cultivators, Sásashtakar traders, and Hálakki Vakkal and Habbu husbandmen.

CHANDÁVAR.

Chanda'var in the Honávar sub-division, about five miles south-east of the town of Kumta, with in 1881 a population of 746, is a deserted city, said to have been built by a Musalmán king named Sarpánmalik, apparently Sherif-ul-Mulk the Bijápur general who conquered the north of Kánara towards the close of the sixteenth century.[2] In 1608 Chandávar was occupied by Venkatesh Náik of Ikkeri or Kaladi who stopped the southward progress of the Musalmáns.[3] In 1678 and 1701 it had a Portuguese factory.[4] In 1686 its last Musalmán chief died without issue. Since then the city has been allowed to decline, and most of its stones have been carried away.[5] There is a large Roman Catholic Church dedicated to St. Francis Xavier and held in great local veneration.

CHENDIYA.

Chendiya is a large village five miles south-east of Kárwár. The people are chiefly Sásashtakar, Váni, and Shenvi landed proprietors and traders; Christian, Komárpáik, and Bhandári cultivators, palm-tappers, and labourers; and Harkantar fishermen. There is a custom-house at the mouth of a navigable inlet called Chendiya Hole. The inlet or creek is open only during the fair season and admits no vessels except of small burthen. The sea customs returns for the eight years ending 1881-82 show average exports valued at £643 (Rs. 6430) and average imports valued at £318 (Rs. 3180).[6] Exports varied from £29 in 1875-76 to £2333 in 1879-80 and imports from £20 in 1880-81 to £1917 in 1879-80. In 1801 Buchanan described Chendiya as in the plain some distance from the sea. There was no market but there were many scattered houses sheltered by groves of cocoa-palms.[7]

CHITÁKUL.

Chita'kul, on the coast about four miles north of Kárwár, is the name of a small village close to the north of Sadáshivgad. Though it is now confined to the village, before Sadáshivgad was built in 1715, the name Chitákul included a considerable tract of land, and it is still locally known as the old name of Sadáshivgad.[8]

History.

Under the forms Sindabur, Chintabor, Cintabor, Cintapor, Cintacola, Cintacora, Chittikula, and Chitekula, the place appears in the writings of many authors from the Arab traveller Masudi.

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[1] Arab *baglás* trading in the fair weather between the Malabár coast and the Persian Gulf, call at Binghi and Kodar seven miles south of Binghi for supplies of wood and water. Taylor's Sailing Directory, I. 398.

[2] See above p. 122. Chandávar with Honávar is said to be mentioned in a Kádamba grant to the founder of the Bhaira Devi or Bhatkal family. Mr. J. Monteath, C.S.

[3] Munro to Board, 31st May 1880, para. 8. [4] Instruccao, 8.

[5] Dr. Burgess' List of Archæological Remains, 2. [6] Details are given above, pp. 65-66.

[7] Mysore and Canara, III. 177. [8] Mr. R. E. Candy, C.S.

Chapter XIV. Places of Interest. CHITÁKUL. *History.*

(about 900) to the English geographer Ogilby (about 166 Various attempts have been made to identify the place. T latest and most generally received is its identification wit Goa by Sir H. Yule.[1] But there is nothing in the name whic can be identified with Goa and such details as are given are a suitable to Chitákul as they are to Goa. The earliest mention of Chitákul is as Sindabur by the Arab traveller Masudi (913), who notes that crocodiles abound in the bay of Sindabur in the kingdom of Bághrah in India.[2] About 1310 Rashid-ud-din calls Sindabur the first city on the Malabár coast.[3] In 1342 Ibn Batuta mentions an island of Sindabur, three days' sail from Kuka or Gogho, with thirty-six inland villages close to another island which seems to be Anjidiv. Ibn Batuta adds that the island of Sindabur was surrounded by an estuary, the mouth of the Káli-nadí, in which the water was salt at the flow and fresh at the ebb.[4] Ibn Batuta makes Sindabur the northmost place in Malabár,[5] and notices that the chief of Honávar or Hinour, Muhammadan named Jamál-ud-din, with a fleet of 250 vesse took Sindabur by storm. Some time later, Ibn Batuta came b to Sindabur but went away as he found it besieged by the H chief from whom it had been taken.[6] In the Portulana Me (1350) the name appears as Cintabor and in the Catalan (1375) as Chintabor.[7]

About 1550, Sidi Ali Kapodhan, the author of Mohit the book of Navigation, has a section headed, '24th Voyage: fro Sindabur to Aden.' This has been taken to prove that Goa and Sindabur are the same. But Goa and Chitakul enough to be grouped together in laying down seaso voyage from Western India to Aden.[8] In 1498, when Gama's ships anchored at Anjidiv they were supplied wi fowls, and vegetables by fishermen who lived on a river a mile distant, named Cintacora.[9] In 1505 when Almeida, th Portuguese viceroy, was building a fort at Anjidiv some waited on him from Cintacora where the Bijápur king had lately built a fort and garrisoned it with 800 men.[10] About the same time the Italian traveller Varthema mentions Centacola one day from Anjidiv. It had a pagan lord who was not very rich. In the city were many Moorish merchants and a great quantity of cow-beef, much rice, and the usual good Indian fruit. The people were tawny and went naked barefoot and bareheaded. The lord was subject to the king of Bathacala the present Bhatkal in the

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[1] Yule's Cathay, II. 444-445.

[2] Prairies d'Or, I. 207. Bághrah is apparently Balhára that is probably the Siláháras a branch of whom ruled at Goa from 808 to 1008. Jour. Bo. Br. R. As. Soc. XIII. 13-14; Fleet's Kánarese Dynasties, 98.

[3] Elliot and Dowson, I. 68.

[4] Lee's Translation, 164; Yule's Cathay, II. 444. Reinaud (Abulfeda, Introduction cdxvii.) notices that according to Ibn Batuta there were two cities at Sindabur, one belonging to Hindus, the other built by Musalmáns. Masudi's and Ibn Batuta's Sindabur may also perhaps be the ruined city of Siddhápur three miles east of Kadvád. See below p. 342.

[5] Lee's Translation, 166.

[6] Lee's Translation, 174-175; Yule's Cathay, II. 421-422.

[7] Yule's Cathay, II. 444.

[8] Journal Asiatic Society, Bengal, V-2, 464.

[9] Three Voyages of Vasco da Gama, 242.

[10] Kerr's Voyages, VI. 80.

south of Kánara.[1] In his review of India at the time of the establishment of Portuguese power, Faria mentions the river of Centacola opposite Anjidiv. In February 1510, under orders from Dalboquerque, Timmaya, the pirate chief of Honávar, took the fort of Cintacora which had a commandant and a body of men and destroyed part of its wall. Its buildings were burnt and some pieces of Turkish artillery were captured. The fortress is described as on the bank of the river which divided the kingdoms of Honávar and Goa.[2] On the surrender of Goa in April 1510 Dalboquerque sent one Diago De Fernandes de Bija with 200 men to rebuild Cintacora and to remain there. Diago found the fort too ruined to be held and went back to Goa.[3] Before Dalboquerque was obliged to leave Goa in July 1510, the Bijápur king asked him to give up Goa and take Cintacora with all its lands, its great revenue, and its very good harbour where he could build a fortress.[4] When the Portuguese were driven from Goa Dalboquerque's commandant of Cintacora had to fly to Honávar.[5] In November or December of the same year, after his second conquest of Goa, Dalboquerque sent men to Cintacora to meet and help Malhárráo a chief of Honávar who had been ousted by his brother.[6] About 1514 the Portuguese traveller Duarte Barbosa describes Cintacola as situated to the north of the river Aliga, which separated the kingdom of Deccani, that is Bijápur, from the kingdom of Narsinga, that is Vijayanagar. Cintacola was a fortress at the mouth of the river on the top of a hill. It belonged to Sabayo that is Adil Sháh, and for the defence of the country it was always guarded by horse and foot soldiers.[7] When Portuguese power was firmly established the river of Cintacora had to pay a tribute of 400 to 500 bales of rice.[8] In 1580 De Barros describes Sintacora as a fortress on the Aliga which juts out facing the island of Anjidiv twelve leagues from Goa.[9] Linscot's (1590) Cintapor, close to the south of Dabul, seems to be not Chitakul but Jaitápur in Ratnágiri.[10] Ogilby (1660), apparently from Portuguese authorities, notices the stream Aliga of Sintacora falling into the sea opposite Anjidiv.[11] In 1715, according to a local manuscript, Basva Ling, a Sonda chief (1697-1745), built a fort at Chitákul, on the north or right bank of the river mouth, and called it Sadáshivgad after his father. From this time the name Chitákul has been supplanted by Sadáshivgad.[12]

Dha'reshvar, more correctly Doreshvar or the String-God,[13] about five miles south-east of Kumta, with in 1881 a population

DHÁRESHVAR.

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[1] Badger's Varthema, 120-121. [2] Commentaries of Dalboquerque, II. 86.
[3] Commentaries of Dalboquerque, II. 135. [4] Commentaries of Dalboquerque, II. 186.
[5] Commentaries of Dalboquerque, lxxxvii. 202. In this passage Cintacora is mentioned as the southern land of Goa. The text is 'All the lands of Goa and Sáste as far as Cintacora on the one side and as far as Condal (that is Kudál in Sávantvádi) on the other side.'
[6] Commentaries of Dalboquerque, III. 26-27. [7] Stanley's Barbosa, 78. See p. 112.
[8] Subsidios, II. 246-248. [9] Decadas de Barros, I-2 (Lisbon 1777), 293, 295, 318.
[10] Yule's Cathay, II. 444. [11] Atlas, V. 248. [12] See below, Sadáshivgad.
[13] The name String-god is locally explained by the story that the Doreshvar *ling* is the cord or *dor* of the cloth which covered the *ling* which Rávan brought from Shiv and lost near Gokarn. See below p. 290 note 2.

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DHÁRESHVAR.

of 329, has on a hill slope a temple of Mahádev (105′ × 69′) said to be about 800 years old. There are four inscribed tablets in the temple from one of which it appears that the temple was begun by Rudroji Pandit, son of Nágoji, and finished by Sonappa. The date has not been made out.[1] The temple is built of black stone and its walls are ornamented with sculptures. Round the temple are five holy pools or *tirths*, Rudrakund in front of the temple, Chakra, Shankh, and Vasudha behind the temple, and Nágtirth to the north.[2] The temple receives from Government a yearly allowance of £144 (Rs. 1440), which is managed by a committee appointed by Government. A fair is held every year at the car-festival, about the middle of January, when beaten and parched rice, earthen pots, copper and brass vessels, cocoanuts, and plantains worth altogether about £50 (Rs. 500) are sold.

DEVIMANE GHÁT.

Devimane Ghat, or the Devimane Pass, in the Sahyádri range lies twenty-one miles south-west of Sirsi and seventeen miles east of Kumta. The pass is less steep than the Árbail pass. It has the villages of Belanga, Antravalli, Katgal, and Upinpattan at its foot; and Bandla, Sámpkand, Kurshi, Hebra, Manjguni, Balvalli, and Matigar at its head. The main road from Kumta to New Hubli, which is next in importance to the Kárwár-Dhárwár road, goes over this pass. The roadway is twenty feet broad and metalled. Before 1856, when a wheel carriage road was made by the Madras Government, the pass was crossed by a bullock track and footpath along which, in packs and head-loads, the produce of Sirsi and Siddápur found its way to Kumta. Since the transfer of North Kánara to the Bombay Government the road has been kept in repair at a yearly cost to provincial funds of £2761 (Rs. 27,610). The pass is used by wheeled carriages, animals, and foot passengers, and is the chief route by which the cotton of Dhárwár and other parts of the Bombay Karnátak passes to Kumta and Bombay. The value of the cotton carried through the pass in 1879-80 was £491,325 (Rs. 49,13,250); and the corresponding returns were £309,423 (Rs. 30,94,230) in 1880-81, and £415,514 (Rs. 41,55,140) in 1881-82. Besides cotton, betelnuts cardamoms pepper and sandalwood from Sirsi and Siddápur go to Kumta; and piece-goods salt hardware and dates from Bombay, and rice and oil from Kumta, go to upland Kánara and to the Bombay Karnátak.

DARSHINGUDDA.

Darshingudda, north latitude 15° 31′ east longitude 74° 19′, in the extreme north of the district, the highest point in North Kánara, rises 3000 feet above the sea, two miles to the north of Paldi and four to the north of Tinai. It is easily climbed. From the flat top is a wide view of the finest mountain scenery in Kánara, the hills for

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[1] Buchanan (Mysore and Canara, 163-164), gives the substance of two copper-plates and one grant to Dháreshvar temple. One of the copper-plates was dated 1500 (*S.* 1412 *Siddhárthi Samvatsar*) and recorded a grant in the reign of Deva Ráya Wodearu Trilochia. The other plate was dated 1559 (*S.* 1481 *Kálayukta Samvatsar*) and recorded a grant by Solva Krishna Devarasu Wodearu Trilochia. The grant was by Krishna Devarasu Wodearu Trilochia and bore date 1540 (*S.* 1462 *Vikári Samvatsar*).

[2] These five pools are said to have dropped with the Dháreshvar hill from the Saptashring peak of the heavenly mount Kailás which Garud was carrying to Gokarn. See below p. 292 note 2.

miles round being covered with magnificent forest abounding in game.

Diggi Gha't, or the Diggi Pass, in the Sahyádri range on the Goa-Supa frontier, lies close to the village of Diggi, seventeen miles west of Supa. This is a minor pass with the villages of Diggi, Kudre, and Mhivai in Supa at its head; and of Patiem, Tudon, and Mavingim at its foot. A road across the pass joins Sangem in Portuguese territory with Supa. The roadway is twelve to sixteen feet broad and twenty-four miles long from Diggi to Sanjhode, where it joins the Anshi pass road leading to Supa. The first nine miles from Sanjhode are practicable for wheeled carriages; the remaining fifteen miles are passable only for pack bullocks and foot passengers with head-loads. Like other passes leading into Portuguese territory the Diggi pass is chiefly used for the salt traffic from Goa to Supa. Before 1858, when the road was opened by the Madras Government, there was a small footpath fit only for foot passengers. The average yearly repairs cost provincial funds about £160 (Rs. 1600). DIGGI PASS.

Dodimani Gha't, or the Dodimani Pass, is in the Sahyádri range on the Kumta-Siddápur frontier, twenty miles east of Kumta and about fourteen miles west of Siddápur. The villages of Dodimani and Shirguna lie at the head of the pass, and the villages of Basoli and of Sántgal, which has a travellers' bungalow, lie at its foot. The road from Siddápur and Bilgi which is twenty-three miles long runs over the Dodimani pass and meets the Nilkund pass road from Sirsi to Kumta close below it. The road was made and the pass opened in 1873-74 at a cost of £968 (Rs. 9683) from local funds. The average yearly repairs cost about £150 (Rs. 1500). The road across the pass has very little traffic as it is only twelve feet wide and cannot be used by wheeled carriages. DODIMANI PASS.

Dokarpa Gha't, or the Dokarpa Pass, in the Sahyádris on the Supa-Goa frontier, lies close to the village of Dokarpa, twenty-five miles south-west of Supa. It is a minor pass chiefly used for salt traffic. A bullock track with steep gradients runs over the pass and a road twelve feet broad and seven and a half miles long joins it with Nugi on the Anshi pass road to Supa. The pass appears to have been opened by the Madras Government and the seven and a half miles of provincial road which joins it with Nugi are kept in repair at an average yearly cost of about £16 (Rs. 160). DOKARPA PASS.

Ganeshgudde Gha't, or the Ganeshgudde Pass, is in the Sahyádri range nine miles west of Yellápur. The villages of Katiga, Hirial, Angod, and Hilekargod lie at the head of the pass; and those of Birkol and Ulvi lie at its foot. A road thirty miles long from Yellápur to Kadra through Bárballi runs across the pass, and was made from local funds in 1872 at a cost of £240 (Rs. 2400). The twelve miles from Yellápur to Bárballi is practicable for carts; but from Bárballi to Kadra the road is fit only for foot passengers and pack bullocks. There is not much traffic and there are no tolls. GANESHGUDDE PASS.

Ganga'vali, five miles north of Ankola, with in 1881 a population of 982, is a small port with a sea customs office. During the eight years ending 1881-82 the average yearly value of GANGÁVALI.

Chapter XIV. Places of Interest.

exports is returned at £2063 (Rs. 20,630) and of imports at £418 (Rs. 4180). Exports varied from £1386 in 1877-78 to £3055 in 1880-81, and imports from £181 in 1881-82 to £870 in 1876-77.

GANGÁVALI.

The people are chiefly husbandmen of the Nádor caste, and fishers and palanquin-bearers of the Khárvi and Ámbig castes. In the town the only object of interest is a temple of the goddess Ganga, the wife of Shiv. The temple is regarded as very holy, and, at daybreak on the *Ganga Ashtami* Day, the eighth of the black half of *Ashvin* (September-October), all the Smárts of the neighbourhood come to bathe in the river in front of the temple.[1] On the same day the image of Mahábaleshvar is brought from Gokarn in a palanquin and bathed in the river. Near the temple of Ganga is a *ling* called Kámeshvar, said to have been set up by Vishvakarma when he performed the austerities which gained him a knowledge of divine architecture. In 1675 Fryer notices it as Gongola and calls it the first town in the country which still retains the name of Canatick.[2]

GERSAPPA.

Gersappa, or the Cashewnut town,[3] is a small village on the Shirávati, about sixteen miles east of Honávar. The village is pleasantly placed on the left bank of the river, shaded by a grove of cocoa-palms. It contains about fifty houses, inhabited by Sherigars, Hálepáiks, Bráhmans, and Musalmáns. There is a rest-house but no travellers' bungalow. About a mile and a half east of Gersappa are the very extensive ruins of Nagarbastikeri which was the capital of the Jain chiefs of Gersappa (1409-1610), and is locally believed, in its prosperous days, to have contained a hundred thousand houses and eighty-four temples. About 1870 the ruins were cleared of grass and brushwood; but the place has again become overgrown.

Temples.

The chief object of interest is a cross-shaped, literally four-mouthed or *chaturmukhi*, Jain temple, with four doors and a four-faced image.[4] The temple is 63′ 8″ from door to door and the shrine is 22′ 9″ square within and 24′ 11″ square without. The temple is built of grey granite. The veranda roof, the spire, and the floor slabs are said to have been carted away about 1865 by a mámlatdár of Honávar who was building a temple. Each hall has four thick round pillars with square bases and overhanging brackets. The doorkeepers, cut on slabs on each side of the door both of the halls and of the shrine, wear high crowns, and each holds a club and a cobra.

There are five other ruinous temples all of laterite in which are a few images and inscriptions. The temple of Varddhamán or Mahávir Svámi contains a fine black stone image of Mahávir the twenty-fourth or last Jain *tirthankar*. There are four inscribed stones in Varddhamán's temple. One slab (6′ 3″ × 2′ 5″) has at its top the figures of a Jina, two worshippers and a cow and a calf, and below

[1] The local belief is that the river and the goddess represent the river Ganga which came from the Sahyádris to cleanse the sins of the sage Janhu who drank the river dry as it was being brought by king Bhagirath. [2] East India and Persia, 158.

[3] From *geru* a cashewnut and *soppu* a leaf. Higginbotham's Asiatic Journal Selections (First Series), 977. [4] Dr. Burgess' List of Archæological Remains, 5-6.

GERSAPPA.
Temples.

the figures a long inscription. Another slab (4′ 8″ × 2′ 2″) has a Jina and attendants above, two men worshipping on each side, a crosslegged table below, and still lower two women worshipping on each side of a second crosslegged table. The third slab (5′ 2″ × 2′ 2″) has an inscription of six and a half lines, and, above the inscription, are figures, temples, and images in three compartments. In the topmost compartment is a Jina sitting in a temple; the next compartment has a seated man and below him a table, and three women two squatting and one standing; in the third compartment are six women, a temple, and a female image. The fourth stone about a foot broad is behind the temple sunk in the earth. It has an inscription partly effaced. Across a footpath from Mahávir's temple is the temple of Neminath, the twenty-second *tirthankar*, with a fine large image on a round seat. The seat has a back of three slabs neatly joined and elaborately carved. Round the edge of the seat is an inscription of two verses in Kánarese letters.

There is a third temple of Párshvanáth, the twenty-third *tirthankar*. Here many images have been collected from other shrines and one of them has been cast of an alloy of five metals. In the east corner of the area round Párshvanáth's temple are three carved stones much weather-worn. To the west of Párshvanáth's temple is a large stone building with long stone beams. In a corner of it about twelve figures of naked Jinas lie huddled together. There is a fifth building called the Kade temple. It has lost its roof and contains a black stone figure (4′ 4″) of Párshvanáth with the hood of the cobra beautifully carved. Outside the wall of this temple is an inscribed slab 2′ 5″ broad and 4′ 3″ above ground. The sixth building is called Virabhadra Deval. A large tree has grown on what was the back wall of its shrine. There is a fine image of Virabhadra wearing high wooden sandals and armed with a sword, a shield, and a bow and arrow. There is also a Vaishnav temple called the Trimalla Devasthán, and, in its south-west corner, is a slab (5′ 6″ × 2′ 3″) with a robed man holding a vessel, and near him are a cow and a calf. Below is an inscription distinct but overgrown with moss.

History.

According to tradition the Vijayanagar kings (1330-1560) ed a Jain family of Gersappa to power in Kánara, and Buchanan rds a grant to a temple of Gunvanti near Manki in 1409 by happa Wodearu Pritani, the Gersappa chief, by order of Pratáp v Ráy Trilochia of the family of Harihar.[1] Itchappa's son was arried to one of seven daughters of the last Byrasu Wodeyar hiefs of Kárkal in South Kánara, a sister of the famous Bhairádevi.[2] he issue of this union was a daughter who united the territories of l her aunts as they all died without children. She became almost dependent of the Vijayanagar kings. The head of the family ometimes lived at Bhatkal and sometimes at Gersappa.[3] The hiefship seems to have been very often held by women, as almost all

ysore and Cánara, III. 165. This grant is probably recorded on one of the ed stones noticed above.

above pp. 273, 275 and note 2. [3] Buchanan's Mysore and Canara, III. 165.

Chapter XIV. Places of Interest.

GERSAPPA. *History.*

the writers of the sixteenth and early part of the seventeenth century refer to the queen of Gersappa or Bhatkal.[1] In the early years of the seventeenth century Bhairádevi of Gersappa, the last of the name, was attacked and defeated by Venkatappa Náik, the chief of Bednur. According to a local account she died in 1608.[2] In 1623 the Italian traveller Della Valle, who accompanied a Portuguese embassy to Venkatappa at Bednur, went by Gersappa. He describes it as once a famous city, the seat of a queen, the metropolis of a province. The city and palace had fallen to ruin and were overgrown with trees; nothing was left but some peasants' huts. The last queen had married a foreigner of low birth, who was ungracious enough to take the kingdom to himself. The queen sought help from the Portuguese but they did not help her. The husband called in Venkatappa who seized the kingdom. Nine miles beyond Gersappa the country was most pleasant, waving land covered with leafy forests, crossed by beautiful streams whose shady banks were green with bamboos and gay with flowers and creepers. The Shirávati was the most beautiful river Della Valle had ever seen. So famous was the country for its pepper that the Portuguese called the queen of Gersappa Rainha da Pimenta or the Pepper-queen.[3] In 1799 Munro describes Gersappa as once flourishing but now with only a few beggarly inhabitants.[4] In 1845 Captain Newbold calls it a pleasant village with fifty houses, and notices among remains of the ancient town, mounds, enclosures, wells, and five or six Jain temples.[5] In 1862 Dr. Leith calls it a small village inhabited by husbandmen and a few traders. Its few huts lay at the end of a thickly wooded range and between the huts and the river the ground hardly a furlong wide was terraced for rice. Old Gersappa about a mile across a small stream was a tangled forest with heaps of stone rubble and here and there square and dressed stones belonging to temples.[6]

GERSAPPA FALLS.

The **Gersappa Falls,** called after the ruined city of Gersappa, are locally known as the Jog Falls from the neighbouring village of Jog. They are in north latitude 14° 14′ and east longitude 74° 50′, on the Kánara-Maisur frontier, about eighteen miles east of Gersappa and thirty-five miles east of Honávar. The waterfall is on the Shirávati river, which, with a breadth above the falls of about [illegible] feet, hurls itself over a cliff 830 feet high.[7] The best time to see the falls is early in December when the river is low enough to make it possible to cross to the left or Maisur bank. Between June and November, when the river is flooded, little can be seen as the banks are shrouded in clouds of mist. From Gersappa village, which has a rest-house but no travellers' bungalow, through noble stretches of forest, the road climbs about ten miles to the crest of the Gersappa or Malemani pass, and from the crest

[1] See above pp. 102, 114, 119, 121-122, 124. [2] Buchanan's Mysore, 133, 172.
[3] Viaggii, III. 195, 196. [4] Munro, 31st May 1800.
[5] Jour. As. Soc. Beng. XIV. 423. [6] Report, 10th February 1863.
[7] Mr. R. E. Candy, C.S., 11th August 1883; Asiatic Journal Selections, 976; Jour. As. Soc. Beng. XIV. 416-421; Rice's Mysore, II. 387-390; Bombay Courier Examiner, 25th May 1878; The Times of India, 22nd April 1882.

asses eight miles further to the
ake the journey in palanquins and
n the way. About six miles beyond
nd about two miles from the falls, at
oads meet, the first whisper of the fa
Mavingundi the whisper gradually swells
eaves the high road and passes through an ev
all stems are festooned with the shoots of the wil
underwood hides all trace of the river, till,
near the falls, the plateau commands a glorious
north thickly wooded hills rise against the sky, and
southward gleaming like silver among the islands
bed. As it nears the crest of the cliff, vast masses o
into separate streams, which, along four main cha
emselves over the cliff into a chasm 830 feet deep.
f the river-bed and the cliff over which the river falls are
ssociated with hypogene schists. The gneiss is composed of
nd felspar, with both mica and hornblende, and alternates
nicaceous, talcose, actynolytic, chloritic, and hornblende schis
mbedding iron pyrites. These rocks are seamed by veins of quartz
nd felspar and of a fine-grained granite composed of small grains
of white felspar quartz and mica. The mass of rock has been eaten
back several hundred feet by the wearing of the water, the softer
talcose and micaceous schists suffering most. The bed of the river,
which is carved into the rock, is broken by basins and by rugged
water-worn masses. The Gersappa Falls eclipse ev
India and have few rivals in the world. Th
the Cerosoli (2400) and pure mountain (1200) cascades in the Alps and by
the Arve cataract [illegible] in Savoy, the Gersappa Falls (832) surpass
them in volume of water.[1] On the other hand, though much
inferior to Niagara in volume, Gersappa far excels it (164) in height.[2]
The Shirávati leaps over the cliff along four separate channels,
each of which keeps a considerable body of water till late in
February or early in March. The edge of the cliff over which the
river is hurled is shaped like a hook with a straight handle, the hook
being on the Kánara or right side and the straight handle on the
left or Maisur side. Two of the four falls, the Rája and the
Roarer, are in the hook or curve nearly opposite each other; the
other two, the Rocket and La Dame Blanche, fall over the straight
line or handle of the hook. All fall from the same level with a
sheer drop of about 830 feet into a pool which soundings have
shown to be 130 feet deep.[3] In ordinary years until late in
November the front view of the falls is much hid by the clouds of

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[1] Captain Newbold, who visited Gersappa in August, roughly calculated that when he was there about 1,200 tons of water were being hurled over the cliff every second.

[2] At Niagara about 11,170 tons of water are hurled every second from a height of 164 feet. Butler's Geography, 91; Encyclopædia Brittanica, Article on Canada.

[3] Two officers of the Indian Navy, deputed by Government to measure the falls, arrived there on the 6th of March 1856. Their account, written in the old bungalow book, is as follows:

'We threw a light flying bridge across the chasm from the tree overhanging the Roarer, to the rock westward of that called the Rája's rock. To this we slung a cradle

oiling cauldron, hang over the rive
e cliff.

nearest the Kánara or right bank, is also
Main Fall, and the Horse-shoe Fall. It is
right side of the hook or ellipse. Over the
y mass, a great volume of water sweeps in
l curve, 830 feet down, in an unbroken sheet
ds of spray. The Rája Fall has held its present
orty years. In 1845 one of the crags at the
gave way, and, as it fell, carried with it an
ge of rock laying bare the face of the scarp with a
tled the country for miles.

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oo, capable of holding two people comfortably. The cradle was braced
d two double blocks, through which we rove the four hawsers composin
. We had previously placed the bridge from the Rája's rock to the tree
ound that the lead line would not, from any single part of the bridge, plum
the Roarer, or of the rocks on either side; thus proving beyond a doubt that th
had never been plumbed from the sides of the chasm.

In the forenoon of the 12th of March, all arrangements being completed and
provision made against remote contingencies, we made the passage in the cradle from
side to side, halting in the centre to pour a libation to the guardian spirits of the
chasm. The arrangements being found perfectly satisfactory, we proceeded to plumb
the pool. The cradle with one person was eased away to a distance of forty-seven
feet from the tree. The lead line was lowered from the shore through a block or
pulley on the cradle, passing down through its centre. The plummet consisted
of seven pounds of lead placed in the centre of an annular life-buoy slung
horizontally, the whole weight being about 18 lbs. When the lead reached the pool,
it, and thus the lead man in the cradle felt the loss of weight.
little experience in deep water, we knew that a loss
of 20 lbs. from a plumb-line of [illegible] 100 fathoms would be scarcely appreciable,
and so we found it. But by hauling up half [illegible] tting go suddenly, the
life-buoy made a discernible splash in the water. A m[illegible] then placed on the line
close to the block, and the angle of its dip taken with a theodol[illegible]et. This gave the
precipice near the tree, at the hypotenusal distance of 47 fe[illegible]vel with the tree)
perpendicular depression of the cradle below the instrument (on a le[illegible]t depth 829 feet.
as 14 feet; which, added to the line paid out, 815 feet, gave the exac[illegible]w bamboos and

'In the afternoon we descended the ravine, and with a raft of a fe[illegible]e pool, having
three boat's breakers, paddled and sounded all round and across t[illegible] Rocket. We
previously, from above, turned off a great part of the Roarer into the [illegible]ng was taken
found that 22 fathoms or 132 feet was the greatest depth. This soundi[illegible] of the
very near the west side, about 30 yards from the head of the pool or base [illegible]ty
Grand Fall. We climbed the rock on which the Roarer falls, and when about thi
feet up it, the stream, which before had been rather mild, came down with such force
on our devoted heads that we had to 'hold on by our eyelids' to prevent being
washed off.

'By measuring a base we ascertained the horizontal distance between the centres of the Canara and Mysore bungalows to be 710 yards; and the distance between the Rája's rock and the tree that plums the Roarer, to be 74 yards. The top of the Rája's rock is five feet below the level of the above mentioned tree. A plumb line lowered from this tree into the bed of the Roarer measured 315 feet.

'On the 15th of March, we broke up our bridge, from which we had taken several satisfactory views of the chasm, and descended by a rope into the cup of the Roarer, where we breakfasted, and afterwards, with some little difficulty at one point, passed down by the side of the Roarer, and reached a position at the back of the Grand Fall, whence the Rocket and Roarer were seen to the right. From this place alone can a correct idea be formed of the great depth of the cavern in front of which the Grand Fall drops. The sky clouded over and thunder pealed when we were below. The effect was extremely grand. At 5 P.M. we reached the top of the cliff in safety.' Rice's Mysore and Coorg, II. 389-390.

[1] The Rája Fall takes its name from a chief of Bilgi who proposed to build a small shrine on the top of the cliff. Lines for the foundation of the shrine may be traced on the large table-shaped rock which hangs over the chasm.

About 1000 feet to the left of the Rája Fall, and still in the bend of the hook, is the second fall, whose noisy fury has given it the name of the ROARER. The water passes over the cliff southward and turns suddenly west, and tumbling down a steep channel is caught in a basin. From the basin it rushes down a chasm, and, in mid air, joins the waters of the Rája Fall, and the two streams together rage along a rugged gorge dashing on a huge mass of rock, which, except in the strongest winds, they hide with clouds of spray. From the terrific depths rise such a roar and turmoil, and such sheets of blinding foam and mist as Byron saw at the falls of Velino:

GERSAPPA FALLS.
The Roarer.

> The hell of waters! where they howl and hiss
> And boil in endless torture; while the sweat
> Of their great agony wrung out from this,
> Their Phlegethon, curls round the rocks of jet
> That gird the gulf around in pitiless horror set.[1]

About 700 feet to the left of the Roarer, in the handle of the hook, is the ROCKET, a cascade of extreme beauty. It falls sheer about a hundred feet, on an outstanding prong of rock, and, from the prong, darts out, forming in the next 700 feet a rocket-like curve, throwing off brilliant jets of foam and spray like falling stars and shooting meteors.

The Rocket.

About 500 feet to the left of the Rocket, LA DAME BLANCHE glides quietly over the edge of the cliff in a sheet of foam. Though it falls through the same height as the others, the White Lady spreads less violently over the face of the cliff, stretching down to the surface of the pool like folds of silver gauze shaken by giant hands.

La Dame Blanche.

The varying effects of light and shade at different times of the day are one of the great beauties of the falls. In the afternoon, rising with the lowering sun, a lovely rainbow spans the waters, and sometimes at night the moon throws across the spray a belt of faintly-tinted light. On a dark night rockets, blazing torches, or bundles of burning straw cast over the cliff light the raging waters with a fitful and weird glare. From above the best view of the chasm is gained by lying down and peering over a pinnacle of rock which stands out from the edge of the cliff. 'I lay on this shelf,' Captain Newbold wrote in August 1845, 'and drew myself to its edge, and as I stretched my head over the brink, a sight burst on me which I shall never forget. I have since looked down the fuming and sulphurous craters of Etna and Vesuvius, but have never experienced the feelings which overwhelmed me in the first downward gaze into the abyss at Gersappa. One might gaze for ever into that seething chasm where the mighty mass of the Shirávati's waters ceaselessly buries itself in a mist-shrouded grave.'

The best general view of the falls is from the left or Maisur bank. From the right bank of the river a bamboo bridge crosses the Rája channel to the rocks beyond. The path then keeps well above the edge of the cliff, among large rocks, over small channels, and across seven or eight of the broader streams by rude bamboo and palm-stem bridges. On the left or Maisur bank

[1] Childe Harold, IV. 69.

Chapter XIV. Places of Interest.

GERSAPPA FALLS.

a well kept path leads through shady woods to a point called Watkin's Platform, which commands a view across the chasm to the deep cleft where the waters of the Rája and the Roarer join and plunge into the pool below. Myriads of swallows and pigeons circle and flash through the air. And slowly as the sun mounts there shines from the dark depths of the chasm a lovely rainbow which, as the sun slopes westward, rises higher and higher till its brilliancy fades in the waning light of evening. From Watkin's Platform a path through the wood leads down a series of steep steps to the open hill side which slopes to the bed of the river. In the lower slopes the path is blocked by boulders, and all is moist, chill, and slippery from the ever-falling spray. From the edge of the pool is a fine general view of the falls, of the magnificent rugged chasm, and of the deep winding gorge through which in the course of ages the waters of the river have untiringly eaten their way.

There are two bungalows near the falls. One, which is masonry-built and tiled, was designed in 1868 by Captain Cruickshank, of the Royal Engineers. It stands 1670 feet above the sea on the edge of the cliff overlooking the chasm and so close to the falls that the roar of the waters sometimes shakes its windows and doors. This bungalow is fully furnished and has room for three visitors. The other bungalow is a small building with mud walls and a tiled roof. It stands 1850 feet above the sea, 180 feet higher than Captain Cruickshank's bungalow, and further from the falls. It is chiefly intended for the use of district officers and has no furniture. Near the bungalows is good stabling for six horses.

GERSAPPA PASS.

Gersappa Ghat or the Gersappa Pass on the Honávar-Maisur frontier, also called the Malemani Pass, is in the Govardhangiri range of the Sahyádris eighteen miles east of Honávar. The villages of Kodkani, Kudgund, Malvalli, and Malemani lie at the head of the pass; and Gersappa, Larliga, Kudriga, and Magod at its foot. The pass is five miles long and less steep than either the Árbail or the Devimane passes. The road from Gersappa, twenty-seven miles to Talguppe in Maisur, runs across this pass and is fit for wheeled carriages. It is a provincial road and was opened in 1854 by the Madras Government at a cost of £7848 (Rs. 78,840).[1] Rice, gram, pulse, tamarind, and *rági* come from Maisur to Gersappa and Honávar, while salt, coir-rope, cocoanuts, oil, areca-nuts, and pepper go to Maisur.

GOKARN.

Gokarn or the Cow's Ear,[2] with in 1881 a population of 4207

[1] Before 1854 there was a footpath; and in 1854 the pass was improved and made broad enough for carts.

[2] The traditional origin of the name Cow's Ear is, that Brahma produced four sages with the object of entrusting to them the work of creation. The sages refused to create, and Brahma had to produce Rudra or Shiv from his forehead to do the work. Rudra said that in his world there should be nothing perishable. So to meditate and devise an imperishable world he dived, and for ages remained under the water with which before the making of the world space was filled. Brahma, wearying of Shiv and his meditation on an imperishable world, himself moulded the earth and filled it with life. News of Brahma's world came to Shiv, who, enraged at the infringement of his monopoly of creation, rose through the water and struck against the land. He was making ready to force his way through the land with his trident, when the earth,

a famous place of pilgrimage, about ten miles north of Kumta. Gokarn has a travellers' bungalow, a police station, a vernacular school, and a municipality during the three months of January February and March, when it is crowded in connection with the great *Mahashivrátri* fair at the temple of Mahábaleshvar. The municipality was started in 1870 and in 1881-82 had an income of £157 (Rs. 1570) and an expenditure of £96 (Rs. 960).

According to the Gokarn Máhátmya the boundaries of Gokarn are the Shalmariganga or the Gangávali on the north, the Aghnáshini or Tadri on the south, Siddheshvar on the east, and the sea on the west. The municipal and the holy town of Gokarn are bounded on the north, east, and south by a semicircular range of low bare hillocks; it lies in an oblong plain open to the sea in form not unlike the ear of a cow, in a long stretch of cocoa palms broken by plots of rice-land. The main road runs between stone walls to the sea-shore near the great temple of Mahábaleshvar. On either side of the main road is a row of shops, most of them tiled and two-storied. The rest of the houses which are one-storied and have thatched roofs stand in gardens. The town has little or no trade except during the yearly fair in February, when cattle, copper and brass vessels, clothes, jewelry, and provisions valued at £5000 to £10,000 (Rs. 50,000-Rs. 1,00,000) are sold. The temple of Mahábaleshvar is built of granite in the Dravidian style with a shrine and an outer hall. The shrine is thirty feet square and sixty feet high and has a domed roof ornamented with serpents, the figures of the gods who preside over the eight quarters of heaven, and the ten incarnations of Vishnu. Over the roof is a copper spire. The outer hall or *mandap* is sixty feet by thirty and has a square roof. The shrine is said to be the work of Vishvakarma,[1] and the copper spire and outer hall to have been added by a Tulav Bráhman of Kundápur in South Kánara. There is an outer court or *chandrashála* of laterite with

Mahábaleshvar Temple.

taking the form of a cow, begged the angry god, instead of killing her, to rise to the surface through her ear. Shiv passed through the cow's ear and came out on the Gokarn beach. In a garden opposite the temple of Támragauri, a small cavern called Rudra-yoni or Rudra's passage marks the place where Shiv stepped on the surface of the earth, and a shrine near it has a small granite figure of Shiv. When he stepped out of the cavern Shiv prepared to consume everything by the fire of his wrath. Brahma, Vishnu, and the other gods, dismayed by his anger, came where he stood and promised that he should have the sole right to destroy, and in time might use his power, but that for the present Brahma should continue to create, and Vishnu to preserve. The promise of a universal final ruin pacified Shiv who turned his anger to a portion of the sandy coast, a little to the north-west of Rudra-yoni, a spot, which has since been known as Rudra-bhumi or Rudra's land. As this spot could not contain all Shiv's anger he took from the gods and from all other living beings their strength or essence and made an animal of it; and from his own strength and the strength of Vishnu and Brahma he adorned the newly created animal with three horns. The enfeebled world of living beings complained to Vishnu, who referred them to Shiv, who pitied them and restored their strength. His own strength he housed in a *ling* and wore it round his neck; Vishnu's strength he housed in the *sáligrám* stone; and Brahma's strength he placed in the holy lake of Pushkar near Ajmir.

[1] Vishvakarma was prevented from finishing the temple in one night by Rávan, who, annoyed by the success of Ganpati's device to deprive him of the *ling* of which an account is given on p. 290 note 1, became a cock and crew long before daybreak, when the divine architect had finished the body of the shrine and was going to begin the spire.

a tiled roof built by the same Kundápur Bráhman with the aid of Lingáyat king of Goa, who is said to have paid for bringing the ston from Talganmetta village about twelve miles north of Gokarn an liberally endowed the temple.

The *ling* in the shrine rises about two inches above the ground Except that its top is somewhat flattened it is round and slightl tapering. It is said to be the *átma* or self-*ling* which, in his wratl with Bráhma's world, Shiv made of his own essence and long wor on his neck.[1] The roots of the *ling* are said to reach the lower world. In the outer hall are images of Párvati and Ganpati with a granite bull in the middle of the hall. Upwards of a hundred lamps are always burning from funds set apart for the purpose by devotees. Every day there are offered to the *ling* 120 pounds (60 *shers*) of cooked rice, which is afterwards eaten by the temple-servants, Ægle marmelos or *bel* leaves, and the *panchámrita*, milk, clarified butter, honey, curds, and sugar. Pilgrims perform the *panchámrita abhisheka* or the five nectar worship, paying the ministrant 1*s.* (8 *as.*) and the god 6*d.* (4 *as.*); or they perform the *ekádash rudra* the eleven *rudra*, in which they pay the priest and the god 2*s.* (Re. 1); or the *laghu rudra*, the little *rudra*, in which they pay the priest and the god 10*s.* (Rs. 5); or the *maha rudra*, the great *rudra*, in which

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[1] The following story is told of the self-*ling*: Kaikasi, the mother of Rávan the great foe of Rám and sovereign of Ceylon, told her son that she was anxious to worship 10,000,000 *lings*. Rávan, failing to collect so large a number in Ceylon, consulted some sages who told him that the merit of worshipping 10,000,000 *lings* could be attained by offering an Ægle marmelos or *bel* leaf every day to the *ling* made by Shiv of his own substance. Rávan began to perform austerities, and Shiv, pleased with his devotion, gave him the choice of a boon. Rávan at once asked for the *átmaling* or self-*ling* which the god wore round his neck. Shiv granted the boon on condition that the *ling* should not be set on the ground until Rávan reached his capital. The news of this gift alarmed the gods because such was the power of the *ling* that if it was worshipped for three years in succession it gave the worshipper power equal to Mahádev. They went with Vishnu to Shiv who told them that the only way of dispssessing Rávan of the *ling* was to contrive to have it set on the ground before Rávan reached Ceylon. The gods arranged that Ganpati, the son of Shiv, disguised as a Bráhman lad, should loiter at Gokarn, and, with the help of Vishnu, outwit Rávan. The gods hid themselves at a short distance from the town of Gokarn, watching the issue of the stratagem. Ganpati going to the sea-shore saw Rávan coming with the *ling* in his hand. Rávan was a religious man who was always careful to say his morning and evening prayers. When he reached Gokarn it was three in the afternoon, but to lead Rávan to suppose it was sunset Vishnu held his discus before the sun. Rávan hurried to bathe and say his evening prayer. On his wa he saw a young Bráhman, the disguised Ganpati, in charge of a herd of cows. Rávan asked him to hold the *ling* while he said his prayers. Ganpati feigned unwillingness, bu on being pressed agreed on condition that if, after waiting and calling out his nam three times, Rávan did not appear, he might be allowed to set the *ling* on the ground Forgetting Shiv's instructions, Rávan gave the *ling* to Ganpati and walked to the sea Not long after he had gone Ganpati called out his name three times so hurriedly tha before Rávan could turn the *ling* was on the ground. Rávan tried to pick up the *ling* but its roots had passed deep into the earth, and as, in spite of his greatest efforts, h failed to move it, Rávan called it Mahábaleshvar or the Very Powerful god and fell in faint. The gods laughed and Ganpati went forty paces behind the *ling* to hide himself On recovering consciousness Rávan, beside himself with rage, flung the covering the *ling* into the air. Part of it fell at Murdeshvar, fifteen miles south of Honávar another part at Gunvanti, five miles south of Honávar; a third at Dháreshvar, five mile south of Kumta; and a fourth at Shezvad, about two miles south-east of Kárwár All four grew into *lings* called Murdeshvar, Gunvanteshvar, Dháreshvar, an Shezeshvar.

GOKARN.

they pay the priest and the god £6 (Rs. 60); and the *ati rudra*, the greatest *rudra*, in which they pay the priest or the god £15 (Rs. 150).[1] Once in sixty years the ground round the *ling* is dug and the space filled with powdered jems and pearls the cost being met from the temple funds. This is called closing the eight quarters or *ashtaband*.

Fair.

The temple is managed by trustees and an accountant who are subject to the control of a committee appointed by Government under Act XX. of 1863. The yearly income of the temple varies from £300 to £400 (Rs. 3000-Rs. 4000).[2] In honour of Mahábaleshvar a fair is held every year during the *Mahashivrátra* holidays, from the tenth of the dark half of *Mágh* to the second of the bright half of *Fálgun* (February-March), the thirteenth and fifteenth being the great days. The fair is attended by 15,000 to 20,000 pilgrims from all parts of the Deccan and religious beggars from Central India. They throng in large numbers from the thirteenth and begin to leave from the sixteenth. Of late years the number of pilgrims is said to have fallen. On the 14th of *Mágh*, the day after the *Mahashivrátra*, the pilgrims fast, and, bathing in the Koti pool and in the sea at the mouth of the Támraparni rivulet,[3] give money to Bráhmans, and after worshipping Ganpati go to worship Mahábaleshvar. On the new-moon day, the third day after *Mahashivrátra*, an image of Shiv about a foot long is mounted by Havig priests on a large and elaborately carved car which the people drag to some distance and again drag back to the temple.[4] Every year before the fair care is taken that the place is kept clean, and a hospital assistant is sent every year from Kárwár. The chief constable and the mámlatdár, or a subdivisional magistrate of Kumta, camp at Gokarn during the fair days, and an additional guard of police is sent from Kárwár.

Shrines and Pools.

Besides the great temple of Mahábaleshvar twenty smaller shrines, thirty *lings*, and thirty pools and holy bathing-places or *tirths* are held in special reverence by Smárts and Lingáyats. Like Benares, Gaya, Pushkar in Rajputána, Násik-Trimbak, Somnáth in Káthiáwár, and other great holy places, Gokarn is said to have been visited by, or to have been the scene of the austerities of, various gods and pre-historic personages, especially Brahma, Shiv, Vishnu, Agastya, Rám, and Rávan. Almost all the smaller shrines, pools, and bathing-places are called after these and other deities and personages. Pilgrims visiting these various holy places are said to obtain freedom from the greatest of sins, to secure lasting merit for themselves, even to send their ancestors to heaven. Of the smaller shrines and *lings*, opposite the porch to the north, in the open space between the separate hall or *chandrashála* and the temple, is an oblong *ling* called

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[1] The *Rudra* is a book of eight parts of hymns in praise of Rudra or Shiv which are recited while water is poured over the *ling*. According to the importance of the prayer made, or the deadliness of the sin to be washed away, the book of hymns to Rudra is repeated eleven times *ekádasha rudra*, 121 times *laghu* or the little *rudra*, 1331 times *maha* or the big *rudra*, or 14,641 times *ati* or the greatest *rudra*. Mr. P. B. Joshi.

[2] The details are, a Government cash grant of £79 2*s.* (Rs. 791), and a second Government grant of £100 (Rs. 1000) from its share of the rental of land held by the temple-servants. The rest is from pilgrim gifts.

[3] See below p. 295.

[4] See Part I. pp. 122-123.

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Shástreshvar, about eighteen inches long and about two and a half feet round. It is of polished granite and stands on a pillar or *vrindávana* under a small tiled roof. Immediately behind the Shástreshvar *ling*, but below the level of the floor and under a small tiled roof, is another stone of the same kind and shape called Ádi Gokarn. Further east is a granite figure of Virabhadra, the destroyer of Daksha's sacrifice.[1]

About forty paces behind the temple of Mahábaleshvar stands the temple of Ganpati, with a granite image whose head bears the mark of a violent blow. This is the Ganpati who cheated Rávan, and he still bears the mark of the blow which Rávan gave him when he found that Ganpati had cheated him out of his *ling*. Shiv is said to have rewarded Ganpati for rescuing the *ling* by ordering that he should be worshipped before Mahábaleshvar. A pilgrim's devotion loses all merit if he fails to honour Ganpati before honouring Shiv. To the south-east of the Mahábaleshvar temple is a large oblong dirty pool called the Koti-tirth with a broken flight of steps. The water of this pool is considered to secure for those who bathe in it as much happiness in heaven as bathing in any other hundred million holy places can bring.[2]

In the middle of this Koti pool is a *ling* called the Saptakotishvar or Lord of the Seven Crores of Pools and before it is the figure of a granite bull. Near the western corner of the Koti pool is a small domed and stone-built shrine of Kálbhairaveshvar, the furious Shiv, the patron of barbers, to whom sweetmeats, fowls and sheep are yearly offered. Besides with Kálbhairav's temple, the sides of the pond are lined with many shrines and masonry domes called *gudis* or temples. The chief of these are Garud Gudi with the figure of Garud, and Krishnapur with a figure of Aniruddha the god of love and the son of Krishna.[3] Near these are Agastyeshvar, Kadmeshvar, and Vashishtheshvar, *lings* said to be set up by Agastya, Vashistha, and other sages. To the east of the Koti pond is the small temple of Shankar-Náráyan who is half Shiv half Vishnu.[4] The story is that the Ash-giant

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[1] See Moor's Hindu Pantheon, 177.

[2] The Koti pool is said to have been brought to Gokarn from the Himálayas. Once when Garud, Vishnu's man-vulture, was wandering in search of food he saw on Mount Meru the snake Bad Face or *Durmukh*. He caught Bad Face in his beak and flew west. Just as he reached the Shatashring peak of Meru, the abode of Brahma, the site of many holy pools and the dwelling of many sages, Bad Face wriggled out of his talons and glided into a hole in the mountain into which Garud could not follow him. The only way of getting at Bad Face was to cast the hill into the sea, when the snake would be forced to leave his hiding. Garud took the hill in his beak and made for the sea. This treatment of his hill enraged Brahma and he laid on the rock the weight of three worlds. Garud pressed on groaning under the load. At Gokarn the sage Agastya from his cave heard Garud's groans, and, moved with pity, held the hill on his left hand and settled it to the south-east of Mahábaleshvar temple. The shock made the hundred million holy springs and streams in the heart of the hill roll into one and this, which contains the virtues of them all, is the Koti pool.

[3] Aniruddha was loved by Usha, the daughter of king Bán, who had been shown his picture by a wandering painter. With the help of her familiar spirits she brought Aniruddha through the air into her palace. Here he was found by Bán, the giant-father of Usha and thrown into prison. He escaped to Gokarn where Shiv rewarded his austerity by giving him power to kill Bán and marry Usha.

[4] A drawing of the image of Shankar-Náráyan is given in Buchanan's Mysore and Canara, III. 169, plate xxiv.

Bhasmásur, having pleased Shiv by performing austerities, gained from him the power of reducing to ashes or *bhasm* any person on whose head he should lay his hand. To test the reality of the gift the giant tried to lay his hand on Shiv's head. Shiv fled to Vaikunth the abode of Vishnu, and Vishnu, seeing the danger, divided himself in two. One-half became a beautiful woman whom he told to wheedle Bhasmásur out of his dangerous power and destroy him. The other half joined Shiv and went with him to the under-world. The woman whom Vishnu had made charmed the Ash-giant, became his wife, got him to promise her anything she wished, claimed the power that lay in his right hand, and placing her right hand on his head turned him to ashes. When all was over Vishnu and Shiv came back from the under-world close to the temple of Shankar-Náráyan at a pool called *Unmajjani* or the Out-coming. Close to the *Unmajjani* pool is the Vaitarni pool, through which the river of hell passed when she was driven from her home by the curse of Varun the water-god. A bath in this pool frees the bather from the torments of hell-fire.

Opposite this temple are said to have been three masonry domes called the Shrine of Knowledge *Jnánamandapa*, the Shrine of Resignation *Vairágyamandapa*, and the Shrine of Absolution *Muktimandapa*. Persons who live in the Shrine of Knowledge gain wisdom; those who live in the Shrine of Resignation get patience; and those who die in the Shrine of Absolution go straight to heaven. The dying keep their right ear upwards and Shiv whispers in the ear the Five-letter spell or *panchákshari upadesh*[1] which scares evil spirits. Opposite the south-east corner of the *Koti* pond, on the northern slope of the Shatshring hill, is a small temple of Man-Lion or Narsimh, the fourth incarnation of Vishnu.[2] To the south of the Koti pond is the cave of the sage Agastya; and to the south of Agastya's cave is the cave of Sumitra, and the *Ganga* pool.[3] To the south of the *Ganga* pool is the *Bhimkodla* pool, where a king named Bhim performed austerities. To the south of *Bhim's* pool on the top of the Shatshring hill is the *Gogarbha* pool where lived the wish-fulfilling cow or *kámdhenu*. Close by is the *Brahma kamandalu* pool, and to the south of it a beautiful grove called Maheshvar-van where Shiv lived with Párvati and where numbers of worshippers have received an answer to their prayers. At the foot of the hill to the south are the *Málini* and *Sumálini* pools, the Sun or *Surya* and the Moon or *Chandra* pools, and the *Ananta* pool. To the north, on the sea-shore, is a pool formed by Vishnu's discus which staid here for ages performing austerities. It is also called *Ballál's* pool from one of the Hoysala Balláls (1047-1310) who

[1] The five-letter spell is Bow to Shiv, the five letters being (*na*) (*mah*) (*Shi*) (*vá*) (*ya*).

[2] Vishnu became Man-Lion to destroy the giant Hiranyakashipu, who, usurping the power of Indra, played the part of the sun and moon and of air water and fire, and with overbearing pride ruled the gods for a hundred million years. Compare Moor's Hindu Pantheon, 184-186.

[3] Sumitra was a pious Bráhman, who so won the favour of Shiv that the god came to live with him. The story of the *Ganga* pool is that all the sages being anxious to bring the river Ganges from the lower world, went to the cave of Sumitra where Shiv was and prayed him to bring up the Ganges. Shiv struck his trident on the ground and the Ganges sprang forth.

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made a path to it. To the north of the *Ballál* pool is the *Bindu* pool, which is said to have been produced at the prayer of the four sages Ek-bindu, Dash-bindu, Shat-bindu, and Sahasra-bindu, that the sacred water of the Ganges might always flow there. Not far from this the *Jatha* or Matted-hair pool springs from the roots of a banian tree, which give it its name. To the north of the Matted-hair pool is the Bhimgad pool which was lost in the hill and brought to light by Bhim, the giant Pándav. The giant, when he visited Gokarn with his brothers, struck the rock with his war-mace and the spring gushed forth. Further north on Maninág or the Snake-Jewel, a steep black granite rock, is the trail of the snake Bad Face who, after Garud had dropped Shatshring hill, escaped to the sea along a track which can still be traced, and, in the sea, during the heaviest storms, keeps smooth a space about 200 feet square.[1] To the north of the Snake pool is Rám's pool with images of Rám, Lakshman, and Sita, where Rám cleansed himself from the sin of Bráhman-slaying which he had incurred by killing Rávan. Persons guilty of the same sin get rid of it by bathing in this pool. To the north is *Varun* pool, and to the north of it *Mánkeshvar* pool which was brought by Mánkeshvar, one of Shiv's attendants at Kailás, who came to live in Gokarn and is the guardian of the west of Gokarn. Close by are two upturned feet of granite said to be the feet of Mánkeshvar. To the west of Mánkeshvar's feet is the Brahma pool where Brahma did penance for his incest with his daughter Sarasvati. To the north of the *Brahma* pool is the *Vishvámitra* pool and a *ling* called Vishvámitreshvar. This is the scene of Vishvámitra's austerities which raised him from being a Kshatriya to be a Bráhman. Near these are the *Gáyatri, Sávitri,* and *Sarasvati* pools and *lings,* the scene of austerities performed by the three deities whose names they bear. To the north are the Amriteshvar and Saptaságareshvar *ling.* Amriteshvar is said to have been established here by the gods on the occasion of the churning of the ocean, when the demons having partaken of the nectar or *amrit* defeated the gods. This *ling* invigorated the beaten gods who attacked and routed the demons. Saptaságareshvar is said to have been established here by the seven oceans or *saptaságar,* when they were emptied by Agastya, who drank all their water at one draught, to enable the gods to destroy the demons or *daityas,* who, when defeated in the second battle, took shelter by retiring to the bottom of the sea. The demons were destroyed, but the seven seas remained dry. The seas set up the Saptaságareshvar *ling* and prayed to it that their water might be restored. Their prayer was granted, king Bhagirath was born, and brought the Ganges and refilled the sea.[2] In a small ruined temple to the north-west of Saptaságareshvar is the Vidhutpápsthaleshvar *ling,* a visit to which purifies from sin. Not far to the north of Vidhutpápsthaleshvar is

[1] See above p. 292 note 2.

[2] The Rámáyan (Griffiths' Translation) has, 'The good Bhagirath, royal sage, had no fair son to cheer his age. He, great in glory, pure in will, longing for sons was childless still. Then on one wish, one thought intent, planning the heavenly stream's descent, leaving his ministers the care and burden of his state to bear, dwelling in far Gokarn he engaged in long austerity.'

Pitristhaleshvar, where pilgrims are believed to obtain freedom from a father's or a mother's curse. Funeral ceremonies performed here are said to be as effective as those performed at Gaya, 130 miles south-east of Benares. Behind these shrines a streamlet called the Támraparni or the red-coloured flows south-west into the sea from Támráchal or the Red Hill, a hillock a little to the north-east of Mahábaleshvar temple. The hillock and river are reddish or copper coloured.[1] The water or Ganga in Brahma's goblet wished to marry Shiv. Brahma agreed and advised her to go to Gokarn where she lived in a cave in the Támráchal hill and pleased Shiv who agreed to marry her. He wished her to live near him both in the form of water and in the form of a woman. She came down the hill in the shape of water, and flowed near the Mahábaleshvar *ling* meeting the sea at a place called Sangameshvar, a little to the south of Vidhutpápsthaleshvar, where people bathe on the *Shivrátra* day. In the form of an image Ganga fixed her abode on the east just behind the wall of the outer court of the Mahábaleshvar temple, where she is still called Támragauri or the Red Gauri. The water of the streamlet is reddish up to the temple of the goddess Támragauri, a little to the north-east of which, below the Shatshring hill, through an open drain, it receives the water of the Gokarn springs. Like the Rámgaya pool in the Godávari at Násik this streamlet is used by the Hindus of the neighbouring parts of Kánara as a place to lay the bones of the dead. When bones are thrown into the river 3*d.* (2 *as.*) are paid at the shrine of Támragauri, half of which goes to the priest of Támragauri and half to the priest of Mahábaleshvar. The touch of the water ensures the dead happiness in the next birth. People come from long distances with the bones of their dead in jars and bury them in the water of the Támraparni. The image of Támragauri which is about two feet high is enshrined in a small temple. She wears a cloth and jewelry and holds a balance in her hands, one scale of which, though it holds all the holy places in India, hangs light and high, outweighed by the other scale in which is Gokarn alone. To the north of the Támragauri temple across the Támraparni, is Rudra-bhumi, the place where Shiv is said to have laid his anger when he found that Brahma had made the world without his help. It is a sandy spot about seven feet by four and is believed to have once had the property of consuming dead bodies without fuel or fire. On the north-east corner of the burning ground is a small temple of Párvati, who is known as *Smashánkáli* or Káli of the Burning-ground. About half a mile north of the Rudra-bhumi is Rudra-pád or Rudra's feet, where Rudra or Shiv stood when he determined to destroy Brahma's

[1] The story is that Aurv, the grandson of the sage Bhrigu, learning that the sons of king Kártavirya who had slain Aurv's father and brothers, were going to slay him also while still in the womb, determined to perform austerities till he could produce fire which would enable him to destroy his enemies and the whole world. Brahma, thinking it dangerous that any man should have such power, created rival fire. Aurv in his wrath condemned Brahma's fire to eat both the clean and the unclean. To free itself from this curse Brahma's fire came to Gokarn and performed austerities in a cave in the Támráchal hill. Shiv freed the fire from the curse and it withdrew. But from the heat which it absorbed during the stay of the fire the hill became copper coloured.

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creation. One of his feet is said to have rested here and the other on the Rudra-bhumi. Those who burn their dead on the Rudra-bhumi perform the funeral ceremonies at Rudra-pád. Near the north-west corner of the Koti pond is a granite image about two feet high of Bhutnáth, one of Shiv's attendants the guardian of central Gokarn. To the south of the Mahábaleshvar temple under a small dome is a neglected and partly broken image of Brahma of black granite about six feet high. It is a well carved figure with four faces and stands on a beautifully polished slab of black granite. Two of the hands lie broken at the feet, the result of Shiv's curse.[1] To the east of the image of Brahma is *Indra's* pool, where Indra did penance to free himself from the curse of the sage Gautam whose wife Ahalya he seduced. He propitiated Shiv, set up a *ling*, and got the thousand sores with which his body was covered turned into eyes so that he became the god of a thousand eyes or *sahasráksha*. To the east of the Indra pool is a *ling* which was fixed by Kuber who came to Gokarn and obtained from Shiv the sovereignty of his capital Alaka, when he was deprived by Rávan of his sway over Lanka and of the possession of the Pushpak balloon. Not far from Kuber's *ling* are three *lings* said to have been set up by Rávan and his brothers, Kumbhkarn and Vibhishan, during their stay at Gokarn. Four other *lings* are said to have been set up by the four Veds when they were engaged in austerities to please Shiv. Besides these, close to the Rudrabhumi are the *Subrahmanya* pool, and the Harischandra, Samvartaka, and a large number of other *lings*. South-west of these *lings* is the Dattátraya pool with an image of Dattátraya in a shrine.[2]

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[1] Once when Brahma and Vishnu were contending for superiority, Shiv appeared and said that whoever was the first to get either to the top or to the bottom of a *ling* into which he would transform himself would be considered the superior deity. Shiv then changed himself into a *ling* which stretched from the lowest world to the highest heaven; Vishnu took the form of a boar and dug into the earth, while Brahma mounted on his swan and soared to heaven. Vishnu laboured hard but in vain, and, overcome with toil, returned dejected to the spot whence he had started. Brahma, in his flight on the swan, met the famous cow *kámdhenu* which had gone to bathe Shiv with milk and the *ketaki* flower which had been worn by Shiv on the previous day, and got them to bear out his statement that he had discovered the top of the *ling*. Brahma returned to the spot where Vishnu was waiting and demanded submission on the strength of the testimony of the cow and the flower. But Shiv resumed his proper form and upbraiding Brahma the cow and the flower, cursed them, declaring that Brahma from that day should receive no worship, that the mouth of the cow should be defiled, and that the *ketaki* flower should never be used in his worship. Brahma, the cow, and the flower begged pardon, and Shiv relenting said that though not worshipped Brahma would be first invoked at all sacrifices, that except her mouth the whole body of the cow would be sacred, and that the *ketaki* flower split into two would adorn Shiv's head on the day of the *Mahashivrátri* in February-March.

[2] The legend of Dattátraya is that one day, when Brahma, Vishnu, and Shiv were sitting with their wives Sávitri, Lakshmi, and Párvati, the sage Nárad, who was always fond of making quarrels, came and said that Anasuya, the wife of the sage Atri, was the chastest of women. This remark displeased the three goddesses and they joined in begging their husbands to test Anasuya's chastity. The gods disguised as beggars went in his absence to the dwelling of the sage Atri. His wife offered the beggars alms, but they refused to take anything unless she brought it to them naked. Unwilling that beggars should leave her door fasting, Anasuya tried to persuade them not to insist on so improper a condition. As they persisted in their demand, by the power of her purity, she turned them into infants and appeared before them without her clothes. The triumphant Nárad lost no time in taking the news to the three goddesses, who hastened to the spot in deep humiliation. They acknowledged that Anasuya was purer than they were and

A visit to this shrine is believed to secure an answer to prayer. To the north of Dattátraya's temple is the *Nágeshvar ling,* the famous gem of the great serpent Shesh which he gave to a pious Bráhman in return for devout service. It used to utter a sound which sent all who heard it straight to heaven. So many were coming that the gods, fearing that Shiv's heaven would become crowded, buried the *ling.* Close by is the *Khadga* or Sword pool which is said to have been made by Shakti, Shiv's female power, who was sent to earth to destroy the giant Netrásur. She washed the sword with which she slew Netrásur in the spring and the blood still reddens the water.

To the east of Mahábaleshvar temple is Ahalyábái's temple built and endowed by the famous temple-building queen of Indor.[1] To the north-east of Ahalyábái's temple is the temple of Venkatraman in which form Shiv is supposed to preserve the universe. It is a man's figure of black granite with four arms. One hand holds the discus, another the conch-shell, the third the lotus, and the fourth points to the earth. North of Venkatraman's temple, at the east corner of the town, is the temple of Bhadrakáli or Dakshinakáli, with her attendants Hadshinbira, Doddahosba, Sunnahosba, Kadbira, and Holayadra. Káli's image is a figure of a woman holding a sword. She stands facing the south and is the guardian of the south quarter of Gokarn. Between the temples of Bhadrakáli and Venkatraman, below the police station, is a small deserted dome, the monastery of the guide of the Shenvis; to the east of a circle of rice-fields is the monastery of the Sásashtkars; and on the east of the Koti pool is the monastery of the Kushasthalis. To the north, at some distance from the Sásashtkar monastery, is a Lingáyat temple or *math,* with a Lingáyat priest who is supported by part of the contributions raised by Kumta merchants. A little to the north of Bhadrakáli's temple is the Chándálinimuktisthal or the place of the Chándál woman's absolution, where a Chándál woman, the daughter of a Bráhman woman by a Shudra father, is said to have been absolved of the sin of incest. To the north of Gokarn hill is a small shallow pond called *Kapilá tirth.* If the sixth day of the bright half of *Bhádrapad* (August-September), the Shravan constellation, and an astrological mansion called Vyatipátyog come together on the same day it is called Kapiláyoga and a large fair is held at this pool, which, on that day, becomes full of water and is regarded as very holy. People go to bathe in the pond and give money to priests. Here Shiv is said to have shown that active well-doing is better than the observance of ceremonies. On Kapiláyoga fair Shiv and Párvati assumed the form of a bull and a cow and feigned to be struggling to free themselves from the mire of the pond. The pond is near the road to the sea, and many people, passing to bathe, saw the cattle struggle, but fearing they might be kept too late for their bath left them to their fate. Three men stopped and relieved the cattle from the mud and were endowed

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prayed her to restore their husbands. Anasuya agreed and, in recognition of her chastity, the three gods became incarnate in her body, and are still at Gokarn, in the form of Dattátraya, an image with three heads and six arms.

[1] Compare Bombay Gazetteer, XVI. 513 note 1.

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by the gods with supernatural power. To the north of the Kapil pool is a broken *ling* which is said to have been set up by the sage Sanatkumár. The *ling* is said to have been so powerful that any one that touched it went direct to heaven. The gods feeling that so easy a way went against the scheme of creation, repaired to Vishnu and remonstrated. Vishnu, trusting to the strength of his discus, threw it against the *ling*. The discus cut off the upper part of the *ling* but went with it to the lower world. Vishnu begged Shiv to let his discus come back, and he allowed it and it appeared at a pool close by called Chakra-khandeshvar. Near the shore, about a mile to the west of the Kapila pond, is the temple of Kalkaleshvar or the Laughing God; because it was there that the gods stood and laughed when they saw Ganpati cheat Rávan out of his *ling*.[1] Near it is the *Vainávak* pool with an image of Ganpati, which is said to have been enshrined by the *ketki* flower Pandanus odoratissimus when it was cursed by Shiv.[2]

Eight stone inscriptions and one copper-plate grant have been found at Gokarn. Five of the inscriptions are in temples, one each in the temple of Mahábaleshvar, Narsimh, Máruti, Vithal, and Támragauri; and three in private dwellings one each in the houses of Hire Kuppa Bhat, Muliman Timana Adi, and Vijnaneshvar Bhat. The copper-plate is in the possession of one Náráyan Bhat.[3]

History.

Gokarn is a settlement of great age. In the Rámáyan (B.C. 2000 ?) it is mentioned as the scene of the austerities of king Bhagirath. It is described in the Mahábhárat (B.C. 1500-1000?) as the south-west limit to which the hermitages of the Bráhman sages and the seats of the gods had spread.[4] In the Mahábhárat Gokarn is spoken of as famous in the three worlds, venerated by all men, surrounded by the sea, where Brahma and the other gods, sages, demons, men, seas, rivers, and mountains worship the husband of Uma, that is Shiv. He who lives three nights in Gokarn and worships Ishána or

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[1] See above page 290 note 1. [2] See above page 296 note 1.

[3] Dr. Burgess' List of Archæological Remains, 2. Buchanan (1801), Mysore and Canara, III. 168, 170, 174) gives the substance and dates of five stone inscriptions and one copper-plate from Gokarn. The copper-plate was in the possession of the Smárt Bráhmans and was dated in the year 1528 (*S.* 1450 *Sarvajita Samvatsara*) in the reign of Krishna Ráya of Vijayanagar. The stone inscriptions were one in a private house dated 1374 (*S.* 1297 *A'nanda Samvatsara*), recording a grant in the reign of Vira Bukka Ráy by the favour of the feet of Virupáksha, the local Shiv of Vijaynagar; the second, dated 1386 (*S.* 1308) recording a grant for the support of an inn by the son of Harihara Ráya; the third dated 1388 (*S.* 1311) in the reign of Bukka Ráya Trilochia son of Harihar Ráy, king of Haiva, Tulav, and Konkan and the fourth dated 1550 (*S.* 1472 *Subhánu Samvatsara*) recording a grant to the Gokarn temple of lands in the Goa principality in the Ashtagrám of Sáshasthi. The donor is Solva Krishna Devarasu Wodearu, son of Sadáshiva Ráya and king of Nagar that is Vijayanagar, Haiva, Tulav, and Konkan. Buchanan records a fifth stone inscription near the Koti pool in the yard of a small religious building called Kámeshvar Math. The stone was adorned at the top with Shaivite emblems. Much of it was buried in the ground; thirteen lines could be read and parts of these were gone. The stone appeared to record the grant of a Kádamba king called *chakravar*, giving the date as Kaliyug 120 or B.C. 2982, clearly a wrong reading. The dates of the four other inscriptions and of the copper-plate approximately agree with other evidence.

[4] Oriental Christian Spectator, III. 151, 156, 157; Madras Journal of Literature and Science (1878), 172; Ind. Ant. VII., 275. According to the Jain Rámáyan Gokarn was the limit of Rávan's kingdom. Rice's Mysore and Coorg, I. 183.

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Shiv earns as much merit as if he had offered a horse-sacrifice and gains the quality of a Ganesh. He who stays in Gokarn for twelve nights becomes pure in heart. In another passage the names Gokarn and Suráshtra occur in a list of places. A third passage mentions Gokarn as a lake rich in water, cold and holy, difficult of access to sin-laden men; in a fourth passage it is called the beloved site of Shulapáni or the Trident-holder that is Shiv.[1] About the middle of the eighth century Lokáditya, a chief of Gokarn, according to local tradition married the sister of Mayur-varma, the founder of the second Kádamba dynasty.[2] The next reference to Gokarn is a doubtful one in the eleventh century when a Bengal king is mentioned as coming to it on pilgrimage overrunning all the kingdoms on his way.[3] During the sway of the Vijayanagar kings Bukka (1350-1379), Harihar II. (1379-1401), Krishna Ráy (1508-1530), and Sadáshiv Ráy (1542-1573), made grants at Gokarn. According to Mr. Mack, apparently from Portuguese sources, on his accession in 1508 Krishna Ráy of Vijayanagar came to Gokarn and weighed himself against gold.[4] In 1665 Shiváji is mentioned as dismissing the greater part of his fleet at Gokarn and going to pay his respects at the temple of Mahábaleshvar.[5] In February 1676 the well known English traveller Fryer gives the following interesting details of a visit which, with one of the Kárwár factors, he paid to Gokarn during the great *Mahashivrátra* festival. At dawn, he says, when we reached Gokarn we changed our English clothes for Moors' clothes, yet not so privately, but that we were discovered by some that told our Banyan, who was come to perform a vow to the manes of his dead father, that two Englishmen were come to the *tomasia*; whereupon he came to us before we expected with a band of thirty or forty men; but we desired to be concealed and pass for Moguls, that we might see without being taken notice of. He was conformable thereto, and we went into the town, which was in a valley near the sea; formerly very splendid, now of more esteem for the relics of their pagods than anything else. It is an university of the Bráhmans and well endowed. Here are innumerable but ruined pagods; two only of any mark, and they half standing; they were large and of good workmanship in stone after their antique and hieroglyphical sculpture. They had, as all have, a dark entry at the farther end, wherein are continually lighted lamps burning before the *duel* or image, seated there to represent a Glory or Phosphorus, whither they resort to worship and offer oil, rice, and frankincense, at its feet, on an offertory. Some make a great pother of anointing and washing it, being lavish both of their pains and cost. At this time the Bráhmans reap a great harvest, for this place is of such repute for its sanctity and meritoriousness of a pilgrimage hither, that all

Fryer's Account, 1675.

[1] Mahábhárat, III. 85 verse 8166; III. 88 verse 8341; III. 276 verse 15,999. Lassen's Indische Alterthumskunde, I. 685, 686; Oriental Christian Spectator, III. 151 note 3. In the Ashvánusára section of the Mahábhárat (XIV. 83 verse 2478), on the western coast are mentioned Gokarna, Prabhása (Somnáth Pátan), and Dvárávati (Dwárka).

[2] Buchanan's Mysore and Canara, III. 111. [3] Bird's Mirát-i-Ahmadi, 55.

[4] Mr. Mack's MS. History. [5] Grant Duff's Maráthás, 90.

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GOKARN.

Fryer's Account, 1675.

sorts of idolaters, from the remotest parts of India come in shoals, and we found so many that the streets were troublesome to crowd through. With much ado we got into the bázár, or fair, only so upon this occasion, long rows of sheds being put up on both sides the high streets, where the two great pagods stood, one at each end. We were carried by the tide of the people that bore that way, out of this place, to a large oblong stone tank, with descents to go down all about it; and in the middle a neat pagod supported on four marble pillars, where during this festival, at evenings, are blazing a lecque of lamps. In this all of both sexes wash (this solemnity being called the *jatry* or washing), and present rice and money to the Bráhmans; and the fish frequently receive their benevolence, being so tame you may catch them with your hands. To be the death of one of these is held piaculare. Those whose parents or friends are deceased, the hair of the head is an offering to their departed ghost on this manner. After the barber in this water has shaved the head and beard, it is delivered wrapped up to the Bráhman, who brings a cow and a calf into the water, and binding them with frontlets ceremoniously, they bestow on them, as they are disposed either for ornament or maintenance ever after; imagining their souls to have their residence in them. From this they are conducted to the pagod, which they enter barefooted, and offer to the *duel*. Returning they smite on a bell hung in the body of the church; and going to the porch receive their slippers, washing afterwards at more liberty for the rest of the festival. Coasting along the sea-side, we came to the *pomœrium* of the greatest pagod, where near the gate in a *choultry* sat more than forty naked *jougies* or men united to God, covered with ashes, and plaited turbans of their own hair. Two above the rest were remarkable, one sitting with his head hanging over his shoulders, his eyes shut, moving neither hands nor feet, but always set across, his nails overgrown like talons: the other as a check to incontinency had a gold ring fastened into his virile member. And now we returned into the market-place, having obtained leave to seat ourselves by the chief captain to see their *duels* pass by in pomp, being to do their *devoirs* to a mother-pagod. At the upper end of the street were two great moving pageants drawn on wheels two stories high with a cupola on the top which was stuck round full of streamers of orient colours. The inferior stories were painted with deformed figures of their saints, on every side-portal. In the lowest was placed the *duel* attended by their chief priests, with a dark blue cope over their shoulder, their under-garments white, and *pukeries* on their heads, a *mussal* within, and an *ostagary* a screen of silver and velvet with sarcenet borders, to keep off the sun. Thus the chief *náik* with his loud music of horns trumpets and drums waited on it, and the Bráhmans with softer music, of the dancing wenches singing, with bells at their wrists and heels, and their *tamboles* or tabrets; an ensign of red swallow-tailed, several *chitories* and little but rich *kitsolls* which are the names of several counties for umbrellas; 500 men with javelins of brass and steel, with bells and feathers, as many more with guns under his command, and the *náik wherry* (apparently the *náikvádi*), with like fashioned

GOKARN.
Fryer's Account, 1675.

ensign of green, bordered with a checker of white and green, followed by 200 in the same order as before. After these followed a medley of pots and pans of copper or brass, men clattering on them, and dancing a good measure. When the train drew near, it was drawn by a team of holy men, the people rising and clapping their hands as it passed to the opposite pagod. A troop of the gentry in *cavalcade* rode after it, where having paid a visit, it returned with the like solemn procession, and by discharging of guns the ceremony ended. There were several other *duels* fanned by women, offering censers of rich perfumes with huge lights, before which people possessed with familiars ran cudgelling themselves; others in a different sort of mummery belaboured themselves till they could not stand, all striving to outdo others; thus blind and heated were they in their zeal.

To describe every particular *duel* or pagod, both for the number, and difficulty of the shapes, would be impossible. Take therefore only one that had escaped the fire and is therefore highly venerable. It was cut out of excellent black marble, the height of a man, the body of an ancient Greek hero, it had four heads, and as many hands, had not two been cut off; it was seated on an offertory in a broken pagod, a piece of admirable work and antiquity, exceeding, say they, Benares, the other noted university of the heathens. Who founded these, their annals or *Sanscript* deliver not. But certainly time and the entry of Moors ruined them. This, though a principal university, can boast of no Bodlean or Vatican, their libraries being old manuscripts of their own *cabulas* or mysteries understood only by the Bráhmans.

They live not under a collegiate confinement, but in pretty neat houses plastered with cowdung, which is done afresh as oft as they sweep them, where they abide with their families, celibacy being no injunction to their divines; excepting one house of the *Sinai* (Shenvi) caste where is a reverend old man, head of their tribe, who professes a life without the company of a woman, and has the attendance of a great many young ash-men and grave Bráhmans. These live a reserved life, and spend it wholly in praying and abstinence; as the others count their prayers by beads, these do it by cowreys or fish shells. They wore red caps such as those are brought from Tunis and our seamen wear daily aboard ship; but the stricter and more undefiled caste is the *Butt* (Bhat). They fetch water for the *duels* from the tank with loud music and dancing wenches three or four times a day, the Bráhmans waiting in course, and those dancing wenches and boys set apart for that service, dare not dance afore any else. These dancers are taken out of the caste of the Dowlys (Devlis) who are obliged to devote the eldest of the males and females to that use; having for that reason large dispensations concerning their marriage, or the liberty of getting children being common to all. To conclude, whether religion makes these people morose, or it be to be attributed to the virtue of their manners, you see in them a carelessness of behaviour towards strangers, neither regarding the novelty nor gaudiness of their garb.[1]

[1] East India and Persia, 159-161.

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GOKARN.

In 1801, Buchanan found the plain of Gokarn well cultivated, consisting of rice-fields mixed with cocoanut gardens. The town was scattered and buried among cocoa palms. It had some commerce and 500 houses, half of them Bráhman. The only notable structure in the place was the Koti pool, a fine work.[1] In 1872 Gokarn had a population of 3707 of whom 3698 were Hindus and ten Musalmáns. Of 4207 the 1881 population 4191 were Hindus, nine Christians and seven Musalmáns.

GOPSHITTA.

Gopshitta, a small village about ten miles north-east of Kárwár, the first stage on the Kárwár-Yellápur road, with in 1881 a population of 1264, was a land customs station before the Anglo-Portuguese treaty of 1880. It is surrounded by forest and brushwood well stocked with game. Most of the people are husbandmen. In 1801 Buchanan notices it as Gopichitty, a hamlet of eight houses which had been deserted for twenty years, but under the security of Munro's authority had begun to be re-settled.[2]

GOPSHITTA PASS.

Gopshitta Ghat or the Gopshitta Pass is about six miles north of the village of Gopshitta on the Goa-Kárwár frontier in a spur of the Sahyádris, twelve miles north-east of Kárwár. The villages Hankon, Hosali, Hotegali, Bhaira, and Ghadsai lie at the foot; and the village of Máingini at the head of the pass. A road across the pass joins Sadáshivgad with Yellápur and is used by wheeled carriages, pack bullocks, and men. This road was made in 1878 from local funds and is kept in order from the same funds at a yearly cost of £95 (Rs. 950). Before the present road was made there was a footpath for pack bullocks and for men carrying headloads. Forest produce, especially myrobalans, for shipment to Bombay from Kadra and Sadáshivgad are brought from the forest store in the interior, while fish, cocoanuts, and oil pass inland to Yellápur and Supa. The traffic is much less than that by the Árbail pass.

GUDDEHALLI PEAK.

Guddehalli Peak, north latitude 14° 47″ and east longitude 74° 15″, rises about 1800 feet above the sea, three and a half miles south-east of Kárwár, with which it is joined by an easy forest path. It is one of the highest peaks of the thickly wooded Haidarghát range which stretches east and west between the Kálinadi and the Belikeri rivers, and joins the Kaiga range at Kaiga about twenty miles east of Kárwár. Among many peaks of huge granite boulders with steep sides and bare tops, Guddehalli rises conspicuous for miles, an abrupt sheet of granite with thickly wooded sides and a bare tapering point. During the hot months it is a favourite health resort of the European residents of Kárwár. Immediately above the village of Guddehalli, and overlooking the sea in the far west, is a roomy house which was built by Mr. A. L. Spens, of the Civil Service, formerly District Judge of Kánara, at a cost of £600 (Rs. 6000) and is now the property of Messrs. Robertson and Company of Kárwár. To the west of the hill, in a small valley about 500 feet below Mr. Spens' house, is the hamlet of Guddehalli with four

[1] Mysore and Canara, III. 166, 168; Hamilton's Description of Hindostan, II. 263; Thornton's Gazetteer, 338. [2] Mysore and Canara, III. 185-186.

huts and twenty people and a patch of rice and sugarcane. The village is crossed by a stream which runs two miles north of the Binghi creek. A mile to the west is Golikudlu hill belonging to the same range as Guddehalli and much like it in shape. In the north of the same range, north latitude 15° 53′ east longitude 74° 33′, about five miles south of the left bank of the Kálinadi and sixteen east of Kárwár, Shirvegudda hill rises 1500 feet above the sea. Its flat top is covered with trees and brushwood and its sides though rocky are easily climbed. Four small hamlets peopled by poor Kunbis surround the base of the hill, Kodár to the east, Viráji to the north, Kirivádi to the west, and Shirve, which gives its name to the hill, three miles to the south.

GUDDEHALLI PEAK.

Gundvale, five miles east of Kárwár, is the site of an old town with a Roman Catholic church and the ruins of a fort and of several Hindu temples. The chief inhabitants are Christian and Halepáik palm-juice drawers, husbandmen, and labourers.

GUNDVÁLE.

Gundilkatta Ghat, or the Gundilkatta Pass, is in the Sahyádri range fifteen miles south-east of Honávar. A road twelve feet broad and used by footmen, but not fit for carts, begins at Murdeshvar and runs about ten miles to Gundilkatta village at the foot of the pass. It was opened in 1868-69 to Wainbagel on the Maisur frontier at a cost of £835 (Rs. 8350) from local funds. There is not much trade across this pass.

GUNDILKATTA PASS.

Hadvalli, eleven miles north-east of Bhatkal, with in 1881 a population of 96, has a Jain temple and several inscriptions and remains of old buildings.[1] It is said to have once been a flourishing Jain town.

HÁDVALLI.

Haigunda, about twelve miles east of Honávar, with in 1881 a population of 406, had several sacrificial altars in an island in the Shirávati of which bricks are still found. According to the local tradition the altars were built by the Berad king who invited the Haiga Bráhmans to settle in Kánara.[2]

HAIGUNDA.

Haldipur, five miles north of Honávar, under the kings of Bednur (1570-1763) and Maisur (1763-1800), was the head-quarters of the Honávar sub-division. The chief inhabitants are Havig husbandmen, Mukri labourers, Halepáik palm-juice drawers, Hálvakki Vakkal and Sherogar husbandmen, and Harkantar fishermen. It is defended on the sea-side by Basavrájdurg, better known as the Fortified Island, about three miles from the coast. Haldipur has a rest-house, an Anglo-vernacular school, and a large number of Hindu temples, at three of which yearly car processions are held. A fair attended by five to six thousand people is held in March.

HALDIPUR.

In 1801 Buchanan found Haldipur an open town with 352 houses to the east of a considerable creek running through the plain. It

[1] Dr. Burgess' List of Archæological Remains, 5. The old name of Hádavalli appears to be Sanghitapur. Buchanan (Mysore and Canara, III. 109) mentions that an inscription at Beidaru in the north of South Kánara dated 1523 (*S.* 1445) was in the time of Devarasu Wodeyar Rája of Sanghitapur, the son of Sangaráy Wodeyar. Sanghitapur was formerly a residence of the Vijaynagar kings (Ditto, 110).

[2] Dr. Burgess' List of Archæological Remains, 2.

was the head-quarters of the Honávar sub-division. Its old name of Handipur or Hog Town, Haidar Ali, with proper Musalmán feeling, changed to Haldipur or Turmeric Town.[1]

HALIYÁL.

Haliyal, the head-quarters of the Supa sub-division, with in 1881 a population of 5527, lies about eighteen miles north-east of Supa and twenty-five north of Yellápur. It stands on a plain which stretches ten to twelve miles north and south, with rice-fields and with grass-lands thickly studded with trees. The town is irregularly built and the houses, of which including the suburbs there are about 1100, are mostly of mud. Cholera visits Haliyál at intervals of a few years and small-pox is sometimes prevalent. Fever is said to have been always common, and since the great outbreak of 1860 is believed to have assumed a more deadly form. Guineaworm causes much suffering, cases occurring every year generally in May and the following months. Besides the Supa sub-divisional offices, Haliyál has a municipality, a post office, a dispensary, and three schools. The mámlatdár's office is on rising ground to the east of the town. In 1864 its estimated population was 3688. The 1872 census showed a population of 5071, Hindus 3411, Musalmáns 1389, and Christians 271. The 1881 census showed 5527 or an increase of 456. Of these 3793 were Hindus, 1484 Musalmáns, and 250 Christians. The municipality, which was established in 1865, had in 1881-82 an income of £490 (Rs. 4900) and an expenditure of £517 (Rs. 5170) representing a taxation of 1*s.* 9¼*d.* (14¼ *ans.*) on each of the population. The dispensary is in charge of a hospital assistant. In 1882 it treated twenty-one in-patients and 3372 out-patients at a cost of £96 8*s.* (Rs. 964). Haliyál is only about four miles from the Dhárwár-Kárwár frontier and is connected by good roads with Dhárwár twenty-one miles north-east and Belgaum about forty miles north-west. In 1799, Bápuji Sindia, the commandant of Dhárwár, threw a garrison of 500 infantry and 100 horse into Haliyál. On hearing that Sámbráni, a place of strength four miles to the south, had fallen to a British force under Lieutenant-Colonel Sentleger, the Haliyál garrison fled and the town passed to the English without a struggle. Colonel Wellesley, afterwards the Duke of Wellington, visited Haliyál. In several of his despatches he speaks of its importance as a great source of supply and as a frontier station, and urges the necessity of garrisoning it with a body of troops. Two of his despatches 218 and 219 both of 1st October 1799 are dated from Haliyál.[2] In 1800 Munro notices Haliyál and Sadáshivgad as the only two places in Kánara from which Tipu's guard had not been driven by the banditti.[3] In 1862 Haliyál had between 700 and 800 houses and a mosque.[4] In 1864 Haliyál was described as a centre of the rice and timber trade with many merchants.[5]

HOGEVADDI PASS.

Hogevaddi Gha't, or the Hogevaddi Pass, is on the Honávar-Maisur frontier in the Sahyádri range twelve miles north-east of Bhatkal. The village of Mutankati is at the head of the pass, and

[1] Mysore and Canara, III. 138-139.
[2] Supplementary Despatches, 334, 338, 340, 343, 354, 366, and 403.
[3] Arbuthnot's Munro, I. 59. [4] Table of Routes, Bombay Presidency, 202.
[5] Survey Report, 442 of 31st December 1864.

he village of Hundvalli is at its foot. A bullock track from Bhatkal and Mud-Bhatkal goes twenty miles to Hogevaddi. The rack passes for seven or eight miles through a waving plain broken y large hillocks; it then gradually climbs the Hogevaddi pass which is less steep than either the Árbail or the Devimani passes. There was no route through the Hogevaddi pass till it was surveyed n 1873-74 at a cost of £9 (Rs. 90) from local funds, and a bullock ath was opened. As little traffic passes along the road it is not ept in repair.

Hog Island. See JA'LI KUND.

HOG ISLAND.

Hona'var, the head-quarters of the Honávar sub-division, ith in 1881 a population of 5813, is a very old place of trade. is about two miles from the coast, at the month of the estuary of he Shirávati or Gersappa river, which, with a dangerous bar and n entrance channel of about 300 yards broad, widens into a lake bout five miles long and three-quarters of a mile to two miles broad. n the lake are five islands, the largest called Mavinkurve being ore than three miles long with a large area of rice-land and studded ith cocoa palms and mango trees. A ship may anchor in the road, ith the flag-staff of Honávar bearing east by north or east-rth-east, about a mile and a half from the shore in five to six thoms soft ground. The entrance to Honávar may be easily known by a level island with fortifications called Basavrájdurg or rtified Island, about three miles to the north of the river.[1] Of he dangers of the Honávar bar, Mr. Forbes wrote in 1775, that the emendous surf made it extremely difficult to send merchandise to onávar. Mr. Forbes never was in such danger as in attempting a ssage through the surf. A little before he was at Honávar a ung member of the Civil Service was upset in a ship's boat with eat loss of life.[2] In 1859 Mr. Eastwick wrote: A spit of sand oss the mouth of the creek causes a surf at all times and in gh weather makes the entrance impassable. Even in the calmest ason at spring tide there is much danger. During the ebb the ter runs with great violence, and being hemmed in by the sand es in huge billows. A breath of wind whitens the sea with foam. water shoals many feet in an hour and in so rough a sea if a ssel strikes it immediately falls to pieces.[3]

HONÁVAR.

Bar.

On the north bank of the creek near Honávar town is a flat-opped laterite hill, 120 to 150 feet high, precipitous to the river on its south and more or less scarped to the west. On a lower level, bout seventy or eighty feet high, a flat-topped spur runs about ee quarters of a mile nearly west from the laterite hill and rallel with the river. The spur ends at the site of the former rt which overlooked the entrance of the river. Of the fort ere are few traces except a trench partially isolating the extreme int of the hill which is clothed with magnificent trees. Though e spur ends in a cliff to the south it slopes to the north. It is the e of the small cantonment of two companies of Native Infantry

[1] Taylor's Sailing Directory, I. 399. See below p. 307.
[2] Oriental Memoirs, I. 308. [3] Murray's Madras Handbook, 227.

Chapter XIV.
Places of Interest.
HONÁVAR.
Description.

which used to be quartered at Honávar. Under the west an south faces a strip of level ground runs along the river-side; and o the north and north-west the sloping descent is continued into low flat which is bounded on the west by a small backwate Honávar town is divided into two parts, the smaller of whic occupies the narrow hill along the south base of the spur, th houses standing in enclosures shaded by cocoanut, jack, mang and other trees. The other and larger part of the town lies on th north side of the spur. It consists of two long narrow street crossing at right angles, one facing north and south, the othe east and west. The houses are fairly close together. They ar raised on high basements and some have an upper floor. They a generally of stone, most of them built with mud and thatched, and few with mortar in the walls and tiled roofs. The streets are laterite gravel and are in good repair with side drains for ra water. Beyond the streets the houses are detached in enclosur and shaded with lofty trees.[1]

In 1855 Honávar, which was then the head quarters of the Distri Judge and an additional Sub-Collector of Kánara, had a populati of 11,968.[2] The 1872 returns showed a population of 5191 or decrease of more than one-half as the place lost its importance the transfer of the district from Madras to Bombay. Of th 4288 were Hindus, 290 Musalmáns, and 613 Christians. The 18 census gave for a town-site of 1046 acres a population of 66 or six for every square acre. Of these 5252 were Hindus, 5 Musalmáns, and 868 Christians. Besides the chief revenue and poli offices of the sub-division, Honávar has a sub-judge's court, p office, dispensary, customs house, an Anglo-vernacular school, an travellers' bungalow. In 1882 the dispensary treated forty-f in-patients and 3489 out-patients at a cost of £72 8*s*. (Rs. 72 The customs house returns for the eight years ending 1881 show average exports worth £55,199 (Rs. 5,51,990), and aver imports worth £56,328 (Rs. 5,63,280). Exports varied from £31,1 in 1874-75 to £118,952 in 1876-77, and imports from £22,363 1875-76 to £161,456 in 1876-77. Honávar is noted for its san wood carving. Some of the articles carved by one Subanna Honávar gained a silver medal at the Paris Exhibition of 1867. travellers' bungalow is a first class local fund bungalow. It w built in 1846 from local funds at a cost of £208 (Rs. 2080). It stone-built and tile-roofed and has six rooms and out-houses. Th chief object of interest at Honávar is the old fort on the west sp already noticed and a Portuguese warehouse to the south-eas the port. Traces of the foundations of the fort still appear digging about two feet below the surface. The fort had a wall a a moat and is said to have been armed with guns. Its wat supply was from a pond to the north-west of the fort which is st called Kotekere. The site of the Portuguese warehouse is kno as *Faringi Bhát* or *Kárkhána*.

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[1] Dr. Leith's Report, 10th February 1863.
[2] Pharoah's Gazetteer of Southern India, 555.

HONÁVAR.

Rámtirth.

About two miles north of Honávar is Rám-tirth with a temple of Rámling. In 1623 it was visited by the Italian traveller Della Valle who describes it as a stream of warm water falling into a beautiful stone cistern.[1] In 1720 Hamilton calls it the pagod or temple of Ramtrut which was visited yearly by large numbers of pilgrims. Close by the temple was an oblong cistern fed with water from the face of a rock as large as a man's thigh. About fifty rock-cut steps led to the cistern and at the foot of the steps was a small summer house. The cistern was about three fathoms deep in the middle and was stored with numerous brown fish with a white stroke from head to tail on either side of the backbone. When any musical instrument was played the fish came up in such numbers towards the music that they could be taken in baskets; but as they were regarded as holy no one was allowed to meddle with them. Sometimes the image of the god was carried in procession. The god appeared to be more like a monkey than a man. They put him into a coach in the form of a tower with a pyramidal top about fifteen feet high, where eight or ten priests were set to bear the image company and to sing his praises. The coach had four wheels and was fastened by a thick rope. It was drawn through the streets by a great mob.[2]

Basavrájdurg.

The island of BASAVRÁJDURG, also called FORTIFIED ISLAND, in north latitude 14° 18½′ and east longitude 74° 24′, lies about three miles north-west of the Honávar river-mouth and about half a mile from the mainland. It is about six miles round. Boats can occasionally go to it during the south-west monsoon and small coasters find shelter under its lee from north-westerly gales. The landing place is at the south end where there is a fort with eight mounted guns. The island is mostly level and is chiefly of iron-stone. It is covered with brushwood and cocoa-palms and plantains. It has plenty of fresh water and produces the best reddle or *kavi* which is used by the people in painting their houses. It was fortified all round with a stone wall with guns mounted on towers by the great Shivappa Náik of Bednur (1648-1670). The fortifications are now in ruins.[3]

History.

The first mention of Honávar appears to be under the form Naoura by the author of the Greek Periplus of the Erythræan Sea (A.D. 247) who calls it the first port of Limurike, that is the Tamil country.[4] Honávar next appears as Hanuvara or Hanuruha island, the seat of an independent chief in the ancient Jain Rámáyan, which was composed in the tenth century in old Kánarese by the poet Pampa (902-43).[5] Honávar is next mentioned by the Arab

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[1] Letters, III. 186.

[2] New Account, I. 279-280.

[3] Taylor's Sailing Directory, I. 399; Buchanan's Mysore and Canara, III. 138; Milburn's Oriental Commerce, I. 314; Rice's Mysore, I. 183. The island figures several times in Honávar history. See below pp. 312-314.

[4] McCrindle's Periplus, 130-131; Pliny's (A.D. 77) mention of a place called Nitrias infested by pirates on the way to Muziris, and Ptolemy's (A.D. 150) mention of a Nitra emporium north of Tundi the modern Kadalundi near Kalikat, suggest that Ptolemy meant Naoura or Honávar, but confused it with the Nitrias of Pliny, which is probably Netráni or Pigeon Island, about twenty-five miles south-west of Honávar. See above p. 48 note 3 and below p. 336.

[5] Rice's Mysore, I. 183.

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geographer Abul Fida (1273-1331).[1] In 1342 the African traveller Ibn Batuta describes it as the city of Honávar or Hinaur on an estuary which received large vessels. The people were Moslems of the Sháfai or Arab sect, peaceful and religious. The men were famous sea-fighters, and the women were chaste and handsome. Most Musalmáns, both men and women, knew the Kurán by heart. There were twenty-three schools for boys and thirteen schools for girls. The ruling chief was Jamál-ud-din Muhammad Ibn Hasan. He was subject to an infidel king named Hariab, that is Harihar or Hariappa (1336-1350) of Vijayanagar. Jamál-ud-din was one of the best of princes. He had an army of about 6000 men and the people of Malabár, though a courageous and warlike race, feared the chief of Honávar for his bravery at sea and paid him tribute. Ibn Batuta went on to Kalikat and came back to Honávar where he found the chief preparing an expedition against the island of Sindábur or Chitákul near Kárwár. They went with a fleet of fifty-two vessels and found the people of Sindábur ready to resist them, but after a hard fight carried the place by assault. Ibn Batuta started for Honávar and after a second visit to Kalikat came back to Sindábur, but as he found the town besieged by an infidel king he left for the Máldivs.[2]

In 1444 the Persian ambassador Abd-er-Razzak calls it the port of Hanur or Honawer where, after his visit to Vijayanagar, he arranged for a vessel to take him to Persia. He started on the 28th of January and reached Ormuz on the 22nd of April after a voyage of eighty-five days.[3] In the fifteenth century Honávar was a great place of trade. According to the Portuguese historian Faria y Souza, it was the Moors of Honávar who held Goa,[4] when, in 1469, it was taken by the Bahmani general Malik-ul-Tujár. The Bahmani governor placed such restrictions on the trade of the Vijayanagar ports that in 1479 the Moors of Honávar left their homes and settled in Goa. So important a body were they that the new, now the old or Musalmán, town of Goa was begun in their honour.[5] In 1498 Timmaya, a Honávar chief, went from Honávar with eight boats to surprise Vasco Da Gama's ships which had anchored at Anjidiv; but the boats were scattered by the Portuguese artillery. In 1503 the Portuguese pursued Timmaya's boats into Honávar creek. On entering the river the Portuguese were attacked from palisades by small guns and arrows. They forced a landing and the people fled leaving some vessels on the beach laden with goods which the Portuguese burned. They then went on by another creek to Honávar town which was large and had many fighting men. They fell on it, and as the people fled, burnt the town and all that was in it.[6] In 1505 Almeida, the first Portuguese viceroy, went from Anjidiv to Honávar, and being ill-received, attacked it. The people defended themselves bravely and discharged showers of

[1] Yule's Cathay, II. 451.
[2] Lee's Ibn Batuta, 166, 167, 178; Yule's Cathay, II. 416, 421, 450.
[3] Major's India in the XVth Century, I. 44, 49; Elliot and Dowson, IV. 124, 126.
[4] Kerr's Voyages, VI. 130. [5] Commentaries of Dalboquerque, II. xcix.
[6] Three Voyages, 309.

arrows by one of which Almeida was wounded. Both the town and the ships took fire and for a time the Portuguese were much troubled by the smoke. Almeida's son Lourenzo made a circuit through the woods to get behind the town. He came across a detachment of the enemy and was on the point of being defeated when his father came to his help. Timmaya, the governor of the city and the owner of several ships, came out and made excuses for his chief. As he was a man of graceful manners and appearance and engaged that his master should become a vassal of the Portuguese, Almeida agreed to make a treaty.[1] During the same year (1505) an ambassador from Narsinga, the eighth Vijayanagar king (1487-1508), who styled himself lord of Honávar, reached the Portuguese viceroy at Kánanur. About the same time the Italian traveller Varthema describes Onor as a day from Anjidiv with a pagan king who was subject to king Narsinga. He was a good fellow, a great friend of the Portuguese, who went naked except a cloth round his middle, and had seven or eight ships which were always cruizing about. The air was perfect and the people long-lived. There were wild hogs, stags, wolves, lions, and many strange birds, and many peacocks and parrots. They had beef of cows, that is red cows, and sheep in abundance. Throughout the year there were great quantities of rice and roses, flowers and fruit.[2] About this time, in his review of India at the establishment of Portuguese power, Faria mentions Honor or Honávar.[3] In August 1510, after Dalboquerque was driven from Goa, he sailed to Honávar.[4] In October, before his second attempt on Goa, Dalboquerque called at Honávar and met Timmaya and the chief of Gersappa.[5] In the same year, apparently after Dalboquerque's second conquest of Goa, Merlao, that is Malhárráv chief of Honávar, was ousted by a younger brother. Dalboquerque upheld Malhárráv, and, on his agreeing to pay £3000 (*Pardaos* 40,000) a year, appointed him manager of the Goa territory.[6] In 1514, the Portuguese traveller Barbosa calls it the good town of Honor on another river beyond Mirján and near the sea. The Malabárs called it Povaran,[7] and many of them came bringing cocoanut-oil and palm-molasses, and wine, and took away cheap brown rice.[8] About this time, when Portuguese power was firmly established, they levied from the Honávar chief a tribute of 2000 bales of rice.[9] In 1547 the Portuguese had factors at Honor.[10] In 1554 Honávar is mentioned in the Mohit or Turkish Seamen's Guide as a regular place of trade with Aden.[11] In 1568 Dom Luiz Athaide, the twelfth Portuguese viceroy, besieged and took Honávar and built a fortress on the Honávar river.[12] The queen of Honávar with the help of Ádilsháhi troops, tried to retake it, but failed.[13] About this time

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[1] Kerr's Voyages, VI. 80.
[2] Badger's Varthema, 121-122.
[3] Kerr's Voyages, VI. 83.
[4] Commentaries of Dalboquerque, II. 201.
[5] Commentaries of Dalboquerque, III. 2; Kerr's Voyages, VI. 135.
[6] Commentaries of Dalboquerque, III. 25-28.
[7] That is Ponávar. The H and P change according to the usual Kánarese rule. Rice's Mysore, I. 395.
[8] Stanley's Barbosa, 79.
[9] Subsidios, II. 246-248.
[10] Subsidios, II. 255-257.
[11] Jour A. S. Beng. V-2, 464.
[12] Instruccao, 9-10.
[13] Briggs' Ferishta, III. 520-521.

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the Venetian merchant Cæsar Frederick mentions Fort Onor in the kingdom of Batikala, tributary to Vijayanagar. The port had a fort but there was no trade, only a charge with a captain and company.[1] In 1570 in the great league of Ahmadnagar Bijápur and Kalikat against the Portuguese, it was arranged that Honávar with Goa and Kalikat should be given to Bijápur. The Gersappa queen agreed to attack the Portuguese, but though hard pressed at Goa, Dom Luiz managed to send succour to Honávar and the attack failed.[2] In the following year Dom Luiz went with a fleet to Honávar and destroyed the enemy's ships. Honávar was beautiful, rich, and thickly peopled. The people left after a weak resistance and Honávar was sacked and reduced to ashes. Honávar fort capitulated after a four days bombardment, and a garrison of 400 men was left, half of them Portuguese.[3] In a Portuguese map of about 1570, Onor appears with Anjidiva and Batekala on the Kánara coast.[4] In 1580 De Barros mentions the city of Honávar as the head of the kingdom of Batikala.[5] About 1590 the Dutch traveller Jean Hugues de Linscot mentions a Portuguese fort at Honávar. It yielded much pepper, 7000 or 8000 Portuguese quintaux a year, which was held to be the best pepper in India. The queen of Bhatkal, the ruler of the country, arranged with the Portuguese factor at Honávar, but the pepper had always to be paid six months in advance. Rice also grew in abundance. For the rest Honávar was seldom visited except when ships were lading. The trade was formerly small but of late had increased.[6] About the same time the famous English sailor, Captain Davis, mentions Honávar as a chief place of trade.[7] In 1599, Foulke Grevil's Memoir, on the basis of which the first English East India Company was started, mentions the queen of Batikala selling great store of pepper to the Portuguese at the town of Honor which they held in her state.[8] In 1600 the French traveller Pyrard de Laval mentions Onor as a place of Portuguese trade.[9] In 1623 the Italian traveller Della Valle describes Honávar as a small place on the sea-shore formed by the arms of two rivers, one running south, the other north. The town had more huts than houses. The fortress was large, on the foundations of a wall which the Portuguese found ready built by the natives. It was on a rocky hill. The captain had horses, gardens, and well arranged quarters. The streets were large and there was a great square where in times of siege the townspeople took shelter. There were two churches, one dedicated to St. Katherine, the other to St. Anthony. Except in Lent there was one priest. Within gunshot of Honávar was a big city of the Hindus called the Bráhman's city.[10] The ruler of Honávar was Venkattapa Náik, and in a treaty made with the Portuguese in 1631 he took off duties at Honávar on the export of pepper.[11] In 1640, Faria mentions Onor as a Portuguese fort.[12] About 1650, Schultzen,

[1] Hakluyt's Voyages, II. 350.
[2] Kerr's Voyages, VI. 427; Mickle's Lusiad, I. clxxvii.
[3] Os Portuguezes H.a, VI, 196; Bruce's Annals, I. 22; Faria in Kerr's Voyages, VI.463.
[4] Commentaries of Dalboquerque, II. Map. [5] Lisbon Edition of 1777.
[6] Navigation, 21. [7] Voyage, 130. [8] Bruce's Annals, I. 125.
[9] Voyages, II. 137, 166. [10] Letters, III. 182. [11] Instruccao, 8.
[12] Kerr's Voyages, VII. 37.

a Dutch writer, describes Honávar as once noted for trade and shipping but now much weakened as the Portuguese had drawn all the trade of the coast to Goa.[1] About 1660, the Dutch minister Baldæus notices Honávar and Batikala as the only two towns of importance in Kánara.[2] In 1666 the French traveller Thevenot says, but this is doubtful, that there were many Portuguese in Honávar. The fort was much better than the town.[3] In 1671, the Portuguese concluded a treaty with the Bednur chief allowing them to establish a factory at Honávar.[4] Under a further treaty in 1678, the Portuguese were allowed to build a factory and a church at Honávar.[5] About this time the well known English traveller Fryer notices Onor as situated in hilly barren land. He passed to it through a narrow bite which expatiated into a wide swallow and thrust visitors up the river. On the north a low and narrow castle overlooked the river. Where Fryer landed the Dutch had a house and had launched a new junk with her colours furled. One end of the town stood in a hole; the other stood over a rocky hill. Over it the castle with its stone walls faced an heath a great way, yet looking asquint on the underwoods. The castle was built after the exact rules of ancient fortifications with a drawbridge and a moat round, now a dry ditch. The castle was in ruins and had no soldiers. It had been built by the Portuguese and seized by the Kanareens with the help of the Dutch between whom and the Dutch the town with poor buildings was now divided. The Nairs had no footing in Onor and the Moors not much. Many of the people had received the Christian faith; those who had not were the most impiously religious of any of the Indians, being marvellously conversant with the devil. The people had good laws and obeyed them and travelled without guides on broad roads not along by-paths as in Malabár.[6] In 1707 the Portuguese made a fresh treaty with the Bednur chief who allowed them to keep factories at Mirjan, Honávar, Chandávar, and Bhatkal.[7] In 1720 Hamilton notices Onor as a port with a river able to receive ships of 200 to 300 tons. On a hill about a mile within the bar was an old Portuguese castle which was surrendered to the king of Kánara after a siege of three years.[8] In 1727 a small English factory subordinate to Tellicheri was opened at Honávar, the chief articles which tempted a settlement being pepper and sandalwood. The transactions of the two factors who lived at Honávar were for long suspended by the ravages of the Maráthás which had spread such an alarm that the quiet people of Bednur and Bilgi had deserted their fields and left them uncultivated.[9] In November 1751, under a treaty with the Bednur chief, the English were allowed to build a factory on the site of the old factory. The new building remained till 1763. In that year the English factor Stracey presented himself before Haidar Ali in Bednur and was allowed to continue to trade.[10] From information which Buchanan gathered on the spot,

[1] Voyages (Amsterdam, 1676), 160, 161. [2] Churchill, III. 558. [3] Voyages, V. 269.
[4] Instruccao, 8. [5] Instruccao, 8. [6] East India and Persia, 57. [7] Instruccao, 8.
[8] New Account, I. 278-279. [9] Letter from Onor to Tellichery, 9th January 1727.
[10] Bombay Quarterly Review, VI. 211.

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in Haidar's time the Company's factory procured every year about 210 tons (900 *khandis*) of pepper at £11 to £12 (Rs. 110-Rs. 120) for every *khandi* of 520 lbs.; also the whole sandalwood trade, varying from 45 to 70 tons (200-300 *khandis*). The exports of betelnut amounted yearly to about 235 tons (1000 *khandis*) valued at £4030 (Rs. 40,300). Of this the Company took as much as they wanted. The trade in cocoanuts and dried kernel or *kopra*, of which £1200 (Rs. 12,000) worth were yearly exported, was in the hands of private traders.[1] About this time the French scholar Anquetil du Perron notices Onor with an English factory which did not show from the sea.[2] In 1763 Haidar determined to make Bednur his head-quarters and prepared dockyards and naval arsenals at Honávar and Mangalor.[3] In January 1768, during the third year of the first war between the English and Haidar (1766-1769), the English tried to enlist the Maráthás as allies by the offer of Bednur and Sonda. A squadron of ships with 400 Europeans and a large body of sepoys was sent to attack Haidar's sea-ports. At Honávar Haidar had begun to make a navy, but his captains were so displeased because he had given the command to a cavalry officer, that, when the English squadron appeared, Haidar's fleet of two ships, two grabs, and ten galivats joined the English. Basavrájdurg or Fortified Island at the mouth of Honávar river and Honávar fort were taken with little loss and a small garrison was left to defend them. The English did not hold these places long. In May of the same year Haidar's troops appeared, and, in spite of their strength, Honávar fort and Fortified Island yielded almost without resistance.[4] Mr. Forbes, the author of the Oriental Memoirs, who passed down the Kánara coast in February 1772, notices Onor and Mirzi, the last of which he identifies with the ancient Musiris. The country near was famous for its pepper, cassia, and wild nutmeg. Basavrájdurg or Fortified Island, a little to the south of Mirzi, was about a mile round, rocky, barren, and so strong as to be deemed impregnable. The whole country was in Haidar Ali's hands. Honávar was on a river or salt lake whose bar on account of a tremendous surf was most difficult and dangerous to cross.[5] It had a fort on rising ground and was a small town of indifferent houses. The best was the English factory where two of the Company's servants lived to buy pepper and sandalwood for the English and Chinese markets. There was a considerable private trade with Bombay and the north in betelnuts and other articles. The lowlands near were well tilled and planted with cocoa and betel palms, pepper, rice, and inferior grains. Its most valued product was the white sandal tree.[6] About four years after Forbes (December 1775), the English traveller Parsons notices about a mile off shore and five miles north of Honávar, Basavrájdurg or Fortified Island, girt with a stone wall strengthened at proper distances by armed towers. At the south end the only landing was a fort with

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[1] Mysore and Canara, III. 150-151; Milburn's Oriental Commerce, I. 314.
[2] Zend Avesta, Disc. Prelim. cc. [3] Wilks' South of India, I. 454.
[4] Low's Indian Navy, I. 154; Wilks' South of India, I. 59; Rice's Mysore, I. 264.
[5] See above p. 305. [6] Oriental Memoirs, I. 307. See above p. 54.

eight guns. At Honávar the Union flag was flying at the English factory and Haidar's flag on the castle. Parsons went ashore about four in the afternoon and was well received by the Company's resident Mr. Townsend and his wife. The castle and town were on the north side of the river near the entrance. About a mile from the entrance was a dangerous shoal with not more than nine feet of water at low tide. At high tide the rest of the river was sixteen to eighteen feet deep. It was navigable for large boats a great way inland, and was very convenient for bringing down pepper and sandalwood of which Haidar had the monopoly. Parsons, who was a sailor, was much interested to find near the castle on the stocks two half-built frigates, one of thirty-two the other of twenty-four guns. They had prows and were what were called grabs. When finished they would be complete frigates, being very strong and of a fine mould. The work was surprisingly good. They were built broadside to the river, because their way of launching ships was to lay great beams of wood, grease them, and get elephants to push the vessel along the beams into the sea.[1]

The reverses of the Bombay detachment in the second Maisur war (1783-1784) were in some measure redeemed by the skill and persistent courage of Major Torriano's defence of Honávar fort during the ten months between the middle of May 1783 and the middle of March 1784. On their way south the Bombay detachment, after the capture of Mirján fort, passed to Honávar. The batteries which were under Captain Torriano, an officer who had distinguished himself during the Gujarát campaign of 1775, were opened on the first of January 1783, and in five days the wall was breached and the fort stormed. It was made the grand magazine of the British forces and placed under the charge of Captain Torriano who had been wounded in the siege, with a garrison of 743 officers and men of whom only 103 were Europeans.[2] On the 23rd of January Captain Torriano strengthened his position by the capture of Fortified Island. A lull of about six weeks was followed on the 2nd March by the news of General Mathews' capitulation at Bednur and of the flight of the British garrison from Kundápur or Barkalur. Torriano made every effort to save the Kundápur fugitives, and on the 21st of March a party of seven Europeans and some native troops found shelter in Honávar. On the 30th of April a letter was received from the Bednur committee ordering Captain Torriano to destroy and quit Honávar. This order, unless their instructions were supported by higher authority, Torriano declined to obey.

On the 12th of May news came of the approach of Lutaf Ali, one of Tipu's leading officers, at the head of 10,000 men. Captain Torriano marched out and dispersed the advanced guard, but next day (May 13th) the army appeared in force and 2000 of the townspeople, dreading ill-treatment, fled to the fort. On the same day Captain Torriano attacked the enemy's advance post and drove them off with the loss of eleven prisoners. Lutaf Ali then began to prepare for a siege, and by the 10th of June opened a battery of seven

[1] Travels, 220-225.

[2] These numbers are from Low's Indian Navy, I. 182.

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pieces of twelve and eighteen pounder cannon. As the walls of the fort were not more than three feet thick they suffered so severely from the fire of this battery that Captain Torriano, determining to silence their guns, made a sudden sally, and, almost without loss, succeeded in destroying their battery and spiking all of the seven guns. On the 14th of June Lutaf Ali enraged at this surprise attacked the fort but was repulsed with loss. Then the siege slackened till on the 1st July the besiegers again opened a well directed and most damaging fire. During the next six weeks (July 1st - August 15th), in spite of their sufferings from sickness, from scanty supplies, and from the enemy's fire, the garrison continued to offer an unflinching resistance. On the 24th of August, under a flag of truce, a letter was received giving the terms of a truce concluded at Mangalor between Tipu Sultán and the British Commander-in-Chief.

The agreement provided that at Honávar, so long as the truce lasted, neither side should raise fresh works, and that the English garrison should be supplied with food and once a month should receive provisions from Bombay. Lutaf Ali paid so little attention to these terms that nothing but threats of force enabled Captain Torriano to secure supplies. On the 15th of October Lutaf Ali was removed and his place taken by Mirza Khán. Under the plea that two of the Sultán's half-built ships required protection, Mirza Khán demanded that a guard should be allowed to enter the fort. Captain Torriano refused to listen to such a proposal and the demand was withdrawn. Foiled in this attempt Mirza Khán arranged to surprise the fort on the 26th of October, but the garrison was on their guard and no attempt was made. During this and the next month disease and desertion continued to reduce the garrison. On the 24th of January a British ensign deserted and on the 2nd of February news arrived of the fall of Mangalor.[1] The besieged were still further harassed by plots among the native soldiers to desert and, as the Europeans believed, to murder their officers. Sickness grew more and more deadly, and so great was the scarcity of food that roasted rats were esteemed a dainty. During the first six weeks of 1784 as many as 500 natives and soldiers died and the garrison was reduced to sixty effective men. Then scurvy broke out and on the 4th of March the position of the garrison was made still more desperate by Mirza Khán's treacherous capture of Fortified Island. On the 7th of March Captain Torriano wrote to General Macleod, who was then off Honávar, telling him of the sufferings of the garrison and imploring his help. But the letter was intercepted by Mirza Khán, and General Macleod sailed without taking any steps to relieve the garrison. Affairs were now at their worst. On the sixteenth of March came the news of peace and letters were received from the Madras commissioners ordering Captain Torrian

[1] About the end of January Captain Torriano's friend Mr. James Forbes passed homeward bound in the General Elliot. Mr. Forbes says (Or. Mem. IV. 109) We knew his situation, we knew him resolutely determined to maintain his post until a peace, though in want of ammunition, stores, and provisions; what were our feelings, obliged to pass within view of the blockaded fortress without offering him relief.

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to surrender Honávar, and Kárwár and Sadáshivgad if they were under his command. Two days later (18th March) the ship Hawke appeared off Honávar with orders to embark the garrison. Tipu's officers raised many difficulties regarding the removal of stores and dependents. At last on the 26th and 27th of March the garrison and their dependents and stores were safely embarked. The survivors, only 238 out of 743, reached Bombay in safety by the 15th of April. The spirited defence of Honávar was declared by the Government of Bombay to reflect the highest honour on all the officers and men who composed the garrison; and the Court of Directors, in reward for his gallant services, granted Captain Torriano a Major's brevet commission.[1]

After the departure of the garrison Tipu destroyed Honávar as in his opinion foreign trade impoverished a country and gave strangers an excuse for meddling in its affairs.[2] In 1792, Fortified Island, which Tipu had greatly strengthened and intended to make his naval arsenal, was taken by three British frigates. The garrison consisted of 200 men with thirty-four pieces of cannon besides military stores and almost the whole iron work of a sixty-gun ship which had been scuttled and sunk.[3]

In 1800 Munro found not a house at Honávar though it was once the second place of trade in the province of Kánara.[4] In 1801 Buchanan notes that Honávar had been demolished by Tipu in 1784 though under Haidar it was a place of great commerce with a naval dock-yard. Since 1799 five shops had been opened. There was a customs house and some few people had made offers of rebuilding the town if Government helped. The whole trade had been destroyed by the oppressions of Tipu. Merchants were beginning to appear from their hiding places and return from the countries where they had fled. Boats came from Bombay, Rájápur, and Goa, and, from a few merchants who lived scattered near the bank of the Honávar lagoon, they purchased rice, pepper, betelnuts, cocoanuts, and salt fish. The pirate craft of the Malabár coast were a great hindrance to trade. They roved round Pigeon Island, about twenty-five miles south-west of Honávar, and had the impertinence even to enter the rivers and inlets. Eight days before Buchanan was there they had carried off two boats from Honávar creek. In the creek Buchanan found the wrecks of some of Tipu's ships which were sunk in 1783, after the fort was taken by assault.[5] In 1855, before North Kánara was transferred to the Bombay Presidency, Honávar was a zillah station, the head-quarters of a sub-collector and a civil and sessions judge. It had a population of 11,968.[6]

HOSUR.

Hosur, a village about a mile west of Siddápur, with in 1881 a population of 545, has two carved stones at a small rude temple near the wayside. About forty feet west of the temple are two other stones, one of them very elaborately carved, with at its

[1] Forbes' Oriental Memoirs, IV. 109-175; Bombay Quarterly Review, VI. 264-307; Low's Indian Navy, I. 182; Naval and Military Magazine, 1828.
[2] Wilks' South of India, II. 267-268.
[3] Hamilton's Description of Hindostan, II. 264. [4] Arbuthnot's Munro, I. 67.
[5] Mysore and Canara, III. 137-38, 150-51. [6] Pharoah's Gazetteer of Southern India, 554.

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bottom a man carried in a litter and traces of an inscription. A fifth stone stands close to the road leading to Jog, about six miles south of Hosur.

HUKÁLIGUDDA HILL.

Hukáligudda Hill, north latitude 14° 15′ east longitude 74° 50′, rises 1500 feet above the sea in the Hosalmakki spur of the Sahyádris, five miles south-west of Bilgi and six east of Gersappa. It is a rugged egg-shaped rock covered with thick evergreen brushwood. Close to the north runs the road from Gersappa to Honávar. The village of Hukáli which gives its name to the hill lies close to the east and three miles further is another village named Halvalli. Two miles from the Kodkani travellers' bungalow in the same range, and not far from Rákshasgudda, is Mavingudda about 1500 feet above the sea and commanding a splendid view. The neighbouring villages have a poor population of Marátha Kunbis, Halepáiks, and a few Lingáyat and Jain husbandmen who own good rice-lands.

ITGI.

Itgi in Siddápur, three miles west of Bilgi, with in 1881 a population of 495, has a modern temple of Rámeshvar, enjoying a yearly Government grant of £100 (Rs. 1000). On the *Mahashivarátra* (February-March) a fair attended by from eight to ten thousand people is held at the temple. Articles are sold to the value of about £200 (Rs. 2000), chiefly cocoanuts, cocoanut-oil, dry fish, grain, cloth, and metal vessels. On the last day of the fair a car procession is held. Besides this yearly fair, weekly fairs are held on Tuesdays when 300 to 500 people gather and salted fish and cocoanuts are sold.

JAGALPET.

Jagalpet, with in 1881 a population of 266, is the first stage on the Supa-Khánápur road, about four miles north of Supa. The village lies in a hollow valley which runs east and west, formed by a low line of quartz hills on the north, and, on the south, by the gentle northern slope of a lofty range whose southern side falls steep towards Supa, overlooking deep thickly-wooded valleys. The sloping sides of the valley are grassy and its bottom is watered by a small stream. The village is near the foot of the northern slope, its one short street running east and west. Round this street the houses are clustered on all sides. The houses are mostly thatched with bamboo and plaster, but a few are built of mud and tiled. Except the few which form the street, they stand in enclosures shaded by jacks, mangoes, tamarinds, and plantains. Most of the people are Kunbi husbandmen.

JÁLI KUND.

Jáli Kund, or **Hog Island,** cone-shaped and about 300 feet high, lies in north latitude 14° 1′ and east longitude 74° 28′, about four miles north-west of Bhatkal and nine miles east of Netráni or Pigeon Island. The channel between Hog and Pigeon Islands is safe with fifteen or sixteen fathoms of water near Pigeon Island and eight or nine fathoms towards Hog Island and the mainland. Among Malabár sailors Hog Island is known as Kare Nitrán[1] a name which perhaps explains the first syllables of Ptolemy's (A.D. 150) Kanathra and the Kaineitai of the Periplus (A.D. 247) the second syllables belonging to Netráni or Pigeon Inland.

[1] Mr. H. Bradley, C. S., Head Assistant Collector, South Kánara. See below, p. 336.

Kadme, at the head of the northern end of the Tadri estuary, and about a mile north of Gokarn, appears to have been a place of some importance in the early part of the eighteenth century. In 1720, Captain Hamilton calls it Cuddermuddy and notices it with Ankla and Merzee as little harbours in the Sonda chief's dominions to the south of Kárwár.[1] KADME.

Kaiga Ghat, or the Kaiga Pass, is in a spur of the Sahyádris on the Kárwár-Yellápur frontier, thirty-six miles east of Kárwár. The villages of Kalche and Devkar lie at the head of the pass; and those of Nágekoe and Shirve are at its foot towards the west. The Kárwár-Yellápur road fifty-eight miles long crosses this pass. The road, which is twelve feet broad, is not ready for wheeled carriages but is passable by animals and footmen. It has been in progress since 1861. Between 1861 and 1873, the total sum spent by the Madras and Bombay Governments was £34,689 (Rs. 3,46,890). In 1867 the road was transferred to local funds from which £1200 (Rs. 12,000) were spent in 1879. KAIGA PASS.

Kadra, on the Kálinadi river about twenty miles north-east of Kárwár, with in 1881 a population of 290, is a landing place of some importance with a police station and a ruined fort. Kadra is the second stage on the Kárwár-Dhárwár road and is the place where the Kárwár-Dhárwár road is joined by the Anshi Pass road to Supa. By water Kadra is twenty miles from the mouth of the Kálinadi and with a fair wind and a flowing tide can be reached in a few hours. About four miles above Kárwár at low tide the river banks are dotted with hundreds of women gathering shell-fish in about three feet of water. Many of the women come long distances to get the shell-fish, which they generally keep in store. All the way to Kadra the scenery is very fine, both hills and vales being clothed with towering forest.[2] There is a great teak plantation at Kadra. There are traces of a ruined fort at the landing place, but there is no provision for water. To the north-east of the village a conical granite rock stands out about four feet high and six feet broad. It is locally believed to be the shrine of the Kadra Great Mother of Families or Kutumahámáyi; and at a fair held here in December 2000 to 3000 people meet and offer sheep and fowls to the goddess. Many of the devotees are women who pray for children and make vows. The shrine has a yearly Government allowance of £1 4*s.* (Rs. 12) which is managed by a committee. KADRA.

According to a local manuscript history Kadra was first fortified about 1610 by Sarpán-malik, that is Sherif-ul-Mulk, the Bijápur general. In 1675 Fryer notices Cuderah as a strong place recently conquered by Shiváji.[3] In 1705 Kadra fort was pulled down by Basav King, the sixth chief of Sonda (1697-1745).[4] During the twenty years of Haidar's rule (1763-1783), the Kadra division formed part of his territories.[5] In 1801 Buchanan notices it as Caderi, the second stage

[1] New Account, I. 278.
[2] Sir R. Temple's Tour in Kánara, Bombay Gazette July 1879.
[3] East India and Persia, 146. [4] Local Manuscript History, 1806.
[5] Local Manuscript History, 1806.

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KADRA.

from Kárwár. It was formerly a place of note but it was so wasted by sickness that only two houses were left with one man and a lad, besides women. The people thought the sickness was the work of some angry spirit; in Buchanan's opinion it was due to the spread of forest and to the fact that the whole of the neighbouring country had been laid waste. On the river bank was a fort which was said to have been pulled down by Haidar Ali. According to the local story General Mathews (1783) took possession of the ruins, built some works, and left a garrison which held out until the peace of Mangalor (1784). A few traders, especially Bráhmans, lived near the fort where a weekly fair was held and attended by many people. The water in the river was fresh. *Phatemáris* could go almost to the fort and canoes could pass two miles further. In Buchanan's opinion the place had many natural advantages and the establishment of a market would, he thought, bring a great trade.[1]

KALTIGUDDA HILL.

Kaltigudda Hill, 2500 feet above sea level, ten miles north-east of Honávar, and eleven miles south-east of Kumta, is the highest and most central peak in the range that runs west through Honávar and ends within six miles of Haldipur.[2] Its climate is cool and pleasant. Before the district came to Bombay it was used as a health resort and on the top had a house built by a Judge of Kánara where the Europeans stationed at Honávar used to go in the hot weather. There was formerly a good footpath to the hill top, but the path has fallen out of order and the hill is difficult of ascent. The hill slopes used to be cleared for wood-ash tillage, but of late the practice has been stopped. The country for about a mile at the foot of the hill is said to be covered with the remains of Hindu temples and houses and there are traces of a footpath to Gersappa. It is said to have been a flourishing Havig settlement during the rule of the Jain kings of Gersappa (1409-1610).

KÁRWÁR.

Ka'rwa'r, properly **Kadva'd,** in north latitude 14° 50′ and east longitude 74° 15′, with in 1881 a population of 13,761, is the chief town in the Kárwár sub-division, and is the head-quarters of the district of North Kánara. The town dates from after the transfer of North Kánara to the Bombay Presidency in 1862. Before the transfer it was a fishing village. The present town and neighbouring offices and residences are in the lands of the fishing villages of Beitkol, Aligadde, Kone, Kájubág, and Kodibág, and of the agricultural village of Bád.

Harbour.

[3] The chief merit of Kárwár is its spacious harbour, the only first-rate harbour on the western coast between Bombay and Colombo. It offers every convenience for shipping at all times of the year. From 10° west of north round by east and south to 280° west the harbour is formed and sheltered by the mainland. From 80° w towards the north the harbour is open to the sea. From north-w towards north, about 2⅔ miles from the anchorage, the islands

[1] Mysore and Canara, III. 186-188.

[2] Besides Kaltigudda in the centre this range has two other peaks, Bhimánkul d east of Chandávar, and Kaurikal Kámmangudda.

[3] Report of the Kárwár-Gadag Railway Committee, December 1873. Compare Co Cotton's and Lieut. Taylor's Reports on Beitkul Harbour, 1857-58.

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KÁRWÁR. *Harbour.*

Devgad and Kurmagad form a natural breakwater about 1000 yards long. The Oyster Rocks, which lie a few degrees north of west, are more than three miles from the anchorage. From the low sandy beach which stretches nearly north and south, a spur of the Kárwár hills runs west into the sea for about $2\frac{1}{6}$ miles. The end of this spur, which is detached and has a greatest height of 640 feet above the sea, is called Kárwár Head. It is about 1500 yards broad and is joined to the mainland by a low isthmus 500 yards wide. The sea thus intervenes between Kárwár Head and the mainland for nearly 1000 yards, and this inland bay, which is shallow at its upper end and has fifteen or sixteen feet of water at low tides at its mouth, is called Beitkol Cove. Beitkol Cove affords complete protection to native craft and at all seasons small steamers can anchor at its mouth in perfect safety. Kárwár port where steamers and large vessels are moored or lie at anchor is outside Beitkul Cove. The port is well protected by Kárwár Head from west to south and is therefore fairly sheltered from the south-west monsoon. The soundings in the protected area of Kárwár port give a depth of twenty-two feet at low water spring tides. Ten or twelve vessels drawing not more than seventeen or eighteen feet can find room in the port at one time and fair shelter at all seasons. Vessels drawing twenty to twenty-two feet can safely load in fair weather with smooth water, except between May and October, that is immediately before and during the south-west monsoon.

People.

The 1872 census returns showed that of the population of 13,263, Hindus numbered 10,110, Musalmáns 1301, Christians 1800, and others 52. The 1881 census showed a population of 13,761 or an average of one to each square acre, on 7531 acres the area of the town site of Kárwár. Of the whole population 10,814 were Hindus, 1099 Musalmáns, and 1848 Christians. Among Hindus the most numerous classes are, Bráhmans, Konkan Maráthás, Bhandáris, Ghádis, Hálvakki Vakkals, Komárpáiks, Kalávants, Bandis, and Devlis. The Bráhmans are landed proprietors, traders, and Government servants. The other classes are chiefly husbandmen and labourers. The Musalmáns are petty dealers, labourers, and messengers; and the Christians, Government servants, carpenters, masons, and labourers.

Trade.

Kárwár is one of the two first class Kánara ports with an average yearly trade worth over £500,000. The sea trade returns for the eight years ending 1881-82 give for Kárwár average yearly exports worth £344,656 (Rs. 34,46,560), and average yearly imports worth £233,655 (Rs. 23,36,550). Exports varied from £110,787 (Rs. 11,07,870) in 1877-78, to £606,104 (Rs. 60,61,040) in 1875-76; and imports from £156,175 (Rs. 15,61,750) in 1879-80 to £324,455 (Rs. 32,44,550) in 1875-76. Coasting steamers of 1950 to 2600 tons, belonging to the British India Steam Navigation Company, call weekly at Kárwár throughout the year. These steamers generally make the trip between Kárwár and Bombay in forty-eight hours. They deliver and receive the weekly mails and all kinds of goods and the return steamers ship large cargoes, chiefly of cotton, for Bombay. These steamers sometimes bring piece-goods and stores from Bombay for the local market or to be sent to the Bombay

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KÁRWÁR.

Trade.

Karnátak in carts by the Árbail pass. During the 1876 and 1877 famine in the Bombay Karnátak large quantities of rice and other food grains were landed at Kárwár and sent in carts to Dhárwár, Hubli, and Bellári. Except during the rains when passengers for Goa land at Kárwár, the passenger traffic between Bombay and Kárwár is small. A proposal is now before Government that the small steamers belonging to Messrs. Shepherd and Company should ply daily between Bombay and Kárwár instead of stopping at Goa. Sometimes between October and May, Arab *dháus* come from Arabia to Kárwár bringing dates, pomegranates, almonds, raisins, and pistachio nuts. They stay in the port for a week or two, load with rice, and sail either to Bombay or to Arabia.

Railway.

In 1863 the project of a railway from Kárwár to the Bombay Karnátak was started. In 1869 surveys were undertaken by Government and lines proposed by the Kaiga and Árbail passes. The line by the Árbail pass was preferred, and, between 1869 and 1874, Government incurred a large expense in the survey of the railway line. Building sites were bought at Kárwár by local capitalists, and even by some Bombay European firms, at five to ten times their former value, and large sums were spent in building shops, warehouses, and dwellings. Afterwards the railway project was shelved till the famine of 1876 and 1877 drew attention to the importance of railway communication between the Bombay Karnátak and the coast.[1] Finally in 1879 the scheme of a Kárwár railway was abandoned in favour of a line from Marmagao in Portuguese territory to Hubli which was undertaken by the West of India Portuguese Guaranteed Railway Company.

Management.

Besides being the revenue and police head-quarters of the Kárwár sub-division, Kárwár is throughout the year the seat of the District Judge and civil surgeon, and during the rains of the Collector, the assistant and deputy collectors, the customs officer, the police superintendent, the district engineer, and an assistant collector of salt revenue. The station has a municipality, church, jail, court-house, civil hospital, post and telegraph offices, a travellers' bungalow, and a light-house. There is also a large timber store and a cotton mart.

The municipality, which was established in 1864, had in 1881-82 an income of £1036 (Rs. 10,360) and an expenditure of £1033 (Rs. 10,330). The chief municipal works are the making and repairing of roads, wells, and market buildings, the filling of swamps, and the planting of trees. The municipality owns a Sunday market and a meat and fish market. The Sunday market is an open shed about 100 feet long with corrugated iron roofing. It is used only on Sundays when a large quantity of grain, vegetables, fruit, and other produce is sold. The meat and fish market is an open shed with a tiled roof and a plinth eighteen inches high.

[1] During the 1876-77 famine the price of grain at Hubli, 100 miles from Kárwár, was £2 10*s.* (Rs. 25) the bag while at Kárwár it was only 16*s.* (Rs. 8). The cart-hire at one time was 12*s.* (Rs. 6) the bag or £8 (Rs. 80) the ton. The cattle employed in carrying grain inland perished in numbers and carts had to be dragged up and down the pass by men. Kárwár Municipal Address to Sir R. Temple, 28th April 1879.

KÁRWÁR.

The hospital, which was built in 1872-73, in 1882 treated 5583 out-patients and 375 in-patients at a cost of £862 10*s.* (Rs. 8625). The Kárwár first class provincial bungalow was built in 1865 at a cost of £995 (Rs. 9950). It is stone-built and tile-roofed and has three large rooms, two dressing-rooms, and three bath-rooms with out-houses. The light-house, in north latitude 14° 48′ 20″ and east longitude 76′ 6′ 40″, was built in 1864. It has a red fixed ship's portside light, displayed from the Kárwár port office on a white flagstaff sixty feet from the ground and sixty-five above high water. It can be seen from a ship's deck five miles off and lightens an arc of 35° seaward. With the light bearing east-south-east a vessel can anchor in three to five fathoms.

History.

Kárwár, as noticed above, is a modern town with little history. But Kadvád village, about three miles from the mouth of the river, from which Kárwár takes its name, early in the seventeenth century, rose to be one of the chief ports in the Bijápur dominions.[1]

The first known mention of Kadvád is in 1510 as Caribal on the other side of the river from Cintacora or Chitákul.[2] During the first half of the seventeenth century the Kárwár revenue superintendent or *desái* was one of the chief managers under Bijápur.[3] In 1638 the fame of the pepper of Sonda induced Sir William Courten's company to open a factory at Kárwár.[4] In 1646 Courten's agent at Kárwár offered to sell the factory to the President of the London Company at Surat, but the offer was declined.[5] In 1653 Kárwár appears in the list of the London Company's factories.[6] About 1660 the Kárwár factory was prosperous. The finest muslins in Western India were exported from Kárwár. The weaving country was inland to the east of the Sahyádris at Hubli and at other centres where the Company had agents and employed as many as 50,000 weavers. Besides the great export of muslins, Kárwár provided pepper, cardamoms, cassia, and coarse cloth or *ingari*. There was a demand for lead and broadcloth.[7] At this time it was usual for the Indiamen or ships from Europe, after landing part of their cargoes at Surat, to drop down the coast to Kárwár, land such imports as were in demand, and take in local lading.[8] In 1665 Shiváji exacted a contribution of £112 (Rs. 1120) from the Kárwár factory.[9] After Shiváji's raid the factory seems to have been closed as it is mentioned as being re-opened in 1668.[10] In 1670 the Kárwár factory was prosperous.[11] In July 1673 the *phaujdár* or governor of Kárwár revolted, seized the

[1] The earliest mention of Kárwár is in a local account according to which, soon after their arrival in India and before they had taken Goa (1498-1510), a Portuguese captain named Joan Francisco landed at Kárwár and asked the local governor to be allowed to stay in the country and offered his ship to the king if he might be allowed to build a factory. He was, as usual, allowed as much land as a hide would enclose and cutting it into strips secured a site large enough for his factory. Mr. J. Monteath, C.S. According to another local account Kadvád was founded by Muhammadans after they captured the neighbouring city of Siddhápur. See below p. 342.

[2] Commentaries of Dalboquerque, III. 27. [3] Orme's Historical Fragments, 35.

[4] Bruce's Annals, I. 366. [5] Bruce's Annals, I. 419.

[6] Low's Indian Navy, I. 54. [7] Bruce's Annals, II. 143, 144.

[8] Hamilton, I. 267; Bruce, II. 143, 144. [9] Anderson's Western India, 76; Grant Duff, 91.

[10] Bruce's Annals, II. 202. [11] Bruce's Annals, II. 286.

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subordinate officers who were loyal to Bijápur, attacked the *diwán* who would not join him, and laid siege to the English factory because the factors would not supply him with ammunition.[1] In the same year the well known English traveller Fryer describes Kárwár as the chief port of Bijápur, with a hilly and indifferent woody shore and islets scattered to and again.[2] In 1674 Shiváji burnt Kárwár because the castle was not surrendered. The English factors were treated civilly and no harm was done to the factory.[3] In October 1675 Fryer paid a second visit to Kánara. He came from Bombay with the chief of the Kárwár factory. At Kárwár the chief of the factory and Fryer were met on the river by the governor with two barges, and on landing were welcomed by the ordnance of the English House. The English House was on an arm of the river (about three miles from its mouth) surveying a pleasant island stocked with game. It was in a delicate mead, the land of Cutteen, Esquire, to whom it had long before been given by the king of Bijápur.[4] The house had only lately been built. It was a stately mansion, four square and guarded by two bulwarks at the commanding corners. When Shiváji attacked the place two years before the house was not finished, but though the town was burnt the factors were able to defend themselves with the help of a small pink. At Kárwár no beef was to be bought; but game was abundant, and the English factors went to the woods sometimes for a week at a time. They lived on fish, water-fowl, peacocks, green pigeons, spotted deer, *sámbar*, wild hogs, and sometimes wild cows. Tigers and leopards were common in the woods.[5] There was not much trade at Kárwár and the factory was decaying, merchants being out of heart to buy and sell because of the embroils of the country.

In 1676 the Kárwár factory suffered from the exactions of the local chief.[6] In 1678, on account of the necessity of reductions, and in 1679, because of the levies of the Portuguese and the Sonda chief it was determined to withdraw the establishment.[7] In 1681 and 1682, as part of the attempt to increase the scale of the English Company's affairs and especially to improve the means of getting pepper, cardamoms, benjamin, cloth, and cassia lignum, Sir John Child, the President at Surat, was ordered to restore the Kárwár factory on a larger scale than before.[8] In 1683 the investment from Kárwár was considerable. There were 200 tons of pepper, 51,000 pieces of *dungari*, 8000 pieces of *patkis*, 10,600 pieces of *perkolis*, 50 bales of cardamoms, 2000 pieces of *baftas*, 2000 *sevagajis*, and 50 *khandis* of cassia lignum.[9] In 1684 the English were nearly

[1] Orme's Historical Fragments, 35-40. [2] Orme's Historical Fragments, 52.
[3] East India and Persia, 58.
[4] Fryer probably refers to Sir William Courten whose agent Weddell founded the Kárwár factory in 1638-39.
[5] East India and Persia, 146-147. [6] Bruce's Annals, II. 399.
[7] Bruce's Annals, II. 421,443. At the general reduction in 1679 the Court of Directors resolved that Kárwár and Rájápur should be represented by native agents. Low's Indian Navy, I. 65. It is doubtful if these orders were carried out. Compare Bruce, II. 422, 428, 442, 472. [8] Bruce, II. 460, 487.
[9] Orme's Historical Fragments, 209. The piece of cloth is said to be eighteen feet by one.

driven out of Kárwár. The crew of one of two small vessels, the Mexico and the China, which had come to Kárwár for cargoes of pepper, stole and killed a cow. They were mobbed by the people and firing in defence had the misfortune to kill two children. The people seized the pepper and in spite of offers of reparation were so enraged that the factors' lives were in danger and the house seemed likely to be destroyed. The presence of the Company's shipping prevented an attack.[1] In 1685 the Portuguese stirred the *desáis* in Kárwár and Sonda to revolt and helped them with troops.[2] In 1690, perhaps owing to the extreme depression in Bombay and Surat in consequence of the failure of the Childs' scheme to act independently of the Moghal government, Kárwár seems to have been prosperous and to have traded direct with England.[3] About this time Ovington remarks that in Kárwár deer, antelope, peacock, and wild bulls and cows were almost the daily furniture of the factor's table brought home by the messengers without any further expense than that of powder and shot.[4] In 1692 the chief of the English factory was held in great respect by the leading people of the neighbourhood when with his followers he started to hunt. A pack of twenty English dogs, good for game, was kept and each allowed two pounds of rice a day at the Company's cost. One day within the space of two hours more than twelve deer, two wild cows with their calves, and four or five hogs, were killed. At the close of the day the chief was led home by the whole company, which included most of the people of distinction in the neighbourhood with their vassals and servants, who at the factory gate made him a compliment and departed. So great was the fame of Kárwár as a place of sport that two young men of high family, a German of the house of Lembourg and a son of Lord Goring, came out and stayed at Kárwár.[5] A few years later the factors were better husbands of their money. They discharged all their dogs and other superfluities. Only one of the old customs was kept, that of treating strangers who came from Europe with pretty black female dancers.[6]

During the last ten years of the seventeenth century the Dutch made every effort to depress the English pepper trade at Kárwár, and in 1697 the Maráthás laid Kárwár waste.[7] In 1701 the trade in white pepper was encouraged,[8] and the factory was continued as it appears in the list of places belonging to the two East India Companies at their union. At this time the Kárwár imports were from Persia, almonds, dates, rose-water, and raisins; from Arabia, horses and drugs; and from Europe, iron, lead, sword-blades, knives, branch coral, and wearing apparel for the Portuguese. The exports were, pepper, coarse brown cloth, coarse brown muslin, Goa spirits, Shiraz wine, cardamoms, cassia, nux vomica, bezoar, and a few other trifling articles. The Kárwár pepper was the best on the coast.[9] In

[1] Factory to Surat, 15th September 1684; Bruce's Annals, II. 545.
[2] Orme's Historical Fragments, 145.
[3] Compare Bombay Gazetteer, XIII. 480. [4] Voyage to Surat, 269.
[5] Hamilton's New Account, I. 264; Anderson's Western India, 135-136.
[6] Hamilton's New Account, I. 267. [7] Bruce's Annals, III. 240.
[8] Bruce's Annals, III. 427. [9] Milburn's Oriental Commerce, I. 312.

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KÁRWÁR. *History.*

1715, according to a local manuscript history, the old fort of Kárwár was pulled down and in its place Sadáshivgad was built at Chitákul on the north bank of the Kálinadi. The new fort seriously interfered with the safety of the English factory. It was now little more than a genteel prison.[1] After the Sonda Rája's battery at the mouth of the river was completed, Mr. Taylor, who was then the chief of the factory, was foolish enough to annoy the chief by seizing a wreck which came ashore about four miles from the factory.[2] Basava Linga the Sonda chief (1695-1745) besieged the factory for two months during the rains. Two attempts to relieve the factory, from the storminess of the season and the inefficiency of some of the troops, were little better than failures, and though, with the help of a friendly Musalmán, the siege of the factory was raised, Basava continued so hostile that in the end (1720) the Company were forced to remove the factory.[3]

In October 1715, Mr. Stephen Strutt, the Deputy Governor of Bombay, was sent to inquire into charges of mismanagement which had been brought against the Kárwár, Tellicherri, Kalikat, and Angengo factors. Strutt reached Kárwár on the 31st of October and found three Portuguese vessels cruizing at the mouth of the river to keep the coast clear of pirates. He left a list of questions to be answered by the Kárwár factors, and, on his return from the south, seems to have been satisfied with their replies, as, unlike Angengo, Kárwár passed the inquiry without punishment or censure.[4] A long standing dispute which it was hoped Mr. Strutt would settle was regarding the English ship Monsoon, which had been seized by Angria in 1707, and immediately after, at the request of the English, recovered by the Portuguese. Since 1707, the Portuguese had persisted in refusing to give up the ship, and Mr. Strutt's efforts met with as little success as the previous negotiations.

About this time Hamilton notices that Kárwár had a good harbour and a river fit to receive vessels of 300 tons. The Rája was tributary to the Moghal. The woods were full of wild beasts, but the valleys abounded in corn and grew the best pepper in India.[5] In 1739 the *desái* of Kárwár helped the Portuguese against the Maráthás.[6] After they were forced to leave Kárwár in 1720 the English, in spite of efforts to regain the favour of the Sonda chief, were unable to get leave to open a factory at Kárwár till 1750. Even then the factor was not allowed to repair the old house or to fortify his own dwelling. He remained for two years till the Portuguese sent a fleet and in September 1752 took possession of Pir fort or Sadashivgad at the right mouth of the river. As the Portuguese claimed the monopoly of the Kárwár trade and were now in a position to enforce their claim an English agent ceased to be of use. He was recalled in November 1752[7] and the English did not again attempt

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[1] Hamilton's New Account, I. 268.
[2] Bom. Quar. Rev. III. 67; Low's Indian Navy, I. 94; New Account, I. 78.
[3] New Account, I. 269-272; Bom. Quar. Rev. III. 67, and VI. 209.
[4] Low's Indian Navy, I. 92-93. [5] New Account, I. 262. [6] Grant Duff's Maráthás, 251.
[7] Bom. Quar. Rev. VI. 210.

KÁRWÁR.

to open a factory at Kárwár.[1] In November 1755, on condition that they gave up Pir fort, the Sonda chief granted the Portuguese four villages and allowed them to build a fort to the south of the Kálinadi near Baitakula.[2] In 1758 Anquetil Du Perron notices the Kárwár river where the Sonda chief had a fort. The Portuguese held the mouth of the river near which was Boetakol.[3] In 1772 Mr. Forbes, the author of the Oriental Memoirs, notices that Kárwár was a town of importance during the flourishing days of the Portuguese, and that the English had formerly a factory there for the purchase of pepper. There were still a number of Portuguese inhabitants with a bishop in whose diocese were the Roman Catholic churches in Bombay. In the forests near Kárwár where the *khair* tree was abundant, there was a considerable manufacture of catechu or Terra japonica.[4] In 1801 Kárwar was in ruins; the only trace of its former commerce was a little trade in salt and catechu.[5] Between 1867-1874, the hope that a railway would be made from Kárwár to Hubli, raised the value of building sites at Kárwár and led to the construction of many warehouses and dwellings.[6] In 1876-77, on account of the famine in the Bombay Karnátak, Kárwár imported 18,000 tons (72,000 *khandis*) of grain. As soon as the Marmagao-Hubli railway is opened the importance of Kárwár as a sea-port and market town will greatly diminish as all cotton, grain, and spices from above the Sahyádris will be sent to Marmagao. Already (July 1882) several old Kárwár shopkeepers have left for Goa and many more are expected to follow as soon as the line is open.[7]

KODIBÁGH.

Kodiba'gh, two miles north of Kárwár is the timber store of Kárwár. The work of arranging the great logs of wood in this store is done by elephants. Each elephant is provided with a stout piece of rope which he carries in his mouth. He walks to the log and throws the rope at the feet of the man whose business it is to make it fast. When the rope is fastened, the elephant takes hold of one end between his teeth. The other end is caught by a second elephant, and the two putting their shoulders together drag enormous masses of timber as though they were saplings.[8] Near Kodibágh, and at intervals along the shore, are large and flourishing plantations of casuarina and cocoa-palms.

A stone pier called the Macdonald Pier was built at Kodibágh in 1880-81 where ferry boats and other craft touch.

KODKANI.

Kodkani, a Jain village about ten miles south-west of Siddápur, is the nearest village to the Gersappa Falls and has a travellers' bungalow. The people are mostly Jain husbandmen.

KONDLI.

Kondli, about two miles north of Siddápur, is said to have once been the capital of a petty chief or *páligár*. It is surrounded by a strong wall with a moat. The fort is said to be a square mile in

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[1] Bom. Quar. Rev. VI. 210.
[2] Instruccao, 15-17.
[3] Zend Avesta, Disc. Prel. cci.-ccii.
[4] Oriental Memoirs, I. 303.
[5] Buchanan's Mysore and Canara, III. 179.
[6] See above, pp. 26, 320.
[7] Municipal Report of Southern Division for 1881-82, p. 122.
[8] Details are given above, Part I. pp. 27-29.

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area and to be well supplied with water. There are four large ponds round the fort and near it is a large temple of Kálamma.

Kumta, the head-quarters of the Kumta sub-division, with in 1881 a population of 5687, is the chief port for the shipment of cotton from Bellári and the Bombay Karnátak. It is at the head of a little creek to the south of the Tadri river up which the tide runs about three miles. Though navigable only at high tide this creek carries the whole trade of the port to vessels that anchor in the sea about half a mile off its mouth. The roadstead is without shelter and the bar is dangerous and can be crossed only by flat-bottomed boats and light craft.[1]

To the north of the entrance of the creek is a small conical hill on which are the Kumta light-house and remains of fortifications. Within the narrow entrance is a marshy flat two or three furlongs broad with a travellers' bungalow. On the further side of this marsh the town stands on a gentle height facing west. The streets are laid out with some regularity and run in a general direction west-south-west. They are crossed by other streets at right angles. The houses are generally in enclosures separated by low walls and thickly shaded with trees. Most of the houses are of mud and are thatched. On the rocky hill above the town is another travellers' bungalow, commanding a good view of the surrounding country. Although within a quarter of a mile, Kumta town is hardly seen owing to the numerous cocoa-palms among which it is built. Rice fields and the salt marsh appear enclosed by a semicircle of low hills about a mile in diameter. To the north appears Mirján fort and a waving country covered with grass and trees, with rice fields in the hollows.[2]

People.

In 1855 Kumta had a population of 6885.[3] The 1872 census returns showed a population of 10,932, 9514 Hindus, 698 Musalmáns, and 720 Christians. The 1881 census returns showed a population of 10,629 or a decrease of 303. Of these 9245 were Hindus, 705 Musalmáns, and 679 Christians, giving an average of two persons to each square acre on 4705 acres the total town-site of Kumta.

Trade.

The sea-trade returns for the eight years ending 1881-82 show average exports worth £516,509 (Rs. 51,65,090) and average imports worth £254,271 (Rs. 25,42,710). Exports varied from £308,536 in 1877-78 to £636,299 in 1881-82 and imports from £171,915 in 1876-77 to £339,028 in 1877-78. The exports chiefly consist of cotton from Bellári and Dhárwár, and spices and grain from upland Kánara. Coasting steamers of 1900 to 2600 tons belonging to the British India Steam Navigation Company call at Kumta during

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[1] Kumta Point forms a little bay off the mouth of the Kumta creek which it protects from north-west winds; but the water is very shallow and coasting craft which are too large to enter the creek anchor at high water in three or three and a half fathoms sand and mud to the south of the point without any shelter. About a mile north-west of Kumta Point is a rock above water called Snail Rock from its likeness to a snail when viewed from the anchorage off Tadri river. Taylor's Sailing Directory, I. 398-399. Compare Lieutenant Taylor's Report to the Madras Government, 27th July 1857. [2] Dr. Leith's Report, 10th February 1863.

[3] Pharoah's Gazetteer of Southern India, 554.

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the fair season when specially required by merchants for shipping cotton to Bombay. Sometimes Arab vessels come between October and May, bringing dates, pomegranates, almonds, raisins, and pistachio nuts. They stay in the port for a week or two, load with rice, and sail either to Bombay or back to Arabia. The Kumta light-house, to which reference has been made as crowning the conical hill to the north of the entrance, was built in 1855. It is a fixed white light, a common lantern with three burners, on a white laterite column sixty feet above the hill and 180 feet above sea level. It can be seen in fair weather from the deck of a ship nine miles off and lightens an arc of 150° seaward or an area of fifty-four square miles. The light overlooks the mouth of the creek by which at high water boats pass to the cotton warehouse to the south of the town.

Management.

Besides the chief revenue and police offices of the Kumta sub-division, Kumta has a subordinate judge's court, post, telegraph, and sea customs offices, a municipality, a dispensary, a first class provincial bungalow, and four rest-houses. The municipality which was established in 1867 had in 1881-82 an income of £1007 (Rs. 10,070) and an expenditure of £906 (Rs. 9060). In 1882 the dispensary treated 136 in-patients and 6010 out-patients at a cost of £404 (Rs. 4040). The municipal market consists of three rooms side by side, a central room (38′ × 17′) and two side rooms (22′ × 17′). One of the side rooms is occupied by stall-holders selling bangles and sundries. The other two rooms are used as a vegetable market. There are four schools, one Anglo-vernacular and three vernacular one of which is a girls' school.

History.

According to tradition Kumta was the head-quarters of a Jain family who held as far south as Honávar.[1] The earliest known mention of Kumta is about 1530 when the Kombatem river is mentioned as paying a tribute of 200 bales of rice to the Portuguese.[2] In 1713 a Portuguese squadron, sent by the viceroy against the king of Bednur, entered the river of Camata, the first river in the kingdom of Kánara, and captured and burnt eleven Bednur ships.[3] In 1758 the French scholar Anquetil Du Perron mentions Komenta with a Christian church, a river, and a fort on a hill on the sea.[4] In 1801 Buchanan calls it Kumti, a place formerly of some note. It had straight lanes fenced with stone walls and many cocoanut gardens. Twice it had the misfortune of having Tipu's army encamped in its neighbourhood and on both occasions it was burnt down.[5]

KUNDAL PASS.

Kundal Ghat, or the Kundal Pass, on the Supa-Goa frontier, is in the Sahyádri range close to Kundal village, twenty-two miles south-west of Supa. The villages of Porneváda, Kundal, Kurnavalli, and Nuvar lie at the head of the pass; and those of Patem, Dingoro, Sigonem, and Wadem lie in Portuguese territory at its foot. A road near Kumbárváda village, about twelve miles south-west of Supa, runs

[1] Buchanan's Mysore and Canara, III. 153. [2] Subsidios, III. 246-248.
[3] Instruccao, 8. [4] Zend Avesta, Discours Prelim. cc.
[5] Mysore and Canara, III. 152.

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across the pass joining Sangaon in Portuguese territory with Supa by Sanjhode and with Haliyál by Bamanhalli and Sámbráni. The road is twelve to sixteen feet broad and near the pass has steep gradients. It is nine miles from Kundal to Kumbárváda where it meets the Anshi road. Before the pass was opened by the Madras Government there was a footpath for animals and for men with head-loads. The road is now chiefly used by pack bullocks and men carrying salt, cocoanuts, and fish from the Portuguese territory. The road is kept in order at a yearly cost of £35 (Rs.350) from provincial revenues.

KURMAGAD.

Kurmagad Island, three cables' length to the north-east of Sunghiri island and about two miles from the mainland, rises to a height of 180 feet. The island has been fortified all round, and much of the work is still in good order. On the east, within the fort, is a fresh-water well among trees. The island has a temple of Narsimh at whose fair in December people come in numbers from Sadáshivgad and Kárwár, pass the night on the island, and return to the mainland next morning. To the east of Kurmagad island the water is shoal, as the sand is deposited in the still water to the leeward of it. Between Kurmagad and Sunghiri the passage is safe, but a vessel should keep close to Kurmagad as there are rocky patches off the east end of Sunghiri.[1]

History.

According to a local manuscript the island was first partly fortified by Shiváji and called Sidhgad. In 1715, Kadra fort was pulled down and with its materials the fortifications were completed and the island fort was called Kurmagad. In 1783 a detachment of General Mathews' force took Kurmagad with Sadáshivgad and garrisoned it. It remained with the English till 1784, when, in accordance with the terms of the treaty of Mangalor, it was restored to Tipu. In 1790 the island was taken by a Marátha force under one Báburáo Sálskhe; but in 1792 it was restored to Tipu. In 1799 the island was taken by an English force under Captain Hone and has since remained in English hands.

KUVESHI PASS.

Kuveshi Ghat, or the Kuveshi Pass, on the Supa-Goa frontier, is in the Sahyádri range close to the village of Kuveshi, fifteen miles north-west of Supa. The villages of Gontrige, Ivalli, Kuveshi, and Gaulcunang in British territory lie at the head of the pass; and those of Sonal, Maird, and Carnad in Portuguese territory lie at its foot. It is a steep pass chiefly made for the salt traffic. A bullock track across the pass joins Sangem and Margaon in Portuguese territory with Supa. The road is twelve to sixteen feet broad and is about twelve miles from Kuveshi to Kounsheal where it meets the Tinai pass road leading to Supa. Before 1858, when the present road was built by the Madras Government from provincial funds, there does not appear to have been a footpath. It is kept in repair at a yearly cost of £50 (Rs. 500) from provincial funds.

LÁLGULI FALLS.

Lálguli[2] village on the Kálinadi, about eight miles north of Yellápur, has a series of picturesque rapids or cascades with a total fall of 200 to 300 feet. Unlike the other large Kánara rivers,

[1] Taylor's Sailing Directory, I. 396. [2] Contributed by Mr. R. E. Candy, C.S.

which dash over the crest of the Sahyádris in single leaps the Kálinadi falls from rock to rock in a succession of cascades. From where it meets the Tattihalla, about ten miles north of Yellápur, the Kálinadi forces its way along a rocky rugged bed. The stream divides into many channels each falling six to twelve feet over a rocky ledge into a pool. It leaves the pool in a single rapid stream, boils among boulders, and again shoots in a second cascade into a second long pool. Below the second pool it once more scatters into small channels, brawling over petty rocks, till it gathers again into a deep torrent and rushes through a narrow ravine between banks thick with forest to the water's edge. Beyond Lálguli village, where the fall grows more rapid, cliffs, 200 to 300 feet high, rise on either side covered with stunted timber to within fifty feet of the river bed. On the sheerest corner of the cliff is a fort named Hanumán's temple, from which, according to a local story, the Sonda chiefs used to hurl their prisoners into the black depths of the gorge. Between these steep cliffs the river rushes in a series of noisy falls broken by dark still pools, till, near the village of Bárballi at the foot of the Ganeshgudda pass, it flows out narrow and rapid between tree and bamboo covered banks. For sixteen miles beyond Bárballi to Kadra, where navigation begins, the bed continues broken by rocks and shallows. During the heavy rains of July the broken streams of the fair season rush in one vast mass of water with a roar that can be heard at Yellápur, ten miles away.

LÁLGULI FALLS.

Lushington Falls. See UCHHALI.

LUSHINGTON FALLS.

Ma'god Falls.[1] Near the village of Mágod, about twenty miles south-west of Yellápur, the Bedti-Gangávali forms a picturesque waterfall leaping in a series of cascades over cliffs varying in height from one to two hundred feet and together about 800 feet high. From the Kárwár road, two miles west of Yellápur, a path branches on the left eight miles to Mágod. Beyond Mágod, whose houses, like those of other villages in this part of Kánara, are scattered over a wide area, the tract leads about a mile through a thick evergreen forest to a steep hill-side. The path slips down the hill side for a short distance and crosses a narrow ridge which is the crest of the Árbail pass. Beyond the pass it climbs a round outstanding hill thick with bamboos. The hill-top commands an easterly view of the upper Bedti valley with the river tumbling along a series of gentle rapids into a great pool, where, gathering head, it hurls itself over a cliff two hundred feet high. From the pool at the foot of the fall, hemmed in on the right by a sheer wall of rock about 800 feet high, the Bedti forces its way along a rugged channel round the base of the hill. Northwards covered with trees the range of hills slopes slowly to the plain; southwards it rises in frowning crags over which the Sonda stream dashes to meet the Bedti. The Bedti bends to the south and then turns west along a far stretching valley till it meets the Sonda, when their joint waters become the Gangávali river, sluggish and muddy as it winds across the plain towards the sea.

MÁGOD FALLS.

[1] Mr. R. E. Candy, C.S.

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MANJGUNI.

Manjguni is a small village on the north bank of the Gangávali river opposite the village of Gangávali. In 1758 Du Perron in his journey northwards notices after the village and river of Gangávali a Mosgani river that separates Kánara from Sonda.[1] The names taken from the two ports seem to have misled Du Perron into supposing that the Mosgani and Gangávali were different rivers.

MANKI.

Manki, a village about three miles north of Honávar, has a small fort, a custom-house, and a school. The fort called Mankidurg on the Manki hill to the north of the village is out of repair. The chief inhabitants are Navâiyat Musalmán traders, Sherogar husbandmen, Christian palmjuice-drawers, and Khárvi fishermen. The sea trade returns for the four years ending 1881-82 show average exports worth £349 and imports £397. Exports varied from £185 in 1878-79 to £565 in 1881-82 and imports from £189 in 1878-79 to £738 in 1880-81. Buchanan notes that on the 6th of February 1801 two boats were cut away from Manki harbour by pirates. At that time pirates hovered round Pigeon Island and were a great pest to commerce. Besides these two from Manki within a month they had cut away two boats from Honávar and one from Bhatkal.[2]

MÁZÁLI.

Ma'za'li, a village six miles north of Sadáshivgad, with in 1881 a population of 3717, was a land customs office before the Anglo-Portuguese treaty of 1880. The chief inhabitants are Shenvi and Sásashtakar landed proprietors, Konkani Marátha and Komárpáik husbandmen, and Gábit and Harkantar fishermen. The village has a Kánarese school, a rest-house, and a police station. A yearly fair attended by 2000 to 3000 people is held in January in honour of Márkiamma whose temple is on a hill between the Portuguese and Kánara frontiers. At the fair about £40 (Rs. 400) of sweetmeats fruit, and metal vessels are sold.

MENSHIGUDDA.

Menshigudda, north latitude 14° 45′ and east longitude 74° 43′, about 2000 feet above sea level, on the left bank of the Gangávali river, is one of the leading peaks in the Kaliáne range that runs east from the Sahyádris. It is steep and covered with thick brushwood. Four miles to the west lies Menshi, the village from which the hill takes its name. At the foot of the hill are many flourishing villages with rich spice gardens owned by Havig Bráhmans. The people of Menshi are mostly Lingáyats, Áres, Gongdikárs, and Kare Vakkals.

MIRJÁN.

Mirja'n, about five miles north of Kumta, with in 1881 a population of 1059, is a place of historic interest now almost entirely in ruins. It lies at the south-east end of the Tadri estuary or back-water and is reached by a circuitous channel five or six miles from the entrance. The banks of the backwater are lined with mangrove and other bushes that hide the rice fields, and, on drawing near Mirján, the wooded hills look close, and the channel becomes narrower and at low tide is shallow enough to wade across with the water breast-high. In the fair season the stream is brackish, but during the rains the flow of the river is strong enough to prevent the sal

[1] Zend Avesta, Disc. Prelim. cci. [2] Mysore and Canara, III. 138.

MIRJÁN.

water flowing as far as Mirján.[1] Mirján town, with several villages or scattered hamlets belonging to three separate townships, lies on low ground in a bend of the Tadri river. The ground has a southerly slope and the soil is gravel from the neighbouring laterite. At the foot of the slope are rice fields, and beyond the rice fields is another rising ground on whose southern slope Taribágal village stretches to the stone-built wharf on the river's edge. On the east is a waving laterite plain with a thin sprinkling of trees. From the distance northward, a high encircling chain of wooded hills approaches until on the south-east its base is scarcely half a mile off. On the south a yet more lofty range appears to the west of the water and stretches four miles south-west to Kumta through a waving slightly wooded country.

Mirján village, with the neighbouring village of Taribágal, has about a hundred houses. These are irregularly placed in separate enclosures near the Ankola road which runs through their midst and is the only street. The houses are all low, built of mud or stone and thatched, and deeply shaded with trees. The people are chiefly Musalmán, Nádor, and Christian husbandmen and labourers. On the same corner of land with Mirján are two other villages, Kodkana and Chatrukurva. Kodkana has several hundred houses and is built partly on a raised laterite site and partly on clayey rice ground; Chatrukurva is much smaller and is built entirely on rice ground close to the river.

Fort.

Mirján has a travellers' bungalow and a small temple. The chief object of interest is its ruined fort which is said to have been built by Sarpán-malik, probably a reminiscence of the Bijápur title Sherif-ul-Mulk (1608-1640).[2] The fort lies in the midst of the three Mirján villages about a third of a mile from the river. It is built on the north-west edge of a ridge of laterite in which its deep moat is cut and which raises it a little above the river banks. It has high well-built walls with battlements facing the sea, but the whole is so overgrown with vegetation and brushwood that it is difficult to make out the internal arrangements of the fort. Along the rocky height on the Ankola road eastward as far as the travellers' bungalow a large Musalmán burial-ground shows how much more populous Mirján formerly was than it is at present.

[1] Dr. Leith's Report, 10th February 1863.

[2] The local history is that Malik was a poor Musalmán boy who herded the cattle of Chandrayan Hebbar, a Havig of Mirján. One day the boy fell asleep on a stone platform or *katti* at the foot of a *pipal* tree. As his cattle did not come back at the usual hour Chandrayan Hebbar went in search of Malik. When he came near the *pipal* tree he saw Malik asleep and a cobra sheltering him from the sun with its hood. As Hebbar approached the serpent slowly glided away. The boy was awakened, taken home with the cattle, and called Sarpán Malik or the Lord of Snakes. (For this title, see above under History, p. 122). Malik continued for some time in his master's service. He afterwards went to Maisur where he gathered a small force and returned to his village making petty conquests. He built the Mirján and Ankola forts and ruled for some time as a petty chief at Mirján. He rewarded his old master Hebbar with the village of Achve thirteen miles north-east of Mirján. In memory of Malik the Hebbar family have built a platform round the old *pipal* tree where he is believed to have slept, and every year at *Dasara* (October-November) time the Hebbar family hold a fair when Musalmáns are invited, old swords and arms are displayed and worshipped as trophies, and fowls are sacrificed. Mr. R. E. Candy, C.S.

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MIRJÁN. *History.*

Though the earliest known reference to Mirján is not before the sixteenth century, interest attaches to the place, as, from the close similarity of the name, Mirján has been supposed to be the ancient Muziris, one of the chief centres of Greek and Roman trade with India in the first, second, and third centuries after Christ. Muziris is mentioned by Pliny[1] (A.D. 77) as the first town of merchandise in India, and in Peutinger's tables[2] (about A.D. 100) where it is said to have had a temple of Augustus. It appears in Ptolemy[3] (A.D. 150) as Muziris in Limyrike between Tyndis and Melcynda, and in the Periplus[4] (A.D. 247) as a great resort of vessels from Ariake or the Konkan and of Greek fleets from Egypt. In modern times Muziris has been identified with Mirján by Forbes[5] (1784), by Rennel[6] (1788), and by Robertson[7] (1791). Vincent[8] noticed that the account in the Periplus was 'Then follow Naoura and Tyndis, the first marts of Limurike (that is Damurike or the Tamil country,) and after these Muziris and Nelkynda.' Vincent argued from this that Muziris must be looked for considerably to the south of Naoura or Honávar. In his opinion the site of Muziris should be sought in the neighbourhood of Mangalor.[9] Since Vincent's time the late Dr. Burnell and Bishop Caldwell have discovered that Muyiri is an old name of the once famous port of Kranganor about twenty miles north of Kochin, and the identification of Muziris with Muyiri-kotta has been generally accepted.[10]

According to tradition under the Vijaynagar kings (1336-1587) Mirján was held by local tributary chiefs.[11] In 1510 Dalboquerque on his way to Sokotra went to Mirján where he saw Timmaya the chief of Honávar.[12] In 1514 the Portuguese traveller Barbosa mentions, south of the Aliga or Kálinadi, the very large river of Mergeo which produced a very great quantity of common rice. The Malabárs came in their boats bringing cocoanuts, oil, and palm-sugar, and took away the cheap rice.[13] About 1530 when their power was well established the Portuguese levied a tribute of 500 bales of rice on the Mirzie river.[14] About 1580 De Barros mentions the city of Mergen subject to the Vijayanagar kings.[15] During the first half of the seventeenth century Kánara as far as Mirján continued under Bijápur, and, according to local information, Sarpán-malik, that is Sherif-ul-Mulk, between 1608 and 1640, built a strong fort at Mirján and changed the name of Mirján to Isar. By the treachery of its Moor governor Mirján next passed to Shivappa Náik of Bednur (1648-1670) probably during the latter part of his reign. In 1660 Baldæus notices the Mirján river as the boundary between Bijápur and Shivappa Náik.[16] In 1673 the well known

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[1] Natural History, VI. 133.
[2] Bertius' Edition, Tabulæ Peutingerianæ Segmentum, VII. [3] Bertius' Edition, 198.
[4] McCrindle's Periplus, 129; Vincent's Commerce, II. 441-451.
[5] Memoir on Map of India, xxxviii. 28. [6] Oriental Memoirs, IV. 108.
[7] India, 53. [8] Commerce of the Ancients, II. 447-448.
[9] Muziris according to Vincent, II. 449, was also written Modiris, Mudiris, Mundiris, Zmiris, and Zymiris.
[10] Ind. Ant. III. 333; Jour. Bo. B. R. A. Soc. XV. 141; Yule's Cathay, II. 373-374; Mad. Jour. Lit. and Sc. (1878), 193. [11] Mysore and Canara, III. 233.
[12] Kerr's Voyages, VI. 129. [13] Stanley's Barbosa, 79.
[14] Subsidios, III. 246-248. [15] Decadas, II. 319. [16] Baldæus, 98.

English traveller Fryer went from Honávar up the Mirján river in a vessel rigged like a brigantine. Mirján was in the same dominion as Honávar but was only the fragment of a town. On landing, Fryer was welcomed by one of the gentile chiefs of Mirján who, like an Italian prince, was not ashamed to be a merchant. He was seated under a shady tree on a carpet spread on the sand with his retinue standing around him. He was waiting for the protector or over-lord of Kánara, the Rája of Bednur, who was then a minor. The protector came anon with lords and guards armed with swords and gauntlets, partisans adorned with bells and feathers, as also were the horses that carried his *lascarry* or army with such trappings as the finest tram horses in England then wore. The protector, rowed by a gang of thirty-six in great pomp, ventured off to see the English ships. His music was loud and with kettle-drums made a noise not unlike English coopers driving home hoops on their hogsheads. He went aboard two or three ships who entertained him with their guns and cheers presenting him with scarlet cloth. At Mirján, pepper, saltpetre, and betelnut were taken in by Fryer's ship for Surat.[1] In a second visit to the Kánara coast in 1675 Fryer went from Gokarn to Mirján where Fryer's Banyan guide, a young spendthrift whose father was lately dead, treated Fryer and his friends to dancing-wenches. Fryer describes Mirján fort as very fine though old, double-walled, and trenched with high turrets on the bastions. It had been surrendered by the treachery of a Moor governor and was subject to the Cannatick Ranna that is the Bednur kings. The town had a market and good stone aqueduct, with a Musalmán cemetery at the end.[2] In 1678, under a treaty with the Bednur chief, the Portuguese were allowed to build a factory and church at Mirján.[3] In 1707 the Portuguese made a fresh treaty allowing them to build a factory at Mirján.[4] About 1720 Hamilton mentions Mirján as a small harbour in the extreme south of the Sonda chief's territory.[5] In 1757 the Maráthás, taking advantage of disturbances at Bednur, seized Mirján.[6] Mr. Forbes (1772-1784) mentions Mirján as famous for pepper, cassia, and wild nutmeg. He identifies it with the Muziris of the ancient Greeks and notes that the East India Company had for seventy years a large warehouse at Mirján to store pepper and sandal wood brought from Maisur. Haidar Ali allowed them the same privilege.[7] In 1783 General Mathews captured the island fort of Rájmándurg at the mouth of the Mirján river and passing up the river took the fort of Mirján.[8] In August 1800, Colonel Wellesley, afterwards the Duke of Wellington, wrote that the fort of Mirján had lately been taken by bandits who came down the Sahyádri passes and that a detachment of the Honourable Company's troops would be required to retake it. There were other forts in Kánara unoccupied like Mirján and he thought it very desirable to destroy them as soon as they could be surveyed and their general utility

[1] East India and Persia, 57-58. [2] East India and Persia, 161-162.
[3] Instruccao, 8. [4] Instruccao, 8. [5] New Account, I. 278.
[6] Wilks' South of India, I. 450; Bom. Quar. Rev. VI. 210.
[7] Oriental Memoirs, I. 304; IV. 108-109. [8] Maratha MS.

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determined.[1] In 1801 Buchanan mentions, on the north bank of the Tadri, the fort and town of Midijoy corrupted by Musalmáns into Mirzi, Merzi, and Mirján. It suffered under Haidar and was destroyed by Tipu.[2]

MOTIGUDDA HILL.

Motigudda Hill, north latitude 14° 37 east longitude 74° 32′, in the great Gode spur of the Sahyádris, rises about 3000 feet above the sea, nearly eleven miles north-west of Mirján. The Gode spur stretches between the basins of the Gangávali on the north and of the Tadri on the south, and spreads on all sides, a beautiful star of hills, a few miles north-west of Nágur village. The eastern ray of this star joins the spur to the main range at Brahmuru or the village of Pagoda, a little to the north of the famous Yán or Yenna rocks. Like the other hills in the spur Motigudda is rugged dark and weather-beaten, its top thick with rocks, its steep slopes strewn with immense laterite and granite boulders, and its lower slopes clothed with a dense growth of stunted brushwood. Of the other hills in the spur some are flat-topped, some pointed, and some egg-shaped. Many small streams take their rise in the Gode hills and flow north to the Gangávali or south to the Tadri. On the hill above Brahmuru village is a small shrine. A path leads across the hill to the main Sirsi road. The villages of Nágur, Achve, Brahmuru, and Koniani near these hills are well cultivated by Halvakkals, Nádors, Halepáiks, and Mukris.

MUDGIRI.

Mudgiri, three miles north-east of Sadáshivgad, with in 1881 a population of 1990, has a large and celebrated temple of Nágnáth with a car-festival which takes place in May and lasts two days. From 5000 to 6000 people come and £300 to £400 (Rs. 3000-Rs. 4000) worth of sweetmeats, fruits, cloth, and metal vessels are sold.

Mudgiri is the head-quarters of the Kalávant or dancing-girl caste. On the great festival days in May, many dancing-girls from beyond the Portuguese frontier attend and vie with the local Kalávants in dancing before the car from eight at night when the car-procession begins to sunrise when the procession returns to the temple. Besides dancing-girls the people are mostly Komárpáik cultivators and labourers, and Konkani Marátha husbandmen.

MUNDGOD.

Mundgod, a large village on the Kánara-Dhárwár frontier, about twenty miles east of Yellápur, is a petty divisional head-quarter, with in 1881 a population of 1404. Mundgod has also a chief constable's and post offices, a dispensary, and a travellers bungalow. The dispensary established in 1864 treated in 1882 sixty-two in-door and 2190 out-door patients at a cost of £78 12*s.*

[1] Supplementary Despatches, II. 86. Of the Kánara hill-forts Colonel Wellesley wrote 'Our hill-forts in general are worse than useless. They are so unhealthy that it is not possible to leave a large body of people or a European officer on the hill; he consequently lives below and sends a small guard to the top of the hill; and the whole party are at all times liable to be surprised and cut off. It would be better to withdraw our garrisons from all these places; but then they would be occupied by the *páligárs* by whom they were originally built; they would instantly rebel and oppose the authority of Government and it would require almost an army to retake each hill-fort. If they are abandoned they must at the same time be entirely destroyed and particularly all their sources of water-supply. The hill-forts are in fact bad posts for us and the sooner they are destroyed the better.' Supplementary Despatches, India (1797-1805), II. 10. [2] Mysore and Canara, III. 152.

(Rs. 786). In 1764 Mundgod was reduced by Mádhavráv Peshwa (1761-1772).[1] In several of his despatches Colonel Wellesley refers to Mundgod as an important frontier post. He describes it as a fort much like others in that country, only larger and better built. The fort was attacked by the Marátha general Gokhla after the fall of Seringapatan (4th May 1799) and a breach was made in the upper part of the wall near the gateway. The gate also was burnt. Colonel Wellesley thought that if a British force was to be stationed in this part of the country, Mundgod was the place best suited for a post. The fort could easily be cleaned and cleared of trees and grass. Of two large villages or *peths* near the fort scarcely a trace was left; Gokhla had carried off most of the people, and all the ploughs and property.[2] In 1827 Mundgod had 225 houses, nine shops, a temple, and wells.[3] In 1872 it had a population of 1183 of whom 660 were Hindus and 523 Musalmáns.

MUNDGOD.

Murdeshvar, thirteen miles south of Honávar, with in 1881 a population of 2185, is a small port, with, during the eight years ending 1881-82, average yearly exports worth £1954 and average imports worth £1895. Exports varied from £660 in 1881-82 to £3546 in 1876-77 and imports from £1129 in 1881-82 to £4184 in 1880-81. A temple on a promontory called Kandugiri is said to have been built by the Jain chiefs of Kaikini. It enjoys a yearly Government cash allowance of £144 (Rs. 1440), and a yearly fair attended by about 5000 people is held in honour of the god, when articles worth about £200 (Rs. 2000) are sold.

MURDESHVAR.

There are about thirty warrior tomb-slabs or *virgals* and inscriptions near Murdeshvar. Many of the battle-stones are beautifully carved, some with Jain and others with Shaiv symbols. About twenty have inscriptions, two of them dated 1414 and 1458.[4] The chief inhabitants are Moyer fishermen, Sepler cultivators and musicians, Padiar courtesans and temple servants, and Sásashtakar Kushasthali and Naváiyat landowners and moneylenders. In 1801, Buchanan notes that according to tradition Murdeshvar was one of the five places where temples of Shiv were built by the great giant king Rávan.[5] Buchanan describes the temple at Murdeshvar as standing on a lofty fortified promontory insulated by a narrow channel at high water. To the south of the promontory was a bay sheltered by rocks which appeared above the water and afforded protection to boats. Near the bay was the small village of Murdeshvar with a few shops.[6]

Netra'ni or **Nitra'n,** also known as **Pigeon Island,** lies in north latitude 14° 1′ and east longitude 74° 19′, about ten miles from the mainland and about fifteen miles north-west of Bhatkal. The island is about 300 feet high and half a mile broad. It is well wooded and has a good landing on the west side. In clear weather it is visible twenty-five miles off. There are twenty and

NETRÁNI ISLAND.

[1] Grant Duff, 331. [2] Supplementary Despatches, I. 339.
[3] Clunes' Itinerary, Appendix, 87.
[4] Dr. Burgess' List of Archæological Remains, 2.
[5] See above p. 290 note 2. [6] Mysore and Canara, III. 135.

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NETRÁNI ISLAND.

twenty-one fathoms of water within a mile, and thirty to thirty-two fathoms at ten or twelve miles distance. Ships passing at night outside of the island ought not to come under twenty-three or twenty-four fathoms, that is, within two or three miles of the island. The numbers of pigeons that frequent its caves have given it the name of Pigeon Island. Besides by pigeons, the island is frequented by the Edible-nest Swiftlet Çollocalia unicolor, whose nests the Chinese esteem a delicacy. Formerly the people of Anjidiv used to go to Netráni to gather the nests and send them to Bombay.[1] Its shores abound in white coral and quicklime which are taken by boats to the mainland. In 1801, Buchanan found many people going to pray in this island to a stone pillar the home of the spirit Jetiga. As the spirit was supposed to destroy the boats of those who neglected him, his chief worshippers were traders and fishermen who offered cocoanuts and animal sacrifices.[2] When Buchanan was in Kánara, Netráni was a nest of piracy; many Marátha pirate boats hovered round it and greatly impeded commerce.[3]

Early References, A.D. 77-247.

The mention of Netráni as one of their chief meeting places in what is perhaps the last record of the pirates of the Kánara coast, suggests that Netráni is Pliny's Nitrias, a place which in his time (A.D. 77) was haunted by pirates who worried the Greek vessels on their way from Aden to Muziris, that is Muyiri or Kranganor near Kochin.[4] It is against the identification of Pliny's Nitrias with Netráni island that Ptolemy has a trade centre Nitra on the mainland. This seems to be a confusion with Honávar, twenty-five miles south-west of which Netráni lies, as Honávar is not shown in Ptolemy, though it is a very ancient trade centre and appears in the Periplus (247) as Naoura. The knowledge of the island Netráni seems also to explain the latter part of Ptolemy's Kanathra which he places near the Aigidioi or Anjidiv and the Vangalia apparently the Vengurla islands, though in his map all are shown much too far to the south.[5] Kanathra again seems to appear in the island of the Kaineitai which the writer of the Periplus places close to the island of the Aigidioi or Anjidiv.[6]

Mr. Hume, 1875.

Mr. Hume, who visited it in February 1875, describes the island as of laterite, small and high not less than 350 feet at its highest point. It rose more or less precipitously on all sides out of rapidly deepening water. On the rocks at the base of the cliffs were huge water-worn fragments of *Porites, Medrepora,* and other coral reefs. From the cliffs rose steep slopes, the lower parts covered with grass and the upper parts thickly set with brushwood mixed with large silk cotton and Jonesia asoka trees. Under some of the trees Mr. Hume noticed a green creeping many-fingered fern the *Acrostichum virens,* and on the trunks and branches the coronet tufts of the bright

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[1] Taylor's Sailing Directory, I. 399; Mr. R. E. Candy, C.S.

[2] Buchanan notes that another Jetiga lived in a pillar on the continent. As he was less troublesome than the Island Jetiga, the Mainland Jetiga received fewer marks of attention. Mysore and Canara, III. 136.

[3] Mysore and Canara, III. 135, 136, 138.

[4] Natural History, VI. 133.

[5] Bertius' Ptolemy, 213.

[6] McCrindle's Periplus, 130. It has been suggested that the Ka in Ptolemy's Kanathra and the Kai of the Periplus may have their origin in Kare or the Black the name by which the neighbouring Hog Island is known to local seamen. See above p. 316.

bay-brown oak fern *Polypodium quercifolium*. Among the birds of the island Mr. Hume nowhere found a single nest of the edible-nest swiftlet *Collocalia unicolor*. Still there seems no reason to doubt that the Collocalia breeds on Netráni, though, as at the Vengurla rocks which Mr. Vidal has since shown to be one of their regular breeding places, none were to be seen when Mr. Hume visited the island.[1] In the upper woods Mr. Hume noticed the Black-naped Azure Flycatcher (*M. azurea*), the Indian White-Eyed Tit (*T. palpebrosa*), the Indian Oriole (*O. kundoo*), and the Indian Koil (*E. honorata*), the Malabár Green Pigeon (*O. malabaricus*), and the Blue Rock Pigeon (*C. intermedia*). There were no crows, kites, or mainahs, probably because the island contains one of the largest known colonies of the Whitebellied Sea Eagle (*C. leucogaster*). The sea eagle has been attracted by the loneliness of the place and by the numbers of large sea snakes with which the sea swarms. When Mr. Hume visited the island he estimated that there were about 100 eagles of all ages of which he shot about fifteen. Almost every large tree had one great stick nest and two trees had a couple of nests each. The birds probably laid in December as in February most of the nests were empty. It was a fine sight to see the eagles striking one after the other. They soared far above the highest trees, often over 1000 feet, and, with nearly closed wings, with a rushing roar, fell like a cannon ball, scarcely touching the water, before, bearing a snake in their talons, they again, with heavy flaps, mounted to their perch on one of the giant trees. They were extremely greedy incessantly killing and eating sea snakes with whose remains the ground under the trees was thickly strewn. A few fish bones, part of a sheep's head, and the upper shell of a small turtle were the only other remains.[2]

NETRÁNI ISLAND.
Mr. Hume, 1875.

Nilkund Gha't, or the Nilkund Pass, on the Siddápur-Kumta frontier, is in the Sahyádris, about seven miles north of the Dodimani pass and twenty miles east of Kumta. The villages of Nilkund, Kulugadi, and Shergima lie at the head of the pass; and those of Basoli, Sántgal, Diváli, and Bastikera lie at its foot. A road from Kumta runs across the pass through Chandávar and Sántgal, thirty miles to Aminhalli, where it meets the Devimani pass road to Sirsi. The road is practicable for carts but does not carry much traffic. The Nilkund pass was opened in 1878-79 at a cost of £30 (Rs. 300) from local funds and a sum of £50 (Rs. 500), also from local funds, is yearly spent in repairing and improving it.

NILKUND PASS.

Nisha'nigudda Hill, north latitude 15° 2″ and east longitude 75° 5″, about a mile and a half east of Induru in Yellápur, is a trigonometrical survey station about 400 feet above the plain and 1500 feet above the sea. The hill sides are well wooded.

NISHÁNIGUDDA HILL.

Oyster Rocks or **Devgad,** two miles west of Kárwár, the most seaward landmark of Sadáshivgad bay, are a cluster of islands about a mile in length east to west. The north-west island, the highest, is 160 feet above the sea, and, at a distance of cable's length

OYSTER ROCKS.

[1] Bombay Gazetteer, X. 62, 378.

[2] Stray Feathers, IV. 421-425.

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has a depth of seven fathoms.[1] On the top of this highest island, in north latitude 14° 49′ and east longitude 74° 3′, a light-house has been built. It is a round tower of white granite, seventy-two feet high and 210 feet above mean sea level. The light is a fixed white dioptric of the first order, which in clear weather can be seen for twenty-five miles.

PIGEON ISLAND.

Pigeon Island. See NETRÁNI.

RÁKSHASGUDDA HILL.

Ra'kshasgudda Hill, north latitude 14° 14′ east longitude 74° 52′, rises 1600 feet above the sea in the Hosalmaki range of the Sahyádris, two miles north of the Gersappa falls. The spur stretches along the north or right bank of the Shirávati river between the villages of Nagarbastikere and Kodkani. The hill is steep, rugged, and thickly clothed with forest. The hill top of Rákshasgudda commands one of the finest hill and forest views in the district.

SADÁSHIVGAD.

Sada'shivgad, so called from a ruined fort of that name built on the site of the old port of Chitákul, Cintakora, or Sindábur,[2] is a port on the north bank of the entrance of the Kálinadi, about three miles north of Kráwár. Sadáshivgad is bounded on the east by a range formed by the Songiri and Kanasgiri hills; on the north and partly on the west by the small Mávinhole creek; and on the south by the Kálinadi. The two fortified hills from which the place gets its name are 160 and 220 feet high and about a thousand feet apart. Between them on slightly raised ground is the domed tomb of a Muhammadan saint or Pir from which the Portuguese called it Pir Fort. The two hills which are of trap rise abruptly from the water's edge. The fort seems to hold the centre of a circle formed by a chain of wooded hills of moderate size stretching north-east to north-west with lofty mountains beyond. To the west the sea is studded with rocky islands, the two nearest, Devgad and Kurmagad, being fortified. From Kárwár head in the south-west, a high wooded range of hills, in a gap of which lies Beitkul cove, crosses to the south-east. In the distance this range is lost among lofty peaks and ridges, while to the east the Kálinadi is gradually hid by the palms and brushwood which fringe its banks.

The town begins with the custom-house on the river bank. About 500 yards from the river is the market with a few mud-built and tile-roofed shops. To the north of the market is a Roman Catholic church with a Vicar Vara or Vicar of the Rod. About 900 yards from the market is the old petty divisional office now used as a vernacular school. About a hundred feet from the school are the old military guard-room and hospital now used as a rest-house and police station. To the west is the site of the lines of the military garrison of 100 men which used to be stationed here under the Madras Government before the organization of the police. About half a mile north-east of the police station is a temple of the goddess Mamai, and half a mile further a Shenvi monastery or *math*. The 1881

[1] This highest island is two miles west-north-west of Kárwár head. The fair weather channel between them is more than a mile broad. Taylor's Sailing Directory, I. 396.

[2] See above pp. 277-279.

census returns showed a population of 3939, chiefly Shenvis, Christians, Konkan Maráthás, Vánis, Bhandáris, and Musalmáns. The Shenvis are mostly landed proprietors; the Christians Government servants, husbandmen, labourers, and palmjuice-drawers; the Maráthás husbandmen and labourers; the Vánis petty dealers; the Bhandáris palmjuice-drawers and labourers; and the Musalmáns petty dealers and constables. Some of the houses are one-storied and others two-storied with laterite walls and tiled roofs, but most are mud-walled and thatched.

Trade.

The sea trade returns for the eight years ending 1881-82 showed average exports worth £9456 and average imports worth £1246. Exports varied from £6204 in 1875-76 to £13,817 in 1874-75, and imports from £419 in 1875-76 to £2471 in 1879-80.

Fort.

The fort of Sadáshivgad is built on the higher or western hill. The hill is flat-topped with a steep and inaccessible face on the river side. The west face is less steep than the river face; the east is rugged but with a good slope; and the north is still less steep. The top and the east and north faces are covered with teak, casuarina trees, mangoes, and cocoa palms; the rest of the hill is bare. The fortifications consist of a granite and mortar wall about twenty feet high and six feet thick enclosing a space of ten acres. The walls have towers and openings for guns and are surrounded by a moat. Except the battlements and part of the walls on the south [illegible] whole is in fair repair. There are three outworks. One at the [illegible]e of the south face, with its foundations under water, is called [illegible] water-fort or *páni-killa*; the second is parallel to the verge of [illegible] east slope; and the third is opposite the main fort with a moat [illegible] battlements. The *bálá-killa* or upper fort is entered by a single [illegible]ched gateway which is approached by one or two old granite paved [illegible]otpaths. As these paved approaches are steep and slippery new [illegible]d easy paths have been made from local funds. Several old and [illegible]sty guns are scattered about. They are ten to fifteen feet long with [illegible] four to five inches in diameter. The water-supply is from a [illegible]g well of very good water. At the southern corner of the hill [illegible] two Government bungalows.

History.

Sadáshivgad fort was built on the site of the old port of Chitákul, [illegible]ntacora, or Sindábur by a Sonda chief between 1674 and 1715. [illegible] is called after the fifth Sonda chief Sadáshiv Náik (1674-1697).[1] [illegible]n 1747 the Portuguese who were anxious to take possession of [illegible]adáshivgad, or as they called it the fort of Piro, tried to pick a [illegible]uarrel with the Sonda chief. The chief at first showed a bold [illegible]ront, but when the Portuguese fleet appeared off Sadáshivgad he [illegible]ave way, and the chance of securing the fort was lost to the [illegible]ortuguese.[2] In 1752 the Portuguese declared war against the Sonda chief and after a slight conflict carried Pir hill and greatly

[1] A local history written in 1806 states that the fort was built by the sixth Sonda chief Basava Ling Ráy (1698-1745) and named after his father; Buchanan (Mysore and Canara, III. 186) says that it was built by Sadáshiv himself. The reference to Shiváji as the builder of the fort in the History Chapter p. 133 is a mistake. The passage in Grant Duff (I. 195) refers to Sadáshivgad in Sátára.

[2] Epanaphora Indica, Part IV. (Lisbon, 1748), 37-38.

SADÁSHIVGAD. *History.*

strengthened the fort.[1] In 1754 the Portuguese surrendered Pir fort to the Sonda chief and in exchange were given four villages and were allowed to build a fort near Baitkul on the left mouth of the river.[2] In 1758 the French scholar Anquetil du Perron described Pir fort as on a hill overlooking the north-west entrance of the river. It was furnished with towers and was joined to a rampart which ran to the foot of the hill in the south-east.[3] In 1763 Sadáshivgad was taken by Haidar's general Fazl Ulla Khan. In 1783 a detachment of General Mathews' force was sent to occupy Sadáshivgad.[4] In 1799, Sadáshivgad was garrisoned by Tipu's troops,[5] and in 1800 Sadáshivgad and Haliyál were the only two places from which Tipu's garrisons were not driven by the banditti.[6]

SÁMBRÁNI.

Sambra'ni is a large village on the Yellápur-Haliyál road, about five miles south of Haliyál. In 1695 the Italian traveller Gemelli Careri notices Sámbráni as the head-quarters of the chief of Sonda whom he oddly calls Sondekiránikarája. It was a mud fort and a poor village but had a good market. From this single village of Sámbráni the chief was said to receive a yearly revenue of £30,000 (Rs. 3,00,000) which, says Careri, shows how cruelly the idolators and Musalmáns oppress the people.[7] In 1799 Colonel Wellesley describes it as a large and well stocked village. In that year Bápuji Sindia, the commandant of Dhárwár, posted about 300 men in Sámbráni to plunder the country and ordered them to maintain the post against the British. In 179[illegible] when he arrived before it with the 4th regiment of cavalry, detachment of the 1st regiment of the 1st battalion, and two and two three-pounders, Colonel Sentleger found the village stron barricaded. A party sent to summon the village was fired on, Colonel Sentleger, who moved forward with one company an three-pounder, was obliged to retire from the stockade with l The rest of the infantry and cavalry then came up, and Col Sentleger, though wounded, repeated the assault. After an att which lasted two hours, the stockade was carried, and a large nu of the Maráthás with their commandant were killed. Th Colonel Wellesley's Despatches (226, 227, and 228) are da Samranee, 7th October 1799.[8] In 1860 Sambráni had 107 hou ten shops, two wells, two ponds, and temples.[9]

SÁMVARGAD FORT.

Sa'mvargad Fort, 200 feet long by 85 broad, and 160 f above sea level, stands at the top of Sámvar hill half a mile east Sadáshivgad. The fort guards the north-east and south-east sid of Sadáshivgad. Its south and east slopes are overgrown with tre

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[1] Bom. Quar. Rev. VI. 209-210. [2] Instruccao, 17-18.
[3] Zend Avesta, Disc. Prelim. ccii. [4] Marátha MS. [5] Arbuthnot's Munro, I. 59.
[6] Arbuthnot's Muno, I. 75. [7] Churchill's Voyages, IV. 218.
[8] Supplementary Despatches, I. 340, 341, 343, 351, 352, 354, 355. In one despatch dated Haliyál, 1st October 1799, General Wellesley says: Sámbráni fort has all the appearance of a place where a flight had been made; rice, salt, chatties, clothes, arms, and sticks are scattered about the choultries, guard-houses, and habitations of the sepoys, and they had not time to plunder the town or *pettah* although they had driven away many of the inhabitants. He adds; The state of this country proves what a curse to human nature the Marátha government and neighbourhood is. Ditto, 345.
[9] Table of Routes, Bombay Presidency, 202.

but the rest of the hill is bare. The walls, which are partly out of repair, are about ten feet high. They are built of granite, except on the north where laterite is used. Round the fort is a moat about ten feet broad and six feet deep, partly filled. There appears to be no provision for water and no guns.

SÁNIKATTA.

Sa'nikatta, about ten miles north of Kumta, is the only place in Kánara where salt is made. The Sánikatta salt-works contain 176 *ágars* or salt-works of which 128 are in use. Of the 128 in use, 119 containing in all 19,400 pans, were worked in 1880-81 and yielded 6555 tons of salt. The salt-pans are owned by salt-dealers who pay an acre assessment varying from 5*s.* 7½*d.* to 6*s.* 1½*d.* (Rs. $2\frac{3}{16}$ - Rs. $3\frac{1}{16}$).[1] The people are chiefly Nádor Hál Vakkal and Halepáik husbandmen and A'gar salt-workers.

SHIRÁLI.

Shira'li, a small port at the mouth of the Shiráli creek, about four miles north of Bhatkal, has a customs-house and a vernacular school. Shiráli is the head-quarters of the spiritual Teacher or *guru* of the Kushasthalis. The chief inhabitants are Kushasthali Government servants or landed proprietors and Halepáik cultivators and palmjuice-drawers. The sea trade returns for the four years ending 1881 showed average exports worth £1881 and imports worth £1095. In 1801 Buchanan found Shiráli a poor village with three or four shops. The tide came up to Shiráli a mile from the sea and forced travellers to swim their cattle. The banks at the ferry were rather stoney, but round the village there was much rice and and good cocoa-palm plantations. Much salt was made in the neighbourhood.[2]

SHIRVE PEAK.

Shirve Peak, about ten miles north-east of Kárwár, is a granite rock about 150 feet above the level of the surrounding country. The rock is very steep and cannot be climbed without the help of a bamboo ladder. It has a flat top and a wall enclosing a temple of Basava which is chiefly visited by Kunbis and Konkan Maráthás. Opposite the temple a granite cistern receives a spring of water which is used by pilgrims as holy water or *tirth.* Near the cistern a jar is cut in the rock able to hold about a quart of liquid. On the day of the fair the hole is filled with oil and a new coarse waistcloth about twelve feet long and three broad is rolled like a wick and let into the hole with one end resting on the rim. The cloth is lighted at sunset on the day of the fair and kept burning till dawn.

SHIVESHVAR FORT.

Shiveshvar Fort or **Halekot** is a ruined stronghold (300' × 300') to the north of Shiveshvar village about four miles north of Sadáshivgad. The only traces of the stronghold are the remains of walls about four feet broad and a filled up moat. The interior is overgrown with bushes. Shiveshvar village has a vernacular school and several small modern temples dedicated to Shiv. But the site of Rávan's temples to Shiv is not Shiveshvar but Shezvad two miles south-east of Kárwár.[3] The chief inhabitants are Vánis, Bhandáris, Komárpáiks, Konkan Maráthás, Musalmáns, and Christians, cultivators, petty traders, and labourers. The fort is said to have

[1] See above p. 72. [2] Mysore and Canara, III. 131, 134. [3] See above p. 290 note 2.

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SHIVESHVAR FORT.

been built by Sarpán-malik or Sherif-ul-Mulk, a Bijápur general, in 1606, when, after marching from Bijápur by the Sangameshvar pass, he took Phonda and Jaboli and came to Shiveshvar. In 1675 Fryer notices it as Semissar, a strong place recently conquered by Shiváji.[1] The fort next fell into the possession of the Sonda chief Sadáshiv (1674-1697) who threw into it a garrison. In 1720, Hamilton notices it as Sevaseer with a bad harbour and under cover of a large castle with a few guns.[2] In 1735 the Portuguese were allowed to build a church at Sinvansor and to carry timber.[3] In 1763 Haibat Jang, better known as Mir Fazal Ulla Khán, whom Haidar Ali had sent to overrun the Sonda territories, took Sonda, and the chief Imodi Sadáshiv (1747-1763) fled to Shiveshvar. Fazal Ulla pursued him by the Ganeshgudda pass and Kadra. On Fazal's arrival at Shiveshvar Imodi fled to Goa, and Shiveshvar fort was deserted by its commandant and the garrison surrendered. Next year (1764) a Marátha fleet came from Vijayadurg to take Shiveshvar and a party of Maráthás also came by land. The land force was opposed, but ineffectually, by Haidar's officer at Kadra. The land and sea forces of the Maráthás then made a joint attack on Shiveshvar. The Musalmán garrison held out for ten days and would have submitted but for the timely help of the Musalmán commandant of Sadáshivgad who came to the rescue and routed the Maráthás who fled leaving their guns and baggage. In 1783 the fortifications of Shiveshvar were pulled down by a detachment of General Mathews' force.[4] In 1803 Shiveshvar was the chief town of a petty division under Ankola.[5]

SIDDÁPUR.

Sidda'pur, with in 1881 a population of 1920, is the head quarters of the Siddápur sub-division with a dispensary. The town is within three miles of the Maisur frontier, the land draining into the Varda river. The approach to Siddápur from the south is through an avenue of magnificent Mimusops elenghi or *bakul* trees whose flowers are used in the worship of Shiv. The town is on an eastern slope at the top of which are the Government offices. The chief inhabitants are Lingáyat cultivators and traders, Sásashtak traders, Sonár goldsmiths, and Halepáik and Hál Vakkal cultivators and labourers. There are about 300 houses, those near the market closely built, the rest in detached enclosures and groves. The market is regularly laid out with clean gravelled streets running north and south. There is a pond at Siddápur, but the drinking water is almost all from wells. To the east of the town are some rice fields and to the north and south of the fields are betelnut, cardamom, and pepper gardens. The dispensary treated in 1882 forty-four in-patients and 2336 out-patients at a cost £110 10*s.* (Rs. 1105).

SIDDHÁPUR.

Siddha'pur or **Shidda'pur.** At the north corner of a large plain about three miles east of Kárwár is a village called Siddhápur by Hindus and Saitánpur by Musalmáns. There are two ruined forts one called Hale-kot or the Old Fort, the other Lakdi-kot or the Wood

[1] East India and Persia, 146. [2] New Account, I. 262. [3] Instruccao, 15, 17.
[4] Local Manuscript (1806). [5] Survey Report, 3713 of 1865.

Fort. Part of what is now rice land is called *ásan* or the throne and another part is called *ghatan* or the foundations. There are no stones or other remains of buildings. But there are two large stone wells with steps and chambers, which are said to have been made by Habu kings, whose capital was Siddhápur. A small navigable inlet, said to have once been large and deep, runs close to the old town. There is a local tradition that, when they defeated the Habu king the Musalmáns would not live in the old town and settled themselves close by at Kadvád. Many crocodiles are found in the Kálinadi at Kadra and Siddhápur. They eat buffaloe calves and sometimes attack men. These circumstances suggest that this Siddhápur is the Sindabur of Masudi (915) and of Ibn Batuta (1342). At the same time all of the Portuguese references seem to belong rather to Chitákul, and, as it seems probable that Chitákul and not Siddhápur, which had then given place to Kadvád, is the Sindabur of the Turkish Mohit (1554), the evidence on the whole seems to favour the view that all of the references to Sindabur belong to Chitákul.

SIDDHÁPUR.

Sirsi, about 2500 feet above the sea, the head-quarters of the Sirsi sub-division, with in 1881 a population of 5017, is an important centre of the pepper and betelnut trade of upland Kánara. The town is spread over an irregular area of uneven ground about a mile and a half from east to west and nearly two miles from north to south. Only a small part of the surface is covered with houses. In the middle of this area a low hill slopes gently to the north, the east, and the south-east. At its south side, where it is highest, it has short spurs with steep ravines. The Kumta road enters by one of these spurs. The highest ground is occupied by the dispensary and some buildings which formerly belonged to a detachment of Native Infantry. Along the middle of the north-east slope is the street or market, and, across it, the Tanners' and the Tailors' streets run to the Devigere street, which leads to a pond called Devigere on the northern skirts of the town. On the southern slope of the high ground an irregular open space to the west of which are the revenue and post offices and on the north the court-house and the jail. To the east of the open space are the moat and the almost levelled walls of Sirsi fort, and beyond the fort is an unfinished pond called Kotigeri. Apart from the native town, and in a line stretching west from the dispensary, are a Collector's bungalow, a burial-ground, and a travellers' bungalow; and, on high ground, running north and making a right angle, is a road with two bungalows where a European detachment was stationed during the 1858 Mutinies. Rice-fields partially surround the town on the north and east. Beyond, to the north and north-east, are low woody hills and betelnut plantations.[1]

SIRSI.

In 1855 Sirsi had a population of 4370.[2] The 1872 census showed a population of 5285, Hindus 4217, Musalmáns 829, Christians 234, and 5 Others. The 1882 census gave for a town-site of 2837 acres a population of 5633 or two for every square acre. Of these 4357 were Hindus, 976 Musalmáns, and 300 Christians.

[1] Dr. Leith's Report, 10th February 1863.
[2] Pharoah's Gazetteer of Southern India, 555,

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SIRSI.

Sirsi is an important trade centre for the betelnuts, cardamoms, and pepper which are grown in the Sirsi sub-division and go to Kumta by the Devimani pass. Besides the chief revenue and police offices of the sub-division Sirsi has a municipality, a sub-judge's court, post office, dispensary, travellers' bungalow, and four schools. The municipality, established in 1866, had in 1881-82 an income of £1132 and an expenditure of £1107. In 1882 the dispensary treated seventy-nine in-patients and 6523 out-patients at a cost of £311 14*s.* (Rs. 3117). For a population of 5633 this is a high sick rate. It is said to be the result of the natural unhealthiness of the town, which is so great that the death-rate almost always exceeds the birth-rate. The people have a sallow fever-stricken appearance and young children suffer from enlargement of the liver and spleen. The chief causes of sickness are the unhealthy position of the town in a valley in the midst of garden lands with water tainted with decaying leaves and vegetable matter. The travellers' bungalow is a first class provincial bungalow which was built in 1848 at a cost of £261 (Rs. 2610). It is stone-built and tile-roofed and has two rooms and out-houses.

Fair.

Every other year a fair lasting for nearly a week is held in honour of the goddess Mari. It is generally attended chiefly by low-caste Hindus, about 10,000 in number, from different parts of north and south Kánara, Dhárwár, and Maisur. Articles worth about £2500 are sold. In cases of family sickness or during small-pox epidemics low-class Hindus make vows to the goddess Mari and during the fair offer buffaloes, sheep, and fowls. The old temple was burnt about ten years ago. The new buildings consist of a large quadrangle surrounded by open verandas in which the pilgrims lodge, in the centre of which stands the temple with two rooms, the inner room containing a wooden image of the goddess painted and decorated with clothes and ornaments. The story of the origin of the fair is that a tanner disguised as a Bráhman married a Bráhman's daughter and by her had two sons. Anxious that his children should not be ignorant of his ancestral craft, the tanner every day took his sons outside of the village and taught them leather-dressing, seasoning his lessons with a taste of flesh. One day one of the boys on seeing a piece of vegetable at dinner said that it was much like a buffalo's tongue. His mother, shocked at the comparison, followed her husband and sons and saw the leather-tanning and the flesh-eating. She fled to her father and asked him how she could clean an earthen pot which had been soiled by the touch of a dog. The father said, burn it. The woman went home, and, by way of purifying her husband and sons, set fire to the house when they were asleep. Her husband managed to get out but she followed him with a drawn sword. The tanner turned into a boar, a goat, a buffalo, and a cock, and in each form his wife slew him. She then leaped into the flames of the burning house, and, after some days, appearing in a dream to one of her relations, called on them to worship her as a goddess. At the yearly fair pilgrims pass through all the stages through which the Bráhman girl passed. They are married, have a marriage dinner, kill a boar, a goat, a buffalo, and a cock, and end by setting fire to a shed.

The only object of interest at Sirsi is its fort which is now in

ruins. It was built by Rámchandra Náik (1598-1615), the second Sonda chief, and called Chinnapattan. When Buchanan visited Sirsi in 1801 the fort was ruined. Sirsi, though a small village, was the head-quarters of a revenue officer or *tahsildár* whose charge included Sonda. It was on a great thoroughfare and had a considerable custom-house. There was a small mud fort but it was empty though robbers were still troublesome.[1] It was probably to guard against these robbers that in 1799 a force was stationed at Sirsi by Purneah, the Diwán of Maisur.[2] In 1800 Colonel Wellesley sent the 1st battalion of the 4th Regiment to drive out banditti from Sirsi and Banavási.[3] In 1827 Sirsi had 631 houses, forty-seven shops, a temple, and wells.[4]

SIRSI.

Sonda,[5] about ten miles north of Sirsi, with in 1881 a population of 3017, is a small town, which, between 1590 and 1762, was the capital of a family of Hindu chiefs. Sonda lies about a mile to the left of the Sirsi-Yellápur road on a low hill to the west of the Sondi brook. The approach to the town is by a ford a little distant from an old stone bridge. The houses are mostly mud-built and thatched and there is no regular market. The only objects of interest at Sonda are its old fort and a Smárt, a Vaishnav, and a Jain monastery. The fort stands on high ground to the south of the Sondi brook. It is ruined and deserted and its high walls are hidden by trees and brushwood. The masonry shows traces of considerable architectural skill. The posts of the gateway are single blocks fourteen to sixteen feet long, and in the inner quadrangle are several ponds lined with large masses of finely dressed stone. Perhaps the most remarkable of the fragments is a trap slab twelve feet square and six inches thick, perfectly levelled and dressed, which rests on five richly carved pillars about three feet high. Except this, which is locally believed to be the throne, not a vestige is left of the palace of the Sonda chiefs. Another object of interest is an old gun eighteen feet long with a six-inch bore. Of the three religious buildings the Jain monastery is small, but, unless as seems probable a mistake has been made in reading its inscriptions, it is as old as the eighth century. Of the two other monasteries the Smárt monastery is known as the *Honalli Math* and the Vaishnav monastery as the *Terbidi* or *Vádiráj Math*. The[6] Honalli or Smárt monastery is the head-quarters of the spiritual Teacher or *guru* of the Havig or Haig Bráhmans. The present head, the forty-fifth of the line, is a minor of eleven. During his minority the affairs of the monastery are conducted by a manager subject to the supervision of the leading members of the Havig community. The monastery is supported

SONDA.

Honalli Math.

[1] Mysore and Canara, III. 217. According to a probably exaggerated account received by Buchanan, about 1750 Sirsi had 700 houses. Ditto, 218.
[2] Wellington's Supplementary Despatches, I. 367.
[3] Supplementary Despatches, II. 63. One of Colonel Wellesley's Despatches (232) bears date Sercey 12th October 1799. Ditto, I. 358. [4] Clunes' Itinerary Appendix, 87.
[5] Sonda, according to Dr. Buchanan, is a corruption of *shuddha* or the pure. In a Banavási inscription of Raghunáth Náik, the third Sonda chief, dated 1628 (Ind. Ant. IV. 207) the name appears as Soda.
[6] Accounts of the Honalli and Terbidi monasteries are from materials contributed by Mr. Venkatráo Dattátraya, Head-kárkun of Sirsi.

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SONDA.

Honalli Math.

from fines paid by Havigs convicted of breaches of caste rules, from the revenues of lands belonging to the temple, and from the subscriptions of the Havigs of Sirsi, Supa, Yellápur, Siddápur, and Ankola, and of the Sherogars to the south of the Gangávali river. The objects of daily worship are Narsimh, Chandramauleshvar, Káshivishveshvar, Sharada, Ganpati, and Shankaráchárya. A car procession in honour of Narsimh, the presiding deity, is held on the fourteenth day of the bright half of *Vaishákh* (April-May) when three to five thousand people assemble. About a thousand Bráhmans are fed in the afternoon and the car with an image of Narsimh is drawn at night. The fair lasts for a week and cloth and copper and brass vessels worth £500 (Rs. 5000) to £800 (Rs. 8000) are sold.

According to a local account, in a place called Ahikshetra there lived a Bráhman named Vishvapati Dikshita whose son Gunanidhi taking to a religious life, retired to Gokarn.[1] From Gokarn Gunanidhi went to Benares where he succeeded in gaining the goodwill of the famous Shankaráchárya, the head of the Smárt sect of modern Hindus. Shankaráchárya admitted Gunanidhi to be an ascetic or *sanyási* and gave him the name of Vishvavandya Sarasvati. He was given an image of Narsimh and a *ling* and was appointed the *guru* or spiritual Teacher of the Havig Bráhmans of Gokarn. Vishvavandya, after staying for some time at Benares, gained a disciple named Náráyanendra Sarasvati. He then went to Ujjain in Málwa where he obtained certain privileges from the king of the country. Eighteen of these teachers lived and died at Ujjain and the nineteenth Vishvanáthendra Sarasvati set out for Gokarn accompanied by a disciple named Gangádharendra Sarasvati. Vishvanáthendra died on the way and his disciple Gangádharendra settled at Gokarn. Some of Gangádharendra's successors continued at Gokarn and others went at Kadtoka, about six miles north of Honávar. On the invitation of the Sonda chief the twenty-ninth Teacher settled at Sonda in a place called Sahasralingam or the thousand *lings* because the stones of the neighbouring stream were formed like *lings*. The Sonda king built him a monastery and endowed it with land. The Teacher and four successors lived in quiet at Sahasralingam till in A.D. 1555-6 (1478 *Shak*) the country was overrun by robbers. Ársappánik (1555-1598), the first chief of Sonda, drove out the robbers and built temples and a monastery, and granted them alon with a garden to the Teacher, as a thank-offering to Narsimh wh had blessed him with a son.

Terbidi Math.

The Terbidi or the Car-lane monastery is a branch of the Vaishna monastery of Udpi in South Kánara. It is held in special reverenc because it contains the tomb of its founder Vádiráj.[2] According to a local account Vádiráj, the prince of arguers, was a Bráhma

[1] This legend by placing Gokarn in the country of Ahikshetra supports the sugges tion offered in the Population Chapter (Part I. p. 117 note 1) that Ahikshetra is th Sanskrit translation of the local Kánarese Haiga, the Land of Snakes.

[2] The monastery used to be called and still occasionally is called the Vádiráj *math*. Terbidi has come into more general use as the people found the name Vádirá difficult to pronounce. It is called the Car-lane monastery because the car-procession starts from it.

of Tulava or South Kánara who flourished about the end of the sixteenth century. He became a staunch follower of the Mádhavächárya Vaishnavs, and, journeying over India in search of converts, was particularly successful in Gujarát. About 1582, on his return to Kánara, the Sonda chief asked him to his capital, and there Vádiráj, who had great fame as a worker of miracles, built the temples of Trivikrama, Krishna, Hanumán, and Rudra in 1582 (*S.*1504).[1] He worked many miracles,[2] had a spirit or *bhut*[3] at his command, and went bodily to heaven in a car sent by the gods. In 1593 (*S.*1515) Ársappa Náik,[4] the first Sonda chief, granted land to the monastery, and in 1706 (*S.*1628) fresh grants were made by the sixth chief Basav Ling Náik, grandson of Madhuling Náik.

Vádiráj was the tenth guide after Mádhaváchárya. The Vaishnavs hold him in as much reverence as the Smárts hold Shankaráchárya. Vishvádhish Tirth, the present guide, is the thirteenth in succession since Vádiráj. The chief settlement of the leaders of this monastery is Udpi in South Kánara. The only people of North Kánara over whom Vishvádhish Tirth has jurisdiction are Sonárs and Vaishnav Deshasth Bráhmans. The expenses connected with the Vádiráj monastery are met from the produce of lands and from presents made by Vaishnav pilgrims from Dhárwár, Belgaum, Kaládgi, Maisur, Kumbaconum, and Haidarabad who hold the memory of Vádiráj in great reverence.

Sonda is occasionally visited by the *svámi* or head of the Udpi monastery. During his absence its affairs are conducted by a manager and an accountant. Ministrants or *pujáris* are every year or every six months sent from Udpi and paid monthly from the funds of the monastery. The unhealthiness of Sonda, the small pay, and the strictness with which the daily worship has to be performed, make it impossible to keep a ministrant permanently settled at the monastery. During his term of service in the monastery the ministrant is forbidden from living with his wife and from using hot water for his daily bath. Except the tomb of Vádiráj which has to be worshipped in the morning, in the afternoon, and in the evening, the deities of the monastery are worshipped twice a day. A great festival called the car-procession takes place on the full moon of *Fálgun* or April-May. The ceremonies connected with the procession begin on the ninth that is six days before the full moon, and end on the day after the full moon. On the first day sacrifices are performed by kindling a fire and throwing into it a certain quantity of clarified butter and boiled rice. This is done to propitiate the different deities whose agent the fire is considered to be. On the tenth, a flag with the figure of

[1] Buchanan records an inscription belonging to this monastery, dated 1594. Mysore and Canara, III. 216.

[2] Among Vádiráj's miracles were cures of apoplexy, headache, leprosy, and barrenness. He was also able to break stones with his bare feet.

[3] Vádiráj's familiar spirit, Náran Bhut, was always at his service. His palanquin required bearers only on one side, for the other side was borne by the faithful Náran. Náran's bust is still daily worshipped in the monastery.

[4] The inscription recording this grant has been mentioned by Buchanan. See below p. 348.

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SONDA.

Terbidi Math.

Vishnu's carrier the Garud is hung on the large stone-pillar in front of the temple of Trivikram to show that the car-procession has begun. During each of the five days between the ninth and the fourteenth a small car, with an image of Trivikram, is drawn along the road, and a large quantity of boiled rice, mixed with turmeric and lime, green leaves, and pieces of cocoanuts are thrown in different places round the temple and in the street where the car is drawn. These offerings or *balis* are made both in the afternoon and in the evening. The object is by feeding and pleasing the spirits of the place to prevent their hindering the ceremonies. On the night of the fourteenth offerings are made on a specially large scale. On this evening people suffering from fits or spirit-seizures are made to stand before a large square stone on which rice and other articles are thrown. Some of the spirits speak; others are dumb. But whether they speak or remain silent matters not as, in either case, the friendly spirit who lives in the stone forces them to come out of the people. On the night of the fifteenth the large car is dragged along the lane. From 2000 to 3000 people come, and cloth and copper and brass vessels are sold worth about £800 (Rs. 8000). On the first of the dark half of the month turmeric-water is sprinkled on the image of Trivikram and the image is washed in the pond. The third great day is the third of the dark half of *Fálgun* or March-April, the anniversary of the death of Vádiráj. On that day a large number of Bráhmans are fed and a carpet and a cap bordered with pearls and supposed to have been used by Vádirá are worshipped. Contrary to the Vaishnav practice of having on i an image of Máruti the bell used in the monastery has the figure o a bullock. The bell is said to be the trophy of a religious victor which a monk of this monastery gained over a Lingáyat priest.

Inscriptions.

Buchánan records five inscriptions in Sonda. The oldest in ruined Jain temple to Ádishvar contains a grant dated 799 (*S.* 72 by king Imodi Sadáshiv-*Rái*.[1] *A second inscription dated 80* (*S.* 727) was in the Jain monastery and was said to have been i the reign of Chámunda-Rái who is styled the chief of all the kings of the south. This was a Jain ruler and the grant mentions advantages gained by his ancestors Sadáshiv and Ballál over the followers of Buddha.[2] The third inscription, also in the Jain monastery, was dated 1198 (*S.* 1121) in the reign of Sadáshiv Rája of Sudhápura.[3] The fourth inscription was in the Honvalli monastery; Buchanan could not make out its date. The fifth in the Terbidi monastery recorded in 1592 (*S.* 1515) a grant by Ársappa Náik, the first Sonda chief (1555-1598).[4]

History.

Between 1590 and till 1680 under the Sonda chiefs (1590-1762) Sonda was the centre of three districts in the Kánara uplands. After 1680 the Sonda territory included, in addition to their upland

[1] Mysore and Canara, III. 215. The date seems to be wrongly read as Imodi Sadáshiv-Ráy was the last Sonda chief who flourished after 1745.

[2] Mysore and Canara, III. 215. Compare Fleet's Dynasties, 87.

[3] Mysore and Canara, III. 216. This date also is doubtful; Sadáshiv was the fifth Sonda chief who reigned from 1674 to 1697.

[4] This is the grant to the Terbidi monastery mentioned above, p. 347.

possessions, five districts in the Kánara lowlands. The country in the neighbourhood of Sonda is said to have been well cultivated under the Sonda chiefs and the town to have been very large. It is said to have had three lines of fortifications the outermost wall being at least six miles from the modern Sonda.[1] The space within the outermost wall, about three miles each way, is said to have been full of houses. In the two spaces surrounded by the outer lines of wall the houses were scattered in clumps with gardens between.[2]

In 1675 Fryer notices Sonda as famous for its pepper, the best and the dearest in the world. The chief lived at Sonda, being tributary or rather feudatory, bound by allegiance as well as by purse to the princes of Bijápur. The Sonda chief's pepper country was estimated to yield a yearly revenue of £1,200,000 (*Pagodas* 30 *lákhs*) of which he had to pay one-half to Bijápur, Shiváji sometimes sharing the tribute. The Sonda chief had 3000 horse and 12,000 foot.[3] In 1682 Sambháji led a detachment against Sonda but apparently without effect.[4] In 1695 the Italian traveller Gemelli Careri passed through some of the territory of the Sonda chief whom he oddly names Sondekiránikárája. He was lord of some villages among the mountains but tributary and subject to the great Moghal whom he was obliged to serve in war. The chief lived at Sámbráni about forty miles north of Sonda. Sámbráni had a good market and an earthen fort with walls seven spans high. From this single village the chief was said to receive a yearly revenue of £30,000 (Rs. 3,00,000) which, says Careri, shows how cruelly the idolators and Musalmáns oppress the people.[5] During the reign of Imodi, the last Sonda chief (1745-1762), the town suffered much from Marátha attacks. According to details furnished to Buchanan by an old accountant, about 1750, when fresh cesses had to be introduced to buy off the Maráthás a house-tax was levied to which 100,000 houses contributed.[6] This is a wild exaggeration, for in 1764 when Haidar took it Sonda had only 10,000 houses. Haidar destroyed the town, and in 1801, Buchanan found the houses had dwindled from 10,000 to fifty.[7] In 1799 so much was the country exposed to the raids of Marátha bandits that Purneah, the minister of Maisur, had to station a guard at Sonda.[8] From its desolate state and the disorders to which it had been exposed the Sonda territory took Munro longer to settle in proportion to its extent than any part of Kánara.[9] The representative of the Sonda family still (1883) holds a position of honour in Goa.[10]

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[1] The local story is that the outmost wall was forty-eight miles (sixteen *kos*) in circumference. Buchanan's Mysore and Canara, III. 217.

[2] Mysore and Canara, III. 217.

[3] East India and Persia, 163.

[4] Mr. J. Monteath, C.S.

[5] Churchill's Voyages, IV. 218.

[6] Mysore and Canara, III. 218.

[7] Mysore and Canara, III. 214.

[8] Supplementary Despatches, I. 366-367.

[9] Arbuthnot's Munro, I. 61-62.

[10] The following short account of the family of the Sonda chiefs since 1764, when they fled from Haidar to the Portuguese, is from Aragão's Descripçao Geral e Historica H. a, III. 24, Lisbon 1880: In 1763 when he was attacked by Haidar the Sonda chief begged help from the Portuguese viceroy Manuel de Saldanha de Alboquerque, who sent troops to hold Phonda, Sangim (Zambaulim), Canacona, and Cape Ramas, to prevent these districts from falling into Haidar's hands. In the following year

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Sunghiri Island, also called **Devgad,** 120 feet high, is nearly two miles north of Kárwár head. The fishermen grow a little hemp on its top, but it is difficult of access, being very steep.[1]

SUNKERI.

Sunkeri is a suburb of the municipal town of Kárwár to the east of Kodibág on a tributary creek of the Kálinadi, with in 1881 a population of 533. It has a famous church of Our Lady of Conception built about the beginning of the present century by a Carmelite missionary Father Francis Xavier, with the aid of the British Government. The church is an octagonal building with a diameter of about 100 feet and walls about thirty feet high. The roof is supported on large masonry pillars six feet square at the base, which stand in a circle enclosing a space about forty feet in diameter. The image of Our Lady of Conception stands on a plain altar close to the wall on the north. The church has a two-storied parochial house with room for about twelve priests. At present there is only one priest who is maintained by private land endowments, with a remission of part of the Government assessments. The chief inhabitants are Sásashtakar petty traders, Christian labourers, Musalmán hawkers petty dealers and labourers, and Komárpáik and Konkan Marátha cultivators and labourers.

SUPA.

Supa, with in 1881 a population of 347, is a small village which gives its name to the Supa sub-division. The five miles from Jagalpet to Supa is a continuous gentle descent cut in the hill side. The road commands beautiful views of the deep valley which it skirts, and of the meeting of the Ujali and the Káli rivers. Supa is beautifully placed on the high south bank of the river at the meeting of the Ujali and the Káli. It has only eighty-five houses chiefly of Hindus, almost all husbandmen. Cholera and small-pox are frequently epidemic in the sub-division and the people suffer

(1764) Haidar overran all of Sonda which was not held by Portuguese troops and compelled the chief, Savai Imodi Sadáshiv, to take shelter in Goa with his family and treasure. The viceroy allowed the chief to live at Bándra and (10th April 1768) granted him a yearly pension of £525 (Xeraphins 12,000). In 1774 the Sonda chief was caught intriguing with Haidar to attack the Portuguese. He was accordingly moved to Santa Rosalia at Moula close to Goa. His grant was reduced to £350 (Xeraphins 8000) a year, but he was not deprived of his position and honours as a chief. On his death his son Savai Basavling inherited the property, and, by a decree dated the 23rd of February 1782, his pension was raised to about £469 (Xeraphins 11,000). Under a treaty, dated the 17th of January 1791, Savai ceded to the Portuguese all his rights to the districts held by Portuguese troops. Savai died in 1834 and was succeeded by his son Sadáshiv who survived only a few months. His successor was his brother Vir Rájendra who continued to enjoy the same honours and pensions except that £262 (Xeraphins 6000) were granted to his sister-in-law the widow of Sadáshiv. Rájendra died in 1836. As he left no heir, according to custom, his property should have passed to the Portuguese Government. But the widows of the last three chiefs, the mother-in-law Savai's wife and her two daughters-in-law the wives of Sadáshiv and Rájendra, petitioned for maintenance and the right to administer the estate. Sadáshiv's widow died at Phonda in 1837, but Savái's and Rájendra's widows continued to press their claims till 1848, when Savai's widow died. She had adopted a young man of good family in British territory named Savái Basav Ling Rájendra who married the sister of the chief of Panganur. The third lady, Rájendra's widow, died in 1857. Though the adoption of Savai Basav, who seems to have died before 1857, was never sanctioned by the Portuguese Government they agreed that the estate should pass to Savai's wife Naramagi. This lady died in 1861 leaving an infant son who succeeded to the chiefship in 1882.

[1] Taylor's Sailing Directory, I. 396.

greatly from fever. The chief buildings at Supa are the office of the petty divisional officer, the dispensary, the police station and lines, the school, the travellers' bungalow, and the rest-house. In 1882 the dispensary treated thirty-six in-door and 1859 out-door patients at a cost of £104 14*s.* (Rs. 1047). Round the town several sheltered and well-watered valleys yield rice, pepper, betelnut, sugarcane, gram, *rági*, and sesamum, and the uncultivated parts are clothed with noble forests of teak, palms, and other trees. During the monsoon floods the streams are deep enough to allow timber to be floated to Kárwár and other places on the coast. On an island at the meeting of the Káli and the Ujali or Pándri is a temple of Rámling, about 700 years old, in bad repair, though it enjoys a yearly allowance of £60 (Rs 600). In 1799 Supa was taken by Colonel Wellesley without opposition. It had been garrisoned by a party of the Sonda chief's armed messengers who fled on hearing of the capture of Sámbráni.[1] Colonel Wellesley describes Supa as like all the other forts only an eminence with two dry ditches. It was about 100 yards from one of the rivers and at one point about twenty yards from the other. Guns could be brought to Supa but not without great labour. Colonel Wellesley left two companies of Native Infantry to hold the place. Two of his despatches are dated Supa, 4th October 1799. In several despatches he recommends the opening of roads from Supa to Goa and to Sadáshivgad.[2]

SUPA.

Tina'i Gha't or Tinái Pass is in the Sahyádri range on the Supa-Goa frontier close to the village of Tinái and thirty miles north-west of Supa. The railway from Marmagao to Hubli will run through this pass. The villages of Tinái, Kumbárváda, Kurumbal, and Hanumod are at the head of the pass; and those of Martkuni, Dargur, and Tahineri in Portuguese territory at its foot. A road twenty-two and a half miles long runs from Tinái to Osoda and from Osoda eight miles to Supa. It is practicable for wheeled carriages and was opened in 1878-79 at a cost to local funds of £190 (Rs. 1900). It is kept in repair at a yearly cost of £70 (Rs. 700). Before the pass was opened by the Madras Government in 1859 there was a footpath for pack bullocks and foot passengers. The main road branches off and runs into the Belgaum district by Khánápur.

TINÁI PASS.

Tadri is a small port at the mouth of the Tadri river about six miles north of Kumta and three miles south-east of Gokarn.

TADRI.

It is high water at the Tadri bar on full and change of moon at ten hours. Ordinary springs rise 6½ feet; extraordinary springs, with the night tide in the fine season, rise nearly eight feet; neaps rise four feet. There is a depth of ten feet on the bar at ordinary low water springs and vessels drawing fifteen feet can be taken in or out at high springs. Large vessels may anchor off the bar in five fathoms mud, with the Rájmándurg beacon east-north-east and the outer cape of Tadri north-west. From this

[1] See above p. 340.
[2] Supplementary Despatches, India (1797-1805), I. 326, 329, 334, 346, 359.

Chapter XIV. Places of Interest.

position Kumta light bears south-east three-quarters south and the Tadri river entrance north-east by east. Tadri town lies along the river bank north-east of the old press-house. The river is not navigable for any distance, but small boats pass to Kátgal, about twelve miles above Tadri.[1] As regards climate the town is badly placed on a narrow beach close under a laterite hill, open to the land wind and shut from the westerly sea breeze. The people are Native Christian and Hindu fishermen and sailors. The custom-house returns for the eight years ending 1881-82 show average exports worth £12,389 (Rs. 1,23,890) and imports worth £3770 (Rs. 37,760).

TADRI.

TIÁGLI.

Tia'gli, about ten miles south of Sirsi, with in 1881 a population of 276, is a small village in a beautiful narrow valley among steep woody hills of no great height. Most of the people are Bráhmans owners of betel and spice gardens. The neighbourhood is infested with tigers which every year destroy a large number of cattle.

UNCHHALI.

Unchhali village, about twelve miles north-west of Siddápur, is noted for a beautiful cascade known as the Lushington Falls from Mr. T. D. Lushington, a Collector of Kánara, who discovered them about 1845.

Leaving Nilkund, a charming little village with a police station at the top of the very fine pass of that name, the road runs through woods and rice-fields to the village of Hosatata where cool and green betelnut gardens and houses of Havig Bráhmans replace the woods. Beyond the spice gardens the path leads to a hill side broken by patches of forest and brushwood, and commanding a view of valleys rich in betel gardens, and of the woody ranges of Bilgi and Dodimani. From this hill side the path winds for about half a mile through a thick evergreen forest down a steep hill side and out on a grassy knoll. Above and across a gorge of no great breadth are the falls, the river gliding over the crest of the cliff and down bare sheets of rock to a pool about 400 feet below. From the pool the river winds about seven miles, a succession of rugged rapids and pools, through a ravine with forest-clothed slopes, to the mouth of the Nilkund pass, at a point known as the Mankibail ferry. The pools are well stocked with fish.[2]

ULVI.

Ulvi,[3] twenty miles south of Supa, is famous as the place where Basava (1150), the founder of the Lingáyat religion is said to have died.[4] It is a small village of about 200 people, on the crest of the Rákshas pass where the Kálinadi separates Yellápur from Supa.

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[1] Taylor's Sailing Directory, 398. [2] Mr. R. E. Candy, C. S.

[3] From materials supplied by Mr. R. T. Wingate, Assistant Superintendent Revenue Survey.

[4] The story of Basava is that after causing the death of his master King Bijjal (1140-1167) he fled to Ulvi which was called Vrishabhapur. He was pursued by Bijjal's son who laid siege to the city, and Basava hard pressed and in despair threw himself into a well and was drowned. His body was taken out and thrown without the city walls. From that time the place came to be called Ulvi or the Saviour because Basava hoped to save himself by taking refuge there. This is the Jain version of Basava's death; the Lingáyats declare that he was absorbed into a *ling* at Sangameshvar temple at the meeting of the Krishna and the Malprabha. Jour. Roy. As. Soc. (Old Series), IV. 22. Details are given above p. 90.

With the neighbouring hamlet of Vadkal, from which it is separated by a small stream, Ulvi with its holdings occupies a plateau on the top of the Rákshas pass about a mile square and in most places bare of forest. All round Ulvi, as far as the eye can reach, is dense forest, and the steep hill sides are nearly all evergreen, covered with wild pepper groves or *kans*.

It is not easy to get to Ulvi. A road from Ulvi twelve miles north-west to Kumbárváda joins Ulvi with the main lines to the coast. But no road joins Ulvi to the large market town and sub-divisional head-quarters of Yellápur. And, except at a heavy outlay, no road can be made to Yellápur, because for three or four miles the ascent to Ulvi is very steep and the lower or more level parts are crossed by large and rapid streams, which are not fordable even in the fair season.[1] The climate of Ulvi is considered unhealthy, and labour is so scarce in the surrounding villages that in spite of an ample water-supply the gardens which should be magnificent are often neglected. According to a local account the *mágni* or group of twelve villages to which Ulvi gives its name was formerly ruled by a Mhár or Holayar chief named Chanur, who is said to have lived on the western side of the Virbhadra pond, where remains of old walls may be seen. From the Mhár king the territory is said to have passed to the Maisur Sultáns who appointed one Sadáshiv as their governor. Sadáshiv lived in a fortified house close to a famous shrine called the Shivtirth. The walls of this house are well preserved, five to six feet high and of considerable thickness. A second fort occupies a central position in the Ulvi plateau which is said to have been built by one Barde Báburáo. It still goes by Báburáo's name. Báburáo is said to have held the fort with a garrison of 100 men, chiefly Musalmáns,[2] with whose help he collected the revenue and kept order. Many older remains, temples, reservoirs, wells, and watercourses point to Ulvi as at one time a place of importance. One of the oldest temples is the Gavi Math, so called, probably, from two or three under-ground rooms about six feet square where the Jangams or Lingáyat priests used to go into retreat. There is another old place called the Monastery of the Retired or *Virakta Math*. Near Vadkal is a very old-looking building with a fine well or reservoir close by, with a plentiful supply of running water. The Bubble Well or *Budbud Tale* is another object of interest in the neighbourhood. It is a beautiful spring a little below the eastern edge of the Ulvi plateau. Its sides are lined by large slabs which form a deep basin through which the water bubbles like a boiling caldron. At the great early fair in February the Bubble Well is held in much veneration and large numbers bathe in it. At some distance beyond the Bubble Well, standing out of the steep hill side, is a curious group of natural rocks called Rudra's Porch or Rudra Mandapa. Roughly estimated this group of rocks is 100 to 150 feet high

[1] Mr. R. T. Wingate, Assistant Superintendent Revenue Survey.
[2] A large proportion of the inhabitants of Ulvi are Musalmáns some of whom claim to be descended from Báburáo's garrison.

and much resembles the better known Yán or Yenna rocks in Kumta.[1] A cave in the rock is said to contain several *lings*, but one of the large rocks has fallen and hidden the cave, though Lingáyats still hold it sacred. The chief object of interest at Ulvi is a laterite temple of Basaveshvar in a court surrounded by a high wall. Though of no architectural beauty, the temple is much venerated by the Lingáyats who believe that the original shrine is very old. In front of the temple is a tall handsome granite flag-staff, and outside, in a hollow beneath the outer wall, is a large cistern with an unfailing supply of water. A yearly fair is held at this temple in February, and lasts five days. Ten to twelve thousand pilgrims, almost all Lingáyats from the eastern and southern parts of Kánara and from Maisur, Dhárwár, and Belgaum, come, and articles valued at about £1000 (Rs. 10,000) are sold.

ULVI.

VADDI PASS.

Vaddi Ghat or the Vaddi Pass is in the Sahyádri range on the Kumta-Sirsi frontier nineteen miles west of Sirsi. The villages of Devanhalli, Vaddi, and Shivgavi lie at the head of the pass; and those of Achve, Hilur, and Gundhalla at its foot. A road from Sirsi runs across the pass thirty-eight miles to Hilur where it joins the road to Yellápur through the Árbail pass. The pass cannot be crossed by wheeled carriages. It was opened in 1872-73 at a cost of £1172 (Rs. 11,720) from local funds and is kept in repair at a yearly cost of £30 (Rs. 300).

YÁN.

Ya'n, or **Bhairavkshetra,** about fifteen miles north-east of Kumta and midway between the Devimane and Vaddi passes, is a beautiful valley almost encircled by spurs from the Sahyádris. On the sea side it is shut in by the lofty Motigudda hills from which a low woody range runs to the main line of the Sahyádris. The valley, which is a noted place of pilgrimage, with shrines of Mahádev and Párvati, is approached by two steep and difficult footpaths, one from Harita about eight miles to the south, the other from the Vaddi pass about three miles to the north. The Vaddi path lies through a dense evergreen forest in which *sámbhar* and bison abound. The hills above give a fine view of the Yán valley and of the objects which give the valley its special interest, large pinnacled limestone rocks rising from the hill side over the tree tops like the battlements of a castle.[2] Several great masses stand out further down the ravine, but the rock which gives the place its interest and sacredness is near the upper end of the pass. It rises about 150 feet, an enormous mass of black crystalline limestone, the sides roughened by exposure to the air. A path leads about half-way up the side of the rock to a great horizontal gap or cave like fissure about 120 feet long, ten broad, and ten high. Bees, which are at times dangerous, have long combs hanging from a ledge high on one of the corners of the rock, and in the clefts and hollows of the cliff-face flocks of bronze pigeons build and by their noisy rapid flight add to the wildness of the scene. Near the middle of the cave, from a small ledge or knob of rock

[1] See below, Yán. [2] Mr. W. A. Talbot, Assistant Conservator of Forests.

close to the roof, like the Ganga from Shiv's top-knot, a small stream drips on a granite *ling*. Close to the *ling* are the dwellings of the Havig ministrants who with their families live in the cave and perform the daily worship of Shiv. Besides from offerings on the great fair day, which happens on the day before the great car festival at Gokarn, the cost of the worship is met from a yearly Government grant of £6 (Rs. 60). To the south, a little below the chief gap or cavern, is a smaller cave with a bronze female figure nine feet high of Chandi Amma, a local mother whom the Bráhmans have adopted as a form of Párvati. In the valley below the cavern is a small fantastic rock whose sides have weathered into wrinkles which look like figures and designs. The people say that this rock was the war-chariot of two giant brothers who once ruled the country round and lived in the two caves. According to the local story in former times the mountains of India had wings and used to fly from place to place. As the hills in their flights caused much danger to the dwellers on earth, the lord Indra lopped their wings. Sahya unable to move complained to his brother Himálaya that he was helpless and no longer safe. Himálaya begged his son-in-law Shiv that as Sahya was unable to move he might be provided with a safe place to live in. Shiv agreed, and employed Vishvakarma to build Sahya a safe dwelling in the Yán cave. At first the cave was full of gold and gems, but two demons seized it, and Shiv's efforts to dislodge the demons reduced the cave to its present roughness and gloom.

Of the two demons whom Shiv drove out of the cave the Skandapurán tells that in early times, when the Yán valley was part of the bed of the ocean, two giant brothers Red-eye or Raktáksha and Black-eye or Krishnáksha so pleased Brahma and Shiv that Brahma gave them a balloon or *vimán* and Shiv promised that they should never be beaten. Relying on these gifts and promises the giants attacked Kuber, the god of wealth, to win from him his famous milk-white horses. Kuber, finding the giants too strong for him, sent his horses for safe keeping to Sahya's impregnable city and surrendered to the giants. The giants marched against Sahya but failed to take his fort. They sought the counsel of their Teacher Shukráchárya, were reminded by him of Brahma's balloon, rose in the balloon to the top of the rock, and took Sahya's abode the Yán cave. Annoyed by the success of the giants the gods sent the sage Nárad to devise some scheme for their ruin. The sage went to the cave, admired its magnificence, and said that to make it perfect it wanted only two things Shiv's moon and Shiv's wife Párvati. The giants demanded these gifts, and their impertinence so enraged Shiv and Párvati that they took terrible forms and Shiv drove Black-eye out of the upper cave and Párvati drove Red-eye out of the lower cave.

Through the middle of the rocks flows a stream known from its clearness as *chandi* or the silver water and further down as Anegundi the Elephant's Pool. It falls into the Aghnáshini or Tadri river at Upinpattan about eight miles north-east of Kumta.

On the great fair on the dark twelfth of *Mágh* in February-

YÁN.

March large numbers of pilgrims come, especially women praying for children. Solemn worship attended by people from the neighbouring villages begins on the dark tenth of *Mágh* and lasts for five days. Every evening during the five days Bhairaveshvar in the form of a man is carried in procession. Dealers bring grain, plantains, cocoanuts, vegetables, red-powder, glass bangles and beads, cane boxes and baskets, lamps, and copper and brass vessels the sales vary in value from £30 to £50 (Rs. 300 - Rs. 500).

YELLÁPUR.

Yella'pur, north latitude 14° 57′ east longitude 74° 46′, with in 1881 a population of 2048, is the head-quarters of the Yellápur sub division, and of the Conservator of Forests Southern Division Yellápur has also a dispensary, a first class travellers' bungalow, and a vernacular school. A municipality was established in 1870-71 but abolished in 1873-74. In 1882 the dispensary treated 2441 out-patients and ninety-two in-patients at a cost of £157 4*s.* (Rs. 1572) The Yellápur first class provincial bungalow was built in 1868 from Imperial funds at a cost of £913 (Rs. 9130). It is brick-built and tile-roofed and has four rooms and out-houses. Yellápur town is irregular and built on two parallel ridges and adjoining hollows which run nearly north-west by west. The main street, in which are the offices and the market of twenty to thirty shops, is on one of the ridges, and parallel to it, in a hollow on the north-west, is a dirty lane with a few houses and a shallow dirty pond. The houses are generally of mud with low walls raised on a plinth and with a deep veranda. They are mostly tiled but in the outskirts of the town many are thatched and wattle walled. Almost every house has its well dug either in gravel or laterite. There are several small dirty ponds used for washing and watering crops. To the east of the town is a large double pond with an embankment, called Jod-taláv or the twin-ponds. About a mile distant on the Árbail pass road is a pond fed by a spring. The only building of note is a temple of the goddess Amma or Durga in whose honour a fair is held, and buffaloes sheep and fowls are slain.

Kannigeri, three miles north of Yellápur, has a steam saw-mill under a sub-assistant conservator of forests.

GERSAPPA.

Gersappa (p. 282). Mr. G. W. Vidal, C.S., Acting Collector of Kánara, suggests that the *gheru* tree from which the town Gersappa takes its name is not the true cashewnut, which is a South American plant of Portuguese introduction. He thinks it is the marking-nut Semicarpus anacardium whose name, from the resemblance between the two plants, has been applied to the cashewnut tree.

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